Gal. 1. 8. 9.

K. with 468. d. 2

A

PARAPHRASE

ON THE

Pſalter or Pſalms

OF

DAVID.

MVSEVM
BRITAN
NICVM

PREFACE TO THE PARAPHRASE ON THE PSALMS.

I *Here preſent the* Reader *with a* Paraphraſe *upon the* Pſalms, *according to the* Common-Prayer-Book *Tranſlation; which, as many have been taught to Viliſie and Calumniate, ſo few have been inſtructed how to underſtand: And it being, by the Wiſdom of the* Church, *thought fit to be made a part of our Publick Devotion, it will not be an improper Task to afford what Information I am able, towards the better underſtanding the Subject-Matter, the Scope and Tenour, and the many caſual Expreſſions in theſe Sacred Hymns, which may not be ſo obvious to common Underſtandings.*

Many of our Diſſenting Brethren have very furiouſly attack'd this Tranſlation, for ſeveral groſs Faults contain'd therein; not that they have really prov'd them to be ſuch, but perhaps they have thought them to be ſo, becauſe they did not exactly agree with the laſt Tranſlation; which, by the way, they have as much over-valu'd, as they have under-valu'd this. For, as we muſt own there may be ſome Paſſages which are not ſo exactly done in this Old Tranſlation; ſo we may truly ſay, if one had a mind to be over-Critical, one might, by way of Reprizal, ſhow as many in the New One, I mean of the Pſalms; *for I have only to do with That: For I do not take that Verſion to be the moſt exact Performance in its kind. For it carries, from the beginning to the end, one groſs Fault, and that is a Rendition too nicely literal, which makes it* Hebrew *ſtill, tho' in* Engliſh *Words, and hardly to be underſtood, without a Paraphraſe. Nay, it almoſt religiouſly follows one of the worſt Verſions, that is,* Arias Montanus's Interlinear; *who has only ſpoiled* Pagnin's, *by an affected Preciſeneſs always to Tranſlate, according to the firſt and moſt common Senſe of the* Hebrew *Words. Another Fault the laſt Tranſlators fell into, is, the not obſerving the Rule which was given them by the King,* viz. That the Ordinary Bible, read in *Engliſh*, commonly call'd the *Biſhop's Bible*, ſhould be followed, and as little altered as the Original would permit. *Now the* Biſhop's Bible (*in the Pſalms eſpecially*) *was little different from* Coverdale's. *The Reviewers in Queen* Elizabeth's *Time, when that Tranſlation was made, not thinking it decent to go too far from the* Common-Prayer-Book *Tranſlation, by which great Offences and Exceptions might be created, which they were ſo Prudent as not to go about unneceſſarily to Spirit up. But our laſt Set of Tranſlators ſeem'd reſolv'd to alter, for pure Alteration-ſake, when no manner of occaſion requir'd it, leaving out as much* Engliſh *Phraſe, and bringing in as much* Hebrew, *as ever they could; whether it were to recommend their Skill in the* Hebrew-*Critick, or whether they had any other Deſign in View, I cannot tell. But to give the Reader a Taſte of their Performance, and how much they have mended the Old Tranſlation: It muſt be obſerved;*

1ſt, *That a great Number of the Alterations are only Changes of one ſynonimous Word for another, as* Wicked *for* Ungodly: Haſten after other Gods, *for* run after (*which, by the way, is much worſe*): Too ſtrong for me, *for* too mighty for me: Righteouſneſs, *for* Righteous Dealing: Pay my Vows, *for* perform my Vows: Thy Rod and thy Staff they comfort me, (*which is hardly* Engliſh) *for* thy Rod and thy Staff comfort me: Learn me, *for* teach me: Bleſſed be the Lord, *for* praiſed be the Lord, *&c. Now the greateſt Bulk of the Alterations are of this kind.*

2dly, *They oftentimes make the plain Senſe of the Old Tranſlation obſcure, by keeping to the* Hebrew-*Phraſe, as* Pſal. 264. *For where the Senſe is plain and determinate in the Old Tranſlation,* I have not dwelt with vain Perſons, *it is made very uncertain in the New,* I have not ſat with vain Perſons: *And ſo again, what the Old Tranſlation expreſſes plainly,* Have fellowſhip with the Deceitful, *the New makes obſcure, by rendring* Go in with the Diſſemblers: *And ſo again, for* walk Innocently, *which is a good Tranſlation and a proper Phraſe,* they change, *for* walk in my Integrity, *which is ſcarce either.* The Lot is fallen to me in a fair Ground, *is intelligible to an ordinary Reader, but,* The Lines are fallen unto me in pleaſant Places, *is not to be underſtood without a Comment.*

And indeed Miſtakes of this kind, are ſo very many, that Dr. Hammond, *in his Comment, has been forced to tranſlate back again the New Tranſlation into the Words of the Old, or very near it, in a hundred Places; and*

I could, with eaſe, double the number, upon juſt Grounds. To which, if we add, that even in thoſe Places, in which the New Tranſlation has the Advantage of the Old, The Old Tranſlation is ſupported by the Authority of ſome of the beſt Hebrew *Criticks,* Munſter, Caſtalio, &c. *(as a * Learned Gentleman has lately ſhewn;) certainly this Verſion, which we uſe in our Service, may paſs without reprehenſion, if it may not be allowed to receive its Commendations; which in many particulars I am ſure it may juſtly put in its Plea for. And indeed the Clamours, which have been raiſed againſt it, have been greatly owing to the Indiſcretion of the Authors of the New Verſion, who unneceſſarily altered too much. For ever ſince that time, many of the People have taken the* Common-Prayer-Book-*Tranſlation to be only a piece of old Popiſh Trumpery, which even the Members of our own Church could not juſtifie, by reaſon of their making ſuch a world of Emendations in it: Eſteeming that only to be the pure Word of God, which came out of the Mint of the laſt Tranſlators. So much for the Vindication of the old Tranſlation.*

* Holy *David. David* and his Old *Engliſh* Tranſlators cleared, &c. Lond. 1706.

And now I beg leave to add a Word or two, of the Reaſons, which induced me to the Publiſhing this Paraphraſe upon it. And Firſt, I thought it would conduce to the removal of the Prejudices which have been taken up againſt this Verſion, when it ſhould be ſeen by the Paraphraſe, that the Paſſages of the old Verſion agreed as well, or better, with the Context, and the Tenor of the Pſalm, than the Alterations made in the New. Secondly, I was willing to let the Members of our own Church, (eſpecially thoſe who attend upon the Daily Service) into a better Underſtanding of theſe Sacred Hymns, which in their publick Devotion they conſtantly recite. For 'tis to be lamented, that many, who by conſtant reading of the Pſalms, have learned moſt of them by Heart, do hardly underſtand any thing, either of the Deſign of each Pſalm, or of the connection of one Verſe with the preceeding or following, or of the purport of particular Expreſſions, Alluſions, &c. *which yet are abſolutely neceſſary to a reaching of the true meaning thereof.*

But it may be asked, Why ſhould I attempt a new Paraphraſe on the Pſalms, *after ſo great Names as Dr.* Hammond, *and Biſhop* Patrick? *I anſwer, That theſe two learned Men have laid out their Labours upon the New Tranſlation, which is not read in our Church; and therefore I have confined my Comment to the* Common-Prayer-Book-*Tranſlation, which every one is obliged to take a part in, in the Publick Service; upon which account, I preſume, my Work may be of more general Uſe. It would be a Vanity in me, to ſay, I have ſupplied any of their Omiſſions; but having had their Comments before me, and having applied ſome Diligence of my own, I may, without Arrogance, ſay, 'tis poſſible I may have contributed ſomething towards the Explication of theſe Sacred Hymns, which my Predeceſſors in this way, have not touch'd. And if I did not think ſo, I would not have troubled the World with what I here offer.*

If it be asked, What have I done particular in this Paraphraſe? I anſwer, I have commented upon the Hebrew *Text, comparing it with almoſt all the ancient, and moſt of the modern Interpreters and Annotators, and given the Senſe of the Pſalmiſt as nigh as I could penetrate into it; yet ſo as not to be contrary to our Verſion, which I always have not had regard to neither, when any miſtake was manifeſt. I have endeavour'd to ſhew as much of the Beauties of the Poetry, as could ordinarily be expreſſed in modern Langaage, and to ſet out as much of the Grandeur of the* Aſiatick *Metaphor, as our Weſtern-way of ſpeaking would well bear: Keeping always to ſuch a plainneſs of Language, as might be underſtood by ordinary Readers.*

I have compared our Old Tranſlation with the Hebrew *Text, and mark'd the Words which are put in for Explication: ſo that every one may ſee, that we have as much Scripture here as other Tranſlations pretend to; and that ſome People need not be ſo terribly afraid, as they are taught to be, of reading I know not what for the Word of God. I have likewiſe compared the Text with two Editions of* Coverdale's Bible, *the firſt of his own, the ſecond of* Cranmer's *Edition: And have rectified the moſt material Variations from it, which have happened by frequent Printing, both before and ſince the laſt Review of the* Common-Prayer. *The Paſſages, which are different from the Sealed-Books, I have Printed in* Black-Letter.

☞ *I have had the Opportunity of making uſe of one Book (out of my Lord Biſhop of* Ely's *Library) atteſted by the Commiſſioners, for comparing the Printed Books with the Original, tho' not ſealed, which is ſomewhat different from the reſt: Wherein the Paſſages, which in the great Bible are Printed in a ſmall Letter (to denote they are taken out of the Septuagint, or are not in the* Hebrew) *are marked; which I conjecture being done after the Act was paſſed, occaſioned, upon ſecond Thoughts, the Books ſo marked, to be laid aſide, as not Authentick. However, this deſign being of uſe, I have incloſed the Paſſages ſo marked within Hooks.*

Now, in order to reap the greater Benefit by this Paraphraſe, I would adviſe thoſe Readers who have not leiſure to read the whole Morning and Evening Service, every Day to read a Pſalm or two, with the Paraphraſe; going over the Argument, or Title of the Pſalm firſt. I would have them read the Paraphraſe entire by it ſelf, which will beſt acquaint them with the Tenour and Connexion of the Pſalm, and then Verſe for Verſe with the Pſalm, if they do not underſtand it before. Now the reading over the Pſalter twice or thrice in this Method, will give any Perſon of ordinary Capacity, ſuch a ſufficient Knowledge of the Senſe of the Pſalms, that he need not more; unleſs he has a Deſign to deſcend to ſome Critical Enquiries which are diſputed, without any great Advantage, among learned Men. Whatever Pains I have taken herein (which are three times more than I at firſt expected) pray God bleſs them all to the uſe of the pious Reader. Farewel.

THE

THE PSALMS of David.

The First DAY.

MORNING PRAYER.

The I. PSALM.

Beatus vir, qui non abiit.

¶¶ *The ſubject-Matter of this Pſalm, is the different Fate of good and bad Men, both in this World and hereafter.*

BLeſſed *is* the Man that hath not walked in the counſel of the Ungodly, nor ſtood in the way of Sinners: and hath not ſat in the Seat of the Scornful.

2. But his delight *is* in the Law of the LORD: and in his Law will he exerciſe himſelf Day and Night.

3. And he ſhall be like a Tree planted by the Water-ſide: that will bring forth his Fruit in *due* ſeaſon.

4. His Leaf alſo ſhall not wither: and *look* whatſoever he doth, it ſhall proſper.

5. *As for* the Ungodly, *it is* not ſo *with them*: but *they are* like the Chaff which the Wind ſcattereth away [*from the face of the Earth.*]

6. Therefore the Ungodly ſhall not be able to ſtand in the Judgment: neither the Sinners in the Congregation of the Righteous.

7. But the LORD knoweth the way of the Righteous: and the way of the Ungodly ſhall Periſh.

The II. PSALM.

Quare fremuerunt gentes?

¶¶ *This Pſalm has no Title in the Original; but that it was written by* David, *is vouched by the Apoſtle St.* Peter, Acts 4. 25. *That it was a Prophecy of the Meſſias, all the ancient Jews did allow; and* Rabbi Solomon Jarchi *ſays plainly,* Our Doctors explained the Signification of this Pſalm of King Meſſias; but that we may better anſwer the *Minnim,* (*i. e.* the Heretical Chriſtians) it is better to interpret it of *David. And it ſhould ſeem moſt probable, that the former part is to be underſtood of* David, *and the latter part of* Chriſt, *which prophetical Excurſion is common in Scripture.*

WHY do the Heathen ſo furiouſly rage *together*: and why do the People imagine a vain thing?

2. How

Paraphraſe on Pſalm I.

THAT Man is bleſſed, both with the Poſſeſſion of preſent Happineſs, and the Expectation of future; who is not led away by the ill Example of careleſs Livers; who does not copy out the Actions of lewd and flagitious Men: And laſtly, who does not take part with prophane and irreligious Perſons, who dogmatically, and as it were *out of the Chair*, do advance their vain Objections againſt God's Law, and give out their Taunts and prophane Jeſts againſt all that is Sacred.

2. But the greateſt deſire of his Heart is, to underſtand, and to obey the Laws of God; and to this end, he makes God's Word the continual Object of his Thoughts, meditating thereupon in every Interval of time, which he can ſequeſter from neceſſary Buſineſs and Refreſhment.

3. This Man ſhall flouriſh like a Tree planted on the brink of a Canal in an Eaſtern-Garden; where, tho' the other Trees are ſcorched by the ſtrong Heat of the Sun, this being refreſhed by the neighbouring Stream, ſhall bear the faireſt Fruit in the proper Seaſon.

4. His Leaf, like that of this pleaſant Tree, ſhall not wither or fall off, nor his Family be ſubject to thoſe Misfortunes and Decays, as other Mens; and whatever Buſineſs he takes in hand, God, out of his regard to his Piety, ſhall make proſperouſly to fall out to his great Advantage.

5. But as for wicked Men, a far different Fate does attend them, they ſhall be like the light Chaff upon a Threſhing-floor, where, tho' the ſolid Grain keep its place, this is whiffled about by the Wind 'till it be quite loſt, and diſappears to all human ſight, as much as if it were totally deſtroyed and annihilated; ſo ſhall their Families vaniſh.

6. And moreover, when the righteous God comes to judge the World hereafter, theſe wicked Men, tho' they may have ſome ſmall ſprinkling of Proſperity here, they ſhall never be able to abide their Trial in that State; but when that great Congregation of all God's People, who have lived in all Ages of the World, ſhall appear together, to have their Reward allotted them, theſe unhappy Sinners ſhall be terribly diſappointed, when they ſhall hear their final Doom pronounced againſt them.

7. For when God ſhall take an open Cognizance, of all the virtuous Actions of good and religious Men, by an Approbation of their Courſe of Life; and then the fatal Miſchief of a vicious Courſe of Life ſhall appear too, when the Wicked ſhall be ſentenced to periſh everlaſtingly.

Paraphraſe on Pſal. II.

TO what purpoſe do ſo many Heathen Nations, *Philiſtines, Moabites, Sabeans, Ammonites, Idumeans,* 2 *Sam.* 8. 10. run together with ſo much noiſe and tumult; and why do they lay their Heads together with ſo much Application, in a contrivance which will at laſt come to nothing?

2. See

2. The Kings of the Earth ſtand up, and the Rulers take counſel together : againſt the LORD, and againſt his anointed.

3. Let us break their Bonds aſunder : and caſt away their Cords from us.

4. He that dwelleth in Heaven, ſhall laugh *them to ſcorn :* the LORD ſhall have them in Deriſion.

5. Then ſhall he ſpeak unto them in his Wrath : and vex them in his ſore Diſpleaſure.

6. Yet have I ſet my King : upon my holy Hill of Sion.

7. I will preach the Law, whereof the LORD hath ſaid unto me : Thou *art* my Son, this Day have I begotten thee.

8. Deſire of me, and I ſhall give *thee* the Heathen *for* thine Inheritance : and the utmoſt Parts of the Earth *for* thy Poſſeſſion.

9. Thou ſhalt bruiſe them with a Rod of Iron : *and* break them in pieces like a Potters Veſſel.

10. Be wiſe now therefore, O ye Kings : be learned, ye *that are* Judges of the Earth.

11. Serve the LORD in fear : and rejoice [*unto him*] with reverence.

12. Kiſs the Son, leſt he be angry, and *ſo* ye periſh *from the* [*right*] way : if his Wrath be kindled, (yea but a little) bleſſed *are* all they that put their truſt in him.

The III. PSALM.

Domine, quid multiplicati ?

¶ ¶ *The Title of this Pſalm is, in the original Hebrew,* A Pſalm of *David* when he fled before *Abſalom.*

LORD, how are they increaſed that trouble me : many *are* they that riſe againſt me.

2. Many *one there be* that ſay of my Soul : *There is* no help for him in [*his*] God.

3. But thou, O LORD, *art* my Defender : thou art my worſhip, and the lifter up of my Head.

4. I did call upon the LORD with my voice : and he heard me out of his holy Hill.

5. I laid me down and ſlept, and roſe up again : for the LORD ſuſtained me.

6. I will

2. See how many earthly Kings, and infidel Princes, have aſſociated themſelves againſt me, and ſee how their great Lords have given in their Counſel, to overthrow my Kingdom, which thou haſt anointed me to.

3. Let us no longer (ſay they) live under the Jewiſh Yoke, but let us, by a joint Inſurrection, break aſunder the Bonds which their Conqueſts have laid upon us.

4. But in anſwer to this, let us tell theſe Kings of the *Earth*; that That King whoſe Throne is in *Heaven*, does laugh at their fooliſh Attempts, and by his Power will totally defeat them.

5. He ſhall chaſtiſe them with as much Severity, as an angry Man revenges an Affront upon his Adverſary.

6. But as to me he ſhall ſay, I have eſtabliſhed his Throne, and notwithſtanding the Power and Malice of his Enemies, he ſhall reign King in my holy City *Jeruſalem*.

7. But behold I am now carried off by the Impulſe of God's Holy Spirit, to ſpeak ſomething of another Prince. I will *Preach out* to all ſucceeding Generations, an eternal Decree of God which he has revealed to me : This Prince ſhall in future Ages (ſays Almighty God) appear in the World, and he ſhall be my only-begotten Son, whom I did not beget in any former time, but in the *to-day* of Eternity, before all time, in the continual *preſent* of an infinite Duration.

8. I have granted thee, *David*, the Dominion over thy own Country, and ſome few neighbouring Provinces; but, O my eternal Son, I have, upon thy requeſt, given the whole World to thy Dominion, and to be governed by thy Laws.

9. Thine, O my Son, ſhall be an Iron-Scepter, to break in Shivers (as it were an earthen Pot) the mightieſt Empires which ſhall ſupport the Heathen Idolatry.

10. Therefore I would adviſe you, O Pagan Princes, and great Men of the World, to ſubmit yourſelves to his Laws, and to inform yourſelves from his Doctrine, which alone can teach you true Wiſdom.

11. Let not the Greatneſs of your Condition keep you from being Servants to him, and Subjects of his Kingdom; but afford always a reverential Regard to his Authority.

12. Pay your Homage to him by a Kiſs, and readily accept the good Offers he makes to you; for if you and your People reject thoſe glad Tidings of Salvation, which he ſhall tender you, you will provoke his Anger, never to make the ſame good Offers to you again, but be left to yourſelves, to periſh in the way of Deſtruction. But on the other ſide, thoſe Men, who either living before his coming, do truſt in him for their Redemption, and ſtedfaſtly expect and believe his coming in the Fleſh, or who after his coming, ſhall be his faithful Diſciples and Followers; they ſhall be eternally happy.

Paraphraſe on Pſal. III.

LORD, to what a Number of Men are mine Enemies increaſed, and how great a part of my Subjects are up in Arms againſt me their lawful Sovereign?

2. Nay they are arrived to that Inſolence, as to upbraid my Misfortune, and to tell me to my Face, That as I am to expect no Aſſiſtance from them, but only their utmoſt Defiance; ſo by my unhappy Miſcarriage in the caſe of *Bathſheba*, I have ſo enraged God, that I muſt not expect any aſſiſtance from him neither.

3. But thou, O my God, ſhalt be my faithful Defender, though my ungracious Subjects, who are obliged to defend me, do deſert me; in the midſt of the Ignominy and Diſgrace, which befals me an exiled Prince: Whilſt I have thee on my ſide, I ſtill enjoy the greateſt *Worſhip and Glory*; and tho' my Afflictions make me ſometimes ſtoop under them, yet the Conſideration of thy Goodneſs raiſes up my Spirits, and *lifts up my Head*.

4. Upon this account I put up my earneſt Petitions to Almighty God, to deliver me from my ſad Misfortunes, and he heard me from his holy Hill of *Sion*, where his Ark is repoſited.

5. This gave me ſuch Satisfaction, that notwithſtanding the great Oppreſſion that was upon me, I compoſed myſelf to reſt; and having taken a comfortable Sleep, awaked again with great quiet of Mind; conſidering, that I could not totally fall, when the Lord held me up.

6. And

6. I will not be afraid for ten thouſands of the People: that have ſet *themſelves* againſt me round about.

7. Up, LORD, and help me, O my God: for thou ſmiteſt all mine Enemies *upon* the Cheek-bone; thou haſt broken the Teeth of the Ungodly.

8. Salvation *belongeth* unto the Lord: and thy Bleſſing *is* upon thy People.

The IV. PSALM.

Cum invocarem.

¶¶ *This Pſalm is ſaid to be compoſed about the time of the former, when* David *was ſtill under the Troubles of* Abſalom's *Rebellion.*

HEar me when I call, O God of my Righteouſneſs: thou haſt ſet me at liberty *when I was* in trouble; have mercy upon me, and hearken unto my Prayer.

2. O ye Sons of Men, how long *will ye* blaſpheme mine honour: and have ſuch pleaſure in Vanity, and ſeek after leaſing?

3. Know this alſo, that the LORD hath choſen to himſelf the Man that is godly: when I call upon the LORD, he will hear me.

4. Stand in awe, and ſin not: commune with your own Heart, and in your Chamber, and be ſtill.

5. Offer the Sacrifice of Righteouſneſs: and put your truſt in the LORD.

6. *There be* many that ſay: Who will ſhew us *any* good?

7. LORD, lift thou up: the light of thy Countenance upon us!

8. Thou haſt put Gladneſs in my Heart: ſince the time that their Corn and Wine [*and Oyl*] increaſed.

9. I will lay me down in Peace, and take *my* reſt: for 'tis thou, LORD, only, that makeſt me dwell in ſafety.

The V. PSALM.

Verba mea auribus.

¶¶ *This Pſalm likewiſe was compoſed by* David, *probably about the time he fled from the Power of* Abſalom.

POnder my words, O LORD: conſider my Meditation.

2. O hearken thou unto the Voice of my calling, my King and my God: for unto thee will I make my Prayer.

3. My Voice ſhalt thou hear betimes, O LORD: early in the Morning will I direct *my Prayer* unto thee, and will look up. 4. For

6. And now encouraged by ſo great an Aſſiſtance, I am not afraid of the ten thouſand Enemies, in *Abſalom*'s Army, that have in an Hoſtile manner encompaſſed me round.

7. Riſe up therefore to my Aſſiſtance, O my powerful Defender, and ſit no longer a patient Beholder of my Sufferings: Nay, I ſee thee already appearing in my defence, confounding my wicked Adverſaries, and as it were ſmiting them over the Face, and beating out their Teeth.

8. For thou art the true God, to whom all Deliverance is owing; and thy People, and all that ſincerely ſerve thee, may expect thy Bleſſing.

Paraphraſe on Pſal. VI.

HEar my Prayer, O God, Thou who haſt all my Life-long been the Defender of my Right; Who haſt ſet me at liberty in my greateſt ſtraits, particularly under *Saul*'s Reign, 1 *Sam.* 19. 23. favourably hear my Appeal which I put up to thee.

2. O ye *Sons of Men*, my Adverſaries who have nothing but a mortal Power to advance againſt me, and which God can eaſily over-rule; how long will you revile and ſpeak evil of my Regal Dignity? How long will you give out ſuch baſe Calumnies againſt me, and induſtriouſly make uſe of *Lying* or *Leaſing* to ſupport your bad Cauſe?

3. But I would have you to know, that I am not that wicked Perſon, whom by your Calumnies you repreſent me to be, for it was out of a regard to my Piety, that God called me to that high Office of my Kingdom, who to be ſure would not ſo ſolemnly have choſen a Wicked Perſon, but contrariwiſe a *Godly Man*; and I am ſtill confident, that God will further manifeſt his Favour to me, in hearing my Prayers, and delivering me from this Trouble.

4. Now I would have you to pay your juſt and reverential Awe, which you ought, to your Prince, and not to violate your Duty by an unnatural Rebellion; think ſeriouſly of this in your own Conſciences, when you are in private, and reſolve to ſit quiet, and to lay down your unlawful Arms.

5. Offer an Expiatory-Sacrifice to God for your heinous Sin againſt him, and your lawful Prince; and by that and your hearty Repentance ſhew, as becomes good Men, that you do not put your truſt in the Arm of Fleſh, but in God alone.

6. There are many of my Adverſaries that are wont to cry out, What good can we expect under King *David*'s Reign?

7. O Lord, I beſeech thee to look with a favourable Aſpect upon me, and alſo upon my People, notwithſtanding their Ungratitude.

8. And I thank thee that thou haſt given me thy Grace, not to make them any ill Returns for their Unkindneſs, but haſt enabled me to be heartily glad for the Benefits which thou haſt beſtowed on them; eſpecially for the fruitful Seaſons which of late thou haſt befriended them with.

9. Therefore I will now, with great Peace of Mind compoſe myſelf, and will not give way to thoſe anxious Thoughts which uſed to diſturb my Reſt; for whilſt I am under thy Protection, who alone canſt defend me, I will not be afraid of any Advantage they can take againſt me.

Paraphraſe on Pſal. V.

O Lord, diligently weigh my humble Suit, which I put up unto thee in my vocal Prayers; and have a regard likewiſe to my private Ejaculations.

2. Thou haſt a right to me, both as thy Creature and thy Subject; upon both which accounts, I beſeech thee to hearken to my Cry in my Diſtreſs.

3. My Devotion to thee ſhall not be ſluggiſh; but very early in the Morning will I addreſs my Soul to thee, not only in private but in publick Prayer, looking up to thee for my Deliverance.

4. But

4. For thou *art* the God that haſt no pleaſure in Wickedneſs: neither ſhall any Evil dwell with thee.

5. *Such as be* fooliſh, ſhall not ſtand in thy ſight: for thou hateſt all them that work Vanity.

6. Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful Man.

7. But as for me, I will come *into* thine houſe, even upon the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy Temple.

8. Lead me, O LORD, in thy Righteouſneſs, becauſe of mine Enemies: make thy ways plain before my face.

9. For *there is* no Faithfulneſs in his Mouth: their inward parts *are* very Wickedneſs.

10. Their Throat *is* an open Sepulchre: they flatter with their Tongue.

11. Deſtroy thou them, O God, let them periſh through their own Imaginations: caſt them out in the multitude of their Ungodlineſs; for they have rebelled againſt thee.

12. And let all them that put their truſt in thee rejoice: they ſhall ever be giving of Thanks, becauſe thou defendeſt them; they that love thy Name ſhall be joyful in thee:

13. For thou, LORD, wilt give thy Bleſſing unto the Righteous: and with thy favourable kindneſs wilt thou defend him, as *with* a Shield.

EVENING PRAYER.

The VI. PSALM.

Domine, ne in furore.

¶¶ *This Pſalm ſeems to be written by* David *under a great Fit of Sickneſs, unleſs it may be thought that he ſets out his Trouble, under the Emblem of a Diſeaſe.*

O LORD, rebuke me not in thine Indignation: neither chaſten me in thy diſpleaſure.

2. Have Mercy upon me, O LORD, for I *am* weak: O LORD, heal me, for my Bones are vexed.

3. My Soul alſo is ſore troubled: but, LORD, how long *wilt thou puniſh me?*

4. Turn *thee*, O LORD, and deliver my Soul: O ſave me for thy Mercies ſake.

5. For in Death no *Man* remembreth thee: and who will give thee Thanks in the Pit?

6. I am weary of my Groaning, every night waſh I my Bed: and water my Couch with my Tears. 7. My

4. But this is a Favour which thou doſt not indulge to wicked Men, whoſe bad Actions thou haſt an utter Averſion to; and upon that account doſt not vouchſafe them the Honour of *dwelling*, or paying conſtant Attendance at thy holy Temple, or Tabernacle.

5. Theſe mad fooliſh Rebels muſt not appear in thy ſight, at theſe Religious Aſſemblies; for thou hateſt all the Authors of ſuch falſe and malicious Calumnies.

6. Nay, thou ſhalt utterly deſtroy the Authors of thoſe Wicked Untruths, which are given out by ſuch ill Men as *Achitophel*, to poiſon my Subjects; and ſhalt ſignally manifeſt thy Diſpleaſure to them, who have been the cauſe of ſo much Bloodſhed.

7. But tho' theſe Wicked Men do neglect thy Worſhip, and are not qualified to partake of it, I truſting in thine infinite Mercy, will appear at thy publick Worſhip; and tho' I do not, as the Prieſts go into the Sanctuary, *Deut.* 1. 3. *Heb.* 9. 6. yet I will with the devouteſt Affection pray towards it.

8. O Lord, direct me by thy Grace, that I may lead my whole Courſe of Life, according to the exact Righteouſneſs of the Law, becauſe my Enemies are ſo watchful to obſerve every Slip I happen to make; and make me ſo perfectly to underſtand my Duty, that I cannot eaſily miſtake therein.

9. In all that they openly declare, there is not a Word of Truth; and all their ſecret Counſels and Contrivances are full of deſperate Wickedneſs and Villany.

10. Their Throat is like an uncovered Grave, to which every one that comes nigh, is in danger of being miſchiefed; they being arrived to ſuch a peſtilential Art of Flattery and Deceit.

11. But thou, O my God, ſhalt bring Deſtruction upon them, by turning their own Wicked Counſels againſt themſelves: Nay, their innumerable Sins, which they have committed, ſhall be ſo many Enemies to fight againſt them, particularly that heinous one of their Rebellion, not only againſt myſelf, but againſt Thee.

12. But as for myſelf, and all my good and faithful Subjects, who ſincerely truſt in God for our Deliverance, God in his good time, by working out our Safety, will procure for us a time of Rejoycing; after which, we that faithfully ſerve thee, ſhall be always paying our Thanks for thy defending us.

13. And this we truſt thou wilt ſhortly do, from the Goodneſs of thy Nature, by which thou art always inclined to vindicate the Cauſe of oppreſſed Piety; and to cover good Men from any fatal Miſchief, as a Shield defends the Body.

Paraphraſe on Pſal. VI.

O Lord, I beſeech thee not to lay thy Correction upon me with a furious Severity, as an angry Man uſes to take Revenge upon his Adverſary, or chaſtiſe his Servant.

2. Shew thy Mercy upon me, in ſtrengthning me under this great degree of Weakneſs; when my Pain is ſo exquiſite, that my Bones, the more inſenſible parts of my Body, are in great Torment.

3. My Mind likewiſe is under great Depreſſion; O Lord, how long wilt thou continue this mighty Affliction upon me?

4. Shew not thy Diſpleaſure any longer to me, but turn thy Face to me, and look on me again with a favourable Aſpect, by delivering my Life from the danger of this Diſeaſe; out of thy tender Mercies towards me, ſpare my Life.

5. For when my Body is laid in the Grave, it cannot join itſelf, as it now conſtantly does, in the publick Aſſemblies, to offer up Prayers and Thankſgivings to thee.

6. I am quite wearied with my Groanings, which my Pain forces from me; every night my Bed, where I lie, is bedewed with Tears. 7. The

7. My Beauty is gone for very trouble: and worn away becauſe of all mine Enemies.

8. Away from me, all ye that work Vanity: for the Lord hath heard the Voice of my Weeping.

9. The LORD hath heard my Petition: the LORD will receive my Prayer.

10. All my Enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

PSALM VII.

Domine, Deus meus.

¶¶ *The Hebrew Title to this Pſalm is,* A Shiggaion (*that is, ſome noted kind of Tune then in uſe*) of *David,* which he ſang unto the Lord upon the occaſion of the words of *Cuſh* the *Benjamite, ſome malicious informer againſt* David *to* Saul, *whoſe Name is not elſewhere recorded in Scripture.*

O LORD my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me;

2. Leſt he devour my Soul like a Lion, and tear *it* in pieces: while *there is* none to help.

3. O LORD my God, if I have done any ſuch thing: or if there be any Wickedneſs in my hands;

4. If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cauſe is mine Enemy;

5. Then let mine Enemy perſecute my Soul, and take me: yea, let him tread my Life down upon the Earth, and lay mine Honour in the Duſt.

6. Stand up, O LORD, in thy Wrath, and lift up thy ſelf, becauſe of the Indignation of mine Enemies: ariſe up for me in the Judgment *that* thou haſt commanded.

7. And ſo ſhall the Congregation of the People come about thee: for their ſakes therefore lift up thy ſelf again.

8. The LORD ſhall judge the People; give Sentence with me O LORD: according to my Righteouſneſs, and according to the Innocency *that is* in me.

9. O let the Wickedneſs of the Ungodly come to an end: but guide thou the juſt.

10. For the Righteous God: trieth the very Hearts and Reins.

11. My help *cometh* of God: who preſerveth them that are true of Heart.

12. God is a righteous Judge, [*ſtrong and patient:*] and God is provoked every Day.

13. If

7. The once beautiful Luſtre of mine Eyes is vaniſhed, they being grown dim by my long Grief; the multitude of mine Enemies, which have created me likewiſe much trouble, having contributed to the decay of my Sight.

8. Be gone therefore, O mine Enemies, who have dealt ſo falſely with me, for I ſhall be no longer moleſted by you; ſince God has been pleaſed to hearken unto my Prayers and Tears, which I have ſought him with.

9. For the great Jehovah has receiv'd the Addreſs, which I have made to him; and will grant what I have requeſted from him.

10. My Rebel-Enemies ſhall have their Forces worſted, and being put to a ſudden Rout, ſhall flie away before me, with the utmoſt Confuſion and Shame.

Paraphraſe on Pſal. VII.

O Lord, my whole Truſt and Reliance is upon thee; ſave me therefore from the Hands of my Perſecutors.

2. Leſt *Saul*, that unmerciful Prince, tear me in pieces as a Lion does his Prey, none being able to give me aſſiſtance, and to withſtand his Power.

3. O Lord, if I am guilty of any ſuch Wickedneſs as I am accuſed of; if I have in Agitation any ſiniſter Deſigns againſt my Prince:

4. Thou knoweſt, that I have not (as I am falſely Slandered) made any ungrateful Returns to my Benefactors; but contrariwiſe I have ſpared the Life of *Saul* my great Enemy, when I had twice the Advantage of him, 1 *Sam.* 24. 7. & 26. 9, 23. and by his Deſtruction, might have wrought my own Deliverance.

5. If this which I ſay be not ſincerely true, I ſhall be willing that my cruel Perſecutor ſhould have me at his Power; that he ſhould take away my Life, and bury all my Reputation with my Body in the Grave.

6. Therefore I beſeech thee, O Lord, vigorouſly to ſtand up in my defence, and oppoſe thy Divine Wrath to the Indignation wherewith mine Enemies aſſault me; and riſe up for me in thy due time, that I may be enabled under thee, to exerciſe that Judicial or Regal Power, which thou haſt promis'd to me.

7 And when thou doſt commence this Judgment, and ar as it were ſet upon thy Tribunal, all the Tribes of *Iſrael* ſhall be gathered together round thee; for their ſakes therefore, who are ſuffered to live in ſo much Impiety under *Saul*'s Reign, do thou *lift up* thy ſelf upon thy Judgment-Seat again, and rule thy People with the ſame pious Government, as when Holy Prophets were ſet Judges over them.

8. Behold, the Lord is coming to judge his People; but when, O great God, thou doſt enter upon this Act of Judgment, I beſeech thee to take cognizance of my Cauſe, and to paſs Sentence upon me according to my Innocence. and as thou knoweſt me to be free from thoſe Imputations, which are laid to my Charge.

9. And in this righteous Judgment of God, I pray that it may, and I doubt not but it will, come to paſs; that all wicked Contrivances of bad Men may be diſcovered and puniſhed according to their deſert, and good Men confirm'd in their Piety by the Divine Approbation.

10. For the juſt God does not, like Men, judge according to outward appearance; for he ſees all the clancular Thoughts of Mens Hearts, and therefore cannot be deceiv'd in his Judgment.

11. Upon theſe Conſiderations, I expect God to be my *Help*, or (as it is in the Hebrew) my Buckler; for he is the Defended of all that are innocent and ſincere.

12. For God is of all Judges the moſt Righteous: altho' he be ſo vaſtly Powerful, yet he is as wonderfully Patient, ſparing Sinners tho' they every day provoke him.

13. If a Man will not turn, he will whet his Sword: he hath bent his Bow, and made it ready.

14. He hath prepared for him the Instruments of Death: he ordaineth his Arrows against the Persecutors.

15. Behold, he travaileth with Mischief: he hath conceived Sorrow, and brought forth Ungodliness.

16. He hath graven and digged up a Pit: and is fallen himself into the Destruction that he made for *other*.

17. For his travail shall come upon his own head: and his Wickedness shall fall on his own Pate.

18. I will give Thanks unto the LORD, according to his Righteousness: and I will praise the Name of the LORD most High.

The VIII. PSALM.

Domine, Dominus, noster.

¶¶ *This Psalm was composed by* David, *upon occasion of his Victory over* Goliah.

O LORD our Governour, how excellent is thy Name in all the World: thou that hast set thy Glory above the Heavens!

2. Out of the Mouth of very Babes and Sucklings hast thou ordained Strength, because of thine Enemies: that thou mightest still the Enemy and Avenger.

3. For I will consider thy Heavens, even the Works of thy Fingers: the Moon and the Stars which thou hast ordained.

4. What *is* Man, that thou art mindful of him: and the Son of Man, that thou visitest him?

5. Thou madest him lower than the Angels: to crown him with Glory and Worship.

6. Thou makest him to have dominion of the Works of thy Hands: and thou hast put all *things* in subjection under his feet;

7. All Sheep and Oxen: yea, and the Beasts of the Field;

8. The Fowls of the Air, and the Fishes of the Sea: *and whatever* walketh through the Paths of the Seas.

9. O LORD our Governour: how excellent is thy Name in all the World!

13. But if a Man be obstinately wicked, and resolved not to turn to God, as *Saul* seems to be; God, notwithstanding his Patience, has Judgments in store for such an one, and is as much prepared to execute them, as a Soldier who has whet his Sword for the Battle, or an Archer who has drawn his Bow.

14. God has prepared against such a Man all his warlike Artillery, and Instruments of Death; he has actually directed and levelled his Arrows, against my *fiery* Persecutors.

15. But take notice, that, tho' my powerful Adversary be as big with Mischief, as a breeding Woman is with her Child:

16. Tho' he has treacherously dug a Pit, to make an innocent Passenger fall into it; yet he himself is the likeliest Person to sustain the Mischief, which he has so fraudulently contrived.

17. Those Troubles, which he thought to involve others in, shall stick closest to the Author of them, and, like Arrows shot upwards, are most like to fall upon the Shooters Head.

18. Therefore, on Reflection upon this righteous Judgment of God, I will offer up my bounden Thanks for his admirable Justice, which I am confident he will discover on my behalf; and will praise him particularly with this Psalm, which I have now composed to his honour.

Paraphrase on Psal. VIII.

O Lord, who art the Governour, and Tutor, of us who are of the Seed of *Abraham*; how much celebrated art thou for thy Goodness, not only in *Judea*, but in some measure, through all parts of the World which acknowledge a Deity! Nay, thy Glory is extended to the highest Heavens, where it is more illustriously manifested by thy especial Presence.

2. Nay further, thou sometimes makest even Children, under thy direction, to perform noble Actions, whereby thy Honour is displayed; as enabling me, a weak young Man, to subdue this mighty Philistine Champion; thereby to confound the Enemies of the true Religion.

3. Whenever I look up to Heaven, and behold the Moon and the Stars, the glorious Furniture thereof, I cannot but make this Reflection thereupon.

4. What is frail and mortal Man, that a God of such infinite Power and Wisdom, should take cognizance of him, and visit him with such gracious Indulgences?

5. Thou hast endowed him with a rational Soul, not much inferior to the Angelick Natures, and crowned him with more Honour, than any other Creature in the Universe.

6. And hast given to him the Lordship of all the Creation, *Gen.* 1. 26. putting them under his Feet, as a Token of Subjection, *Deut.* 33. 3.

7. Not only tame Cattle, but even wild Beasts:

8. All the Fowls that fly in the Air, all the Fishes that swim in the Sea; and all the Whales and Monsters, that tread the liquid Paths of the Ocean.

9. O Lord, our Governour and Preceptor, how widely is thy Glory displayed throughout the Universe!

Para-

MORNING PRAYER.

The IX. PSALM.

Confitebor tibi.

¶¶ *This Psalm likewise is thought to be composed upon occasion of his Victory over* Goliah.

I Will give Thanks *unto thee*, O LORD, with my whole Heart: I will speak of all thy marvellous Works.

2. I will be glad and rejoyce in thee: yea, my Songs will I make of thy Name, O thou most Highest.

3. While mine Enemies are driven back: they shall fall and perish at thy presence.

4. For thou hast maintained my Right, and my Cause: thou art set in the Throne that judgest right.

5. Thou hast rebuked the Heathen, and destroyed the Ungodly: thou hast put out their Name for ever and ever.

6. O thou Enemy, Destructions are come to a perpetual end: even as the Cities which thou hast destroyed: their Memorial is perished with them.

7. But the LORD shall endure for ever: he hath also prepared his Seat for Judgment.

8. For he shall judge the World in Righteousness: and minister true Judgment unto the People.

9. The LORD also will be a Defence for the Oppressed: even a Refuge in due time of trouble.

10. And they that know thy Name, will put their trust in thee: for thou, LORD, hast never failed them that seek thee.

11. O praise the LORD which dwelleth in Sion: shew the People of his doings.

12. For when he maketh Inquisition for Blood, he remembreth them: and forgeteth not the Complaint of the Poor.

13. Have mercy upon me, O LORD, consider the trouble *which I suffer* of them that hate me: thou that liftest me up from the Gates of Death.

14. That I may shew all thy Praises within the Ports of the Daughter of Sion: I will rejoyce in thy Salvation.

15. The Heathen are sunk down in the Pit *that* they made: in the same Net which they hid privily, is their Foot taken.

61. The

Paraphrase on Psal. IX.

I Will return my Thanks to thee, O Lord, for thy Favours, with all the Powers of my Soul; I will declare what wonderful Works thou hast done for thy Servants.

2. Whenever I recreate my self with Musick, it shall be with Airs composed to thy Honour; and JEHOVAH shall always be the subject of my Poetry.

3. Whenever mine Enemies shamefully run away, it is not our Valour which scatters them, but thy Presence which intimidates them, making them to stumble in their Flight, and to be destroyed by us.

4. Thou by giving us this Victory over the Philistines, hast openly approved the Cause of thy People; having declared thy self a most just Judge, in protecting the Innocent.

5. Thou hast given a Check to the Insolence of this Heathen-Nation, by this signal overthrow of them; thou hast so lessened them in Power and Reputation, that they will never be able to make any Figure in the World again.

6. And now, O thou Enemy the Philistine-People, tho' thou hast formerly made great Ravages in our Country, yet since we are blessed with this happy Victory, those Desolations are at an end: Nay, those Towns, which they have reduced to Ashes, are not more lost and disappearing, than the Philistines Reputation is.

7. But the God whom we worship endureth for ever; and that Men may be the more sensible of this, he has order'd the Throne of Justice to be got ready, and he is prepared to ascend it.

8. He shall judge all the Nations of the Universe, according to the Rules of an exact unerring Justice, severely punishing the Heathen-World for their Idolatry and Impiety; and being very faithful, in recompencing the Obedience of his Servants.

9. The Lord is a Citadel for good Men, in the time of their Sufferings; and will defend them from the Violence of the Oppressor.

10. Therefore we thy People, who have the Knowledge of thee the true God, will wholly rely upon thy Protection; for it was never known, that thou didst fail those who trusted in thee.

11. O therefore all ye Inhabitants of *Judea*, join with me in praising our God, whose particular Residence, here on Earth, is in his Ark in Mount *Sion*; tell out among the Heathen-Nations, what great things he has done for us.

12. For when God makes enquiry, into the shedding of Innocent Blood, he remembreth what number of his Saints have been injuriously slain, taking Vengeance of their Enemies for it; nor does he neglect the complaint of poor afflicted Persons.

13. And now, O Lord, I beseech thee shew thy Mercy, in delivering me from the present Troubles, which mine Enemies give me; thou that didst snatch me away from the very Gates of Death, when I combated with that mighty Champion *Goliah*.

14. Then will I in sacred Verse sing out thy Praises, in the most publick Assemblies of the People of *Jerusalem*, which use to be held at the Gates of the City; and thy Deliverance shall be the Theme of my Psalm.

15. But to return to our Philistine Conquest; Behold, their Stratagems are all turned upon themselves, and (to use a Metaphor drawn from Hunters) they are catched in the same Net, and are fallen into the same Pit which they designed for others.

16. The LORD is known to execute Judgment: the ungodly is trapped in he Work of his own Hands.

17. The Wicked ſhall be turned into Hell: *and* all the People that forget God.

18. For the Poor ſhall not alway be forgotten: the patient abiding of he Meek ſhall *not* periſh for ever.

19. Up, Lord, and let not Man have the upper hand: let the Heathen be judged in thy ſight.

20. Put them in fear, O Lord: that the Heathen may know themſelves *to be but* Men.

The X. PSALM.

Ut quid, Domine?

¶¶ *This Pſalm is without any Title in the Hebrew; but ſhould ſeem to be compoſed by* David *under ſome great Trouble, when he was perſecuted by* Saul.

WHY ſtandeſt thou ſo far off, O LORD: and hideſt *thy face* in the needful time of trouble?

2. The Ungodly for *his own* Luſt doth perſecute the Poor; let them be taken in the crafty wilineſs that they have imagined.

3. For the Ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the Covetous *whom* God abhorreth.

4. The Ungodly is ſo proud, that he careth not *for God*: neither *is* God in all his Thoughts.

5. His ways are always grievous: thy Judgments *are* far above out of his ſight, and *therefore* defieth he all his Enemies.

6. For he hath ſaid in his heart, *Tuſh*, I ſhall never be caſt down: there ſhall no harm happen *unto me*.

7. His mouth is full of Curſing, Deceit, and Fraud: under his Tongue is Ungodlineſs and Vanity.

8. He ſitteth lurking in the thieviſh corners of the Streets: and privily in his lurking Dens doth he murder the innocent; his Eyes are ſet againſt the Poor.

9. For he lieth waiting ſecretly, even as a Lion lurketh he in his Den: that he may raviſh the Poor.

10. He doth raviſh the Poor: when he getteth him into his Net.

11. He falleth down and humbleth himſelf: that the Congregation of the Poor may fall into the hands of his Captains.

12. He

16. Now this is a ſingular Mark of God's wiſe and righteous Judgment, that he ſhould bring it ſo about, that wicked Men, whilſt they are projecting other Mens Ruin, ſhould work their own Deſtruction.

17. Thus other Infidel Nations, who have not the Knowledge of the true God, but oppoſe themſelves againſt his choſen People, ſhall be deſtroy'd.

18. But God ſhall not forget his poor Servants, and, tho' he ſuffers them to continue ſome time under their Oppreſſion, he will come at laſt to their Relief.

19. But, O Lord, let not thy Juſtice ſeem any longer to ſleep, but vigorouſly riſe up in our defence: Let not our Enemies boaſt themſelves, that they have gotten the better of thy Power; as if they little Mortals could be too hard for Omnipotence: call them before thy Judgment-Seat, to account for their Actions.

20. Teach them, by ſome very ſevere Diſpenſation, to be afraid of offending thee; that theſe prophane Idolaters may know that they are but frail Creatures, and that it is in vain for them to contend with thee, the great Creator of all things.

Paraphraſe on Pſal. X.

O Lord, why doſt thou ſtand at this diſtance from me, and ſeemeſt to hide thy Face, from ſo much as looking upon the ſad Calamity which I am under?

2. The ungodly Men (*viz. Saul* and his Faction) do perſecute me a poor helpleſs Perſon, for no reaſon but only to gratify their own inſolent Temper; but let the Crafty Deſigns, which they have contrived againſt me, turn upon themſelves.

3. This unrighteous Faction make great Boaſts of that ſide, which their Intereſt and Affection leads them to; and give out large Encomiums upon Extortion and Tyranny, which God, a better Judge than they, does above all things abhor.

4. They are ſo proud and haughty, that they will not vouchſafe to ſubmit to any Enquiry, of what God has declared his Will to be by his holy Prophets; and that, becauſe all things are at their Diſpoſal now, they have no thought, that God will hereafter otherwiſe order them.

5. They contrive, in the whole courſe of their Actions, to create Grief and Vexation to good Men; when we tell them, that thou, O God, wilt revenge the Injuries they do us, they think theſe Judgments of thine are a great way off out of ſight, and not much to be fear'd; and upon this reaſon they deſpiſe all, who do not cloſe with them.

6. They laugh at the Davidical Party, and ſay, We are in Poſſeſſion now, and are like to continue ſo; for no Harm can be expected from ſo contemptible a Faction as That.

7. Their Mouths are full of prophane Curſes, and deceitful Words.

8. They have their Agents, who lie lurking in every blind corner of the Ways, to catch innocent honeſt Men, and under pretence of being Traytors to murder them, their Eyes being upon ſuch Perſons wherever they go.

9. No Lion watches with more diligence for his Prey, than thoſe Informers do, to catch theſe poor Men.

10. And they are but too frequently ſucceſsful in this wicked Enterprize, deceiving Innocent Men by theſe Stratagems.

11. They crouch down to the Ground, that no body may obſerve them; ſo that if there happen to be any meeting of pious and well-affected Men, they are preſently taken up and put under a Guard of Soldiers.

12. They

12. He hath ſaid in his Heart, *Tuſh*, God hath forgotten: he hideth away his face, and he will never ſee it.

13. Ariſe, O LORD God, and lift up thine Hand: forget not the Poor.

14. Wherefore ſhould the Wicked blaſpheme God: while he doth ſay in his Heart, Tuſh, thou God careſt not for *it*.

15. *Surely* thou haſt ſeen *it:* for thou beholdeſt Ungodlineſs and Wrong.

16. That thou mayeſt take the matter into thy hand: the Poor committeth himſelf unto thee; for thou art the helper of the Friendleſs.

17. Break thou the Power of the ungodly and malicious: take away his Ungodlineſs, *and* thou ſhalt find none.

18. The LORD *is* King for and ever: and the Heathen are periſhed out of the Land.

19. LORD, thou haſt heard the deſire of the Poor: thou prepareſt their Heart, and thine Ear hearkeneth thereto.

20. To help the Fatherleſs and Poor unto their Right: that the Man of the Earth be no more exalted againſt them.

The XI. PSALM.

In Domino confido.

¶¶ *This is a Pſalm of* David, *thought to be written during the time of his Perſecution by* Saul.

IN the LORD put I my truſt: how ſay ye then to my Soul, that ſhe ſhould flee *as* a Bird unto the Hill?

2. For lo, the Ungodly bend *their* Bow, and make ready their Arrows within their Quivers: that they may privily ſhoot at them which are true of heart.

3. For the Foundations will be caſt down: *and* what hath the Righteous done?

4. The LORD *is* in his holy Temple: the LORD's Seat *is* in Heaven.

5. His Eyes conſider [*the Poor:*] and his Eye-lids try the Children of Men.

6. The LORD alloweth the Righteous: but the Ungodly, and him that delighteth in Wickedneſs, doth his Soul abhor.

7. Upon the Ungodly he ſhall rain Snares, Fire and Brimſtone, Storm and Tempeſt: *this ſhall be* their Portion to drink.

8. For the righteous LORD loveth Righteouſneſs: his Countenance will behold the thing that is juſt.

EVEN-

12. They ſay to themſelves, God has forgotten what he promiſed *David*, by his Prophet, concerning the Kingdom; and God does not take notice of what is done againſt him.

13. But I beſeech thee, O God, to riſe up in my defence, and hold up thy Hand, to confirm by Oath the Promiſe of the Kingdom made to me; and forget not thy poor Servant in diſtreſs.

Vide *Chaldee Paraphraſe.*

14. For why ſhouldſt thou give the Wicked an Opportunity to blaſpheme thy Name, and to ſay thou doſt not take care of thy Servants, or to fulfil thy Promiſe?

15. For certain thou haſt taken notice, of the injurious Treatment which I have receiv'd; for as nothing is hid from thee, ſo thou doſt particularly behold the Wrong, that is done to innocent Perſons.

16. And I deſire thee to take my Cauſe into thy Hand, which I in my diſconſolate Friendleſs Condition, entirely commit to thee; for thou art a Guardian to the Orphan.

17. Leſſen the Power of my unrighteous Adverſaries; and continually deprive them of that Force, which they make uſe of to do miſchief, till it be all taken away, and there be no more of it to be found.

18. The Lord now is recognized by all to be the everlaſting King, for all the Heathen are deſtroy'd out of the Territories of *Iſrael*.

19. Thou haſt heard the Prayer of thy poor afflicted Servants, thou haſt inclined their Hearts with Earneſtneſs and Confidence to beg thy Aſſiſtance, and then doſt vouchſafe to comply with their Petition:

20. To adminiſter Juſtice to Orphans and diſtreſſed Perſons, that earthly Men may no longer oppreſs thoſe, who are protected by the God of Heaven.

Paraphraſe on Pſal. XI.

SInce I have put my truſt in God, and depend upon his Protection; what ſignifie your Jeſts which you make upon me, ſaying, Fly little Bird to your Hill, where you, and your Flock of the ſame Feather are gathered? 1 *Sam.* 23. 14.

2. My ungodly Enemies are fitting their Arrows to their Bows, to wound me and other upright and innocent Perſons, who abet my Cauſe.

3. All the Foundations of the Laws are ſubverted, by the Tyranny of *Saul*; and righteous Men are ſo far from being defended, that they are cruelly perſecuted.

4. But let ſuch Perſons conſider, that there is a God, who has an eſpecial Reſidence in his Tabernacle among us, and whoſe moſt glorious Throne is in Heaven:

5. That this juſt God does vindicate the Cauſe of oppreſſed Perſons; and calls to an account every mortal Man, tho' never ſo great, for his Violence and Oppreſſion.

6. The Lord acquits good Men, and approves of their Actions; but as for thoſe who commit wicked Actions, and eſpecially thoſe who pleaſe themſelves with them, God Almighty has a great Abhorrence to them.

7. But upon wicked Men God ſhall ſhower down the greateſt Evils, ſuch as Snares, Fire, *&c.* forcing them with Reluctancy to bear them, as when one is compelled to drink a nauſeous Potion.

8. For God being good and righteous himſelf, loves that Qualification in others; and what is not honeſt and vertuous, he will give no Countenance to, either by approving of it, or rewarding it.

EVENING PRAYER.

The XII. PSALM.

Salvum me fac.

¶ ¶ A Pſalm of *David. This Pſalm, probably, was compoſed, when he was betrayed by* Doeg *the* Edomite, 1 Sam. 22. 23. *and levelled againſt* Saul's *Courtiers, and other Informers employed by him.*

HElp me, LORD, for *there is* not one godly Man left: for the Faithful are miniſhed from among the Children of Men.

2. They talk of Vanity every one with his Neighbour: they do but flatter with their Lips, and diſſemble in their double Heart.

3. The LORD ſhall root out all deceitful Lips: *and* the Tongue that ſpeaketh proud things.

4. Which have ſaid, With our Tongue will we prevail: we are they that ought to ſpeak, who *is* Lord over us?

5. Now for the comfortleſs troubles ſake of the Needy: and becauſe of the deep ſighing of the Poor;

6. I will up, ſaith the Lord: and will help *every one from him* that ſwelleth againſt him, and will ſet *him* at reſt.

7. The words of the Lord are pure words: even as the Silver, which from the Earth is tried, and purified ſeven times in the Fire.

8. Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this Generation for ever.

9. The Ungodly walk on every ſide: when they are exalted, the Children of Men are put to rebuke.

The XIII. PSALM.

Uſque quo, Domine?

¶ ¶ *A Pſalm of* David, *written in time of ſome great Diſtreſs.*

HOW long wilt thou forget me, O LORD, for ever: how long wilt thou hide thy face from me?

2. How long ſhall I ſeek counſel in my Soul, and *be ſo* vexed in my Heart: how long ſhall mine Enemies triumph over me?

3. Conſider *and* hear me, O LORD my God: lighten my Eyes, that I ſleep not in Death.

4. Leſt mine Enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoyce at it.

5. But my truſt is in thy Mercy: and my Heart is joyful in thy Salvation.

6. I will

Paraphraſe on Pſal. XII.

O Lord, I beſeech thee, to give me thy Aſſiſtance, for I am betrayed by every Man whom I confide in; and I cannot find a faithful Man, whom I may rely on any-where.

2. They combine together, every-where, againſt me, eſpecially among the Abettors of *Saul*'s Tyranny, who are ſo very numerous; and tho' they ſpeak me fair to my Face, yet they are full of Diſſimulation and Deceit.

3. But the Lord, who ſupports my Cauſe, will deſtroy ſuch falſe Diſſemblers, and likewiſe thoſe Perſons who ſpeak againſt me with ſo much pride and diſdain.

4. Thoſe Men who are wont to ſay, With our Tongues we will deſtroy *David*, by Informations and Satyrical Speeches againſt him; we are indulged by the Favour of the Court, a Liberty of ſpeaking what we pleaſe againſt him, and therefore who ſhall controul us?

5. But to theſe Men, the Lord himſelf is pleaſed to give an Anſwer; Conſidering what Hardſhips and Oppreſſions my poor Servants ſuſtain;

6. I will riſe up in their Defence, and will place them in Safety and Honour; to the great Grief of thoſe, who now look big and ſwoln upon them with Pride and Contempt.

7. Now this Promiſe of God, is not, like theirs, full of Diſſimulation, but pure and ſincere; and as free from all Deceit, as that Silver is free from Droſs, which is refined ſeven times over.

8. And, conſonant to this Promiſe, thou ſhalt ever hereafter keep and preſerve thy Servants from any Evil, which ſhall be contrived againſt them, by this wicked Generation.

9. But as for their ungodly Adverſaries, tho' they walk about in Power and Authority, yet even in this their ſeeming Exaltation, the Curſe of God is upon them, and the Torment of their own evil Conſciences.

Paraphraſe on Pſal. XIII.

HOW long wilt thou be forgetful to deliver me from mine Enemies, O Lord? wilt thou always be ſo? wilt thou always, as a Token of thy Anger, turn thy Face from me?

2. How long ſhall I be forced to entertain ſuch penſive Thoughts and Workings of my Mind, ſo many ſad and vexatious Reflections? How long wilt thou ſuffer mine Enemies to inſult and triumph over me?

3. I beſeech thee to afford a due Regard to my Requeſt I put up to thee, and in thy good time to grant it; refreſh my Eyes with vital Light, for if my Trouble much longer continues upon me, the dark Sleep of Death will overſhadow me.

4. For this will give my Enemy occaſion boaſtingly to ſay, That notwithſtanding his pretended Divine Protection, I have been too hard for him: For, if I do not partake of thy Deliverance which I have truſted in, my wicked Adverſaries will profanely mock at my downfal.

5. But I will place all my Confidence in thy Goodneſs; and my Heart, however depreſſed by Trouble, ſhall ſtill be joyful in hopes of thy Deliverance.

6. I will

6. I will ſing of the LORD, becauſe he hath dealt ſo lovingly with me: [*yea, I will praiſe the Name of the Lord moſt Higheſt.*]

The XIV. PSALM.

Dixit inſipiens.

¶¶ *This Pſalm ſets forth an univerſal Corruption of manners, which did prevail in ſome part of* David's *Reign.*

THE Fool hath ſaid in his Heart: *There is* no God.

2. They are corrupt, and become abominable in their Doings: *there is* none that doeth good, *no not one.*

3. The Lord looked down from Heaven upon the Children of Men: to ſee if there were any that would underſtand, *and* ſeek *after* God.

4. But they are all gone out of the way, they are *al*together become abominable: *there is* none that doeth good, [*no not one.*]

5. [*Their Throat is an open Sepulchre, with their Tongues have they deceived: the Poiſon of Aſps is under their Lips.*

6. *Their Mouth is full of Curſing, and Bitterneſs: their Feet are ſwift to ſhed Blood.*

7. *Deſtruction and Unhappineſs is in their ways, and the way of Peace have they not known: there is no fear of God before their Eyes.*]

8. Have they no knowledge, *that they are* all ſuch Workers of Miſchief: eating up my People as it were Bread, and call not upon the LORD?

9. There were they brought in great fear, [*even where no fear was:*] for God is the Generation of the Righteous.

10. *As for you,* ye have made mock at the Counſel of the Poor: becauſe *he putteth* his truſt in the LORD.

11. Who ſhall give Salvation unto Iſrael out of Sion? When the LORD turneth in the Captivity of his People: then ſhall Jacob rejoice, *and* Iſrael ſhall be glad.

MORNING PRAYER.

The XV. PSALM.

Domine, quis habitabit?

¶¶ *This Pſalm teaches, what Qualifications are required, to make one a True Member of the Church of God.*

LORD, who ſhall dwell in thy Tabernacle: *or* who ſhall reſt upon thy holy Hill?

2. *Even*

6. I will, notwithſtanding my Afflictions, compoſe Pſalms of Praiſe in remembrance of thy former Favours, and in expectation of future; and the Theme of my Poetry ſhall be, *The moſt high God.*

Paraphraſe on Pſal. XIV.

THE fooliſh irreligious Man has thought with himſelf, tho' he be not ſo prophane to utter it, that there is no Deity.

2. We live in a Generation, that are very corrupt in their Morals, and by their wicked Lives are become very hateful to God; and 'tis very hard to find a pious Man, eſpecially among the Abettors of *Saul's* Tyranny.

3. The Lord looked down from his heavenly Throne, to take a view of Mankind, to ſee if there were any that had the true Knowledge of God, and had a hearty Senſe of Religion,

4. But no ſuch were to be ſeen; there was not ſo much as one Man of Piety and Integrity, to be found.

5. They had Mouths, which were as dangerous to entrap Men, as uncovered Graves; they had Lips as full of Poiſon, as thoſe of an Adder.

6. They make uſe of their Mouths, to vomit out bitter Curſes againſt good Men; and employ their Feet to hunt after innocent Perſons, that they may take away their Lives.

7. They are engag'd in a wicked Courſe of Life, which leads to Deſtruction and Miſery; but as for the Life of Piety, which tends to Peace and Happineſs, they are perfect Strangers to it; they have no reverential Awe upon them, of God's Providence, and future Recompence.

8. Strange! that among ſuch a number of Men, no one ſhould be endowed with a juſt Senſe of Religion! That all ſhould be ſuch Contrivers of Miſchief! That they ſhould ſet themſelves to devour good Men, with a like Greedineſs as a hungry Man eats a piece of Bread! That they ſhould live under ſuch an univerſal Contempt, and neglect of God, and his Worſhip!

9. But ſee the Event of their Wickedneſs, and Irreligion? God Almighty has made them to fear, when there was no manner of occaſion for it; but God is among the Society of good Men, who, whilſt they have his Defence, are under no Deſpondency.

10. But as for you our Enemies, you diſavow the Divine Protection, by making a Jeſt at us diſtreſſed Perſons, for taking our Reſolutions according to the direction of God's Law, and for repoſing our Truſt in him.

11. But, under this great degree of Hardſhip and Oppreſſion, When can we expect that God, who dwells in Mount *Sion,* ſhall afford us a Deliverance?

We may in ſome meaſure expect it, when God ſhall deliver his People from the Slavery of *Saul's* Tyrannick Oppreſſion; but chiefly, when they ſhall be delivered by the Meſſias, from the Power of Satan, a greater Tyrant over the Souls of Men. That will be a time of great Joy, for the People of *Iſrael.*

Paraphraſe on Pſal. XV.

WHat Qualifications are requiſite, to entitle a Man to be a devout frequenter of thy Tabernacle, which is placed on the holy Hill *Sion*?

2. He

2. *Even* he that leadeth an uncorrupt Life: and doeth *the thing which is* Right, and ſpeaketh the Truth from his Heart.

3. *He that* hath uſed no Deceit in his Tongue, nor done Evil to his Neighbour: and hath not ſlandered his Neighbour.

4. He that ſetteth not by himſelf, but is lowly in his own Eyes: and maketh much of them that fear the Lord.

5. *He that* ſweareth *unto his Neighbour*, and diſappointeth *him* not: though it were to his own hindrance.

6. *He that* hath not given his Money upon Uſury: nor taken Reward againſt the Innocent.

7. Whoſo doeth theſe *things*: ſhall never fall.

The XVI. PSALM.

Conſerva me, Domine

¶¶ *The Title of this Pſalm is, a* Mictam of David, *probably ſome remarkable Tune, or way of playing, then in uſe. The* Chaldee-*Paraphraſe interprets it,* A curious piece of Engraving; *and the Septuagint tranſlates it,* An Inſcription on a Pilar. *'Twas wrote probably, under his Perſecution by* Saul.

PReſerve me, O God: for in thee have I put my Truſt.

2. *O my Soul*, thou haſt ſaid unto the LORD: thou art my GOD, my Goods *are* nothing unto thee.

3. All my delight is upon the Saints that are in the Earth: and upon ſuch as excel in Vertue.

4. But they *that* run after another *God:* ſhall have great Trouble.

5. Their Drink-offerings of Blood will I not offer: neither make mention of their Names within my Lips.

6. The LORD *himſelf is* the Portion of my Inheritance, and of mine Cup: thou ſhalt maintain my Lot.

7. The Lot is fallen unto me in a fair *ground:* yea, I have a goodly Heritage.

8. I will thank the LORD for giving me warning: my Reins alſo chaſten me in the night-ſeaſon.

9. I have ſet GOD always before me: for *he* is on my right-Hand, therefore I ſhall not fall.

10. Wherefore my Heart was glad, and my Glory rejoyced: my Fleſh alſo ſhall reſt in hope.

11. For

2. He that leadeth an innocent Life, void of any remarkable Sin; that doth all the good Actions, which he is oblig'd to perform; that is plain and ſincere, and uſes no diſſimulation in his Words or Actions:

3. That Man, who doth not accuſtom his Tongue to Falſities; who does not miſchief his Neighbour, by betraying his Secrets, or by inventing Calumnies to his Prejudice.

4. He that is endowed with the Vertue of Humility, having a modeſt Opinion of his own Qualifications; prefers others before himſelf, and pays all juſt Honour and Kindneſs to the Servants of God, though in never ſo mean a Condition.

5. He who, when he has enter'd into a Promiſe, or eſpecially when he has engag'd himſelf by an Oath to his Friend, will not fail him, tho' great Inconveniences to himſelf may ariſe from it.

6 He who hath not lent out his Money upon Uſury, which is ſo ſtrictly forbid in the Moſaick Law, *Exod.* 22. 25. *Lev.* 25. 36. and if he be truſted with a judicial Power, will not ſuffer himſelf to be corrupted with Bribes to betray an innocent Man's Cauſe. *Deut.* 27. 19.

7. The Man who ſquares his Actions by theſe Rules, need never fear miſcarrying in his Duty.

Paraphraſe on Pſal. XVI.

I *Being* ſurrounded with many Troubles, apply my ſelf to thee O God, beſeeching thee to deliver me from them; for I do not expect Deliverance from any other.

2. O my Soul, thou didſt very truly pronounce of Almighty God, when thou didſt ſay to him, Thou art my God, of whom I have receiv'd the greateſt Favours, which I can no ways pretend to merit of thee, or requite thee for; for all the good things which I am poſſeſs'd of, and all the good Actions I can do, ſignifie nothing to thee, that inexhauſtible Fountain both of Bounty and Holineſs.

3. But, though I do not pretend to merit any thing at God's Hand, yet I cannot but own, that I am not ſuch an ill Perſon, as my Adverſaries pretend; for my chief Satisfaction that I take, is, how I may reward good Men, when I am advanced to the Throne of *Iſrael*, and ſuch as ſhall diſtinguiſh themſelves, for any remarkable Vertue.

4. But, as for Heathen-Idolaters, and Worſhippers of ſtrange Gods, they ſhall be troubled under my Government, to their utter Extirpation.

5. I will never joyn in any of the impious Sacrifices of Blood, offered to theſe Idols; nay, I will not profane my Lips, with the mention of their accurſed Names.

6. But Thanks be to God, in that Kingdom where I am to inherit, the Worſhip of the true God is eſtabliſhed; and I doubt not, but that God, who promiſed me this Inheritance, will ſecure it to me.

7. The Lot which, as it were by a Line or a Chain, thou haſt meaſured out for my Portion, has happened to be a very deſirable Eſtate; the Kingdom of *Judea* being an Inheritance, which any one might covet.

8. I own it, as a great Favour and Obligation laid upon me by Almighty God, for that he has been pleaſed to be my Counſeller, by ſending theſe Afflictions upon me, which have had their proper Effect, in ſufficiently humbling me, and bringing me to an hearty truſt in him alone; and for that he gives me Grace to be inſtructed by my *Reins*, (*i. e.* my inward Thoughts and Reflections upon myſelf) at Night, and other times of Retirement.

9. I have made God always the Object of my Thoughts; and therefore he being ſo nigh me, and as it were on my right Hand, I have no diſtruſt that my Enemies ſhall prevail againſt me.

10. Upon theſe Conſiderations my Heart was rejoyced, and my Honour, which was depreſſed very low, revived; my Body, which was, as it were, buried in Affliction, ſhall expect a glorious Reſurrection.

11. And

11. For *why?* thou ſhalt not leave my Soul in Hell: neither ſhall thou ſuffer thy holy One to ſee Corruption.

12. Thou ſhalt ſhew me the Path of Life; in thy preſence is the fulneſs of Joy: and at thy right Hand *there is* pleaſure for evermore.

The XVII. PSALM.

Exaudi Domine.

¶¶ *This is a Pſalm of* David, *compoſed, as is moſt probable, under the Saulian Perſecution.*

HEar the Right, O Lord, conſider my Complaint: and hearken unto my Prayer, *that goeth* not out of feigned Lips.

2. Let my Sentence come forth from thy Preſence: and let thine Eyes look upon the thing that is equal.

3. Thou haſt proved, and viſited mine Heart in the Night-Seaſon; thou haſt tried me, *and* ſhalt find no Wickedneſs in me: for I am utterly purpoſed *that* my Mouth ſhall not offend.

4. Becauſe of Mens Works, that are done againſt the Words of my Lips, I have kept *me from* the ways of the Deſtroyer.

5. O hold thou up my goings in thy Paths: *that* my foot-ſteps ſlip not.

6. I have called upon thee, O God, for thou ſhalt hear me: incline thine Ear to me, *and* hearken unto my words.

7. Shew thy marvellous loving Kindneſs, thou that art the Saviour of them which put their truſt *in thee*: from ſuch as reſiſt thy right Hand.

8. Keep me as the Apple of an Eye: hide me under the ſhadow of thy Wings.

9. From the Ungodly that trouble me: mine Enemies compaſs me round about to take away my Soul.

10. They are incloſed in their own Fat: and their Mouth ſpeaketh proud things.

11. They lie waiting in our way on every ſide: turning their Eyes down to the Ground.

12. Like as a Lion *that is* greedy of his Prey: and as it were a Lion's Whelp lurking in ſecret Places.

13. Up, LORD, diſappoint him, and caſt him down: deliver my Soul from the Ungodly, *which is* a Sword of thine.

14. From

11. And that for this Reaſon; becauſe the Meſſias, (who is to be born of me, and who liveth in me, *Gal.* 2. 20.) ſhall not have his Soul left in the State of the Dead; nor he, who is anointed to that ſacred Office, have his Body putrified, like ordinary Corpſes, in the Grave.

12. Nay, I have an undoubted Affiance, that, tho' my cruel Perſecutors ſhould deſtroy me, thou wilt *direct me to the Path of Life*, (as the Original expreſſes it) and bring me thro' the Merits of the Meſſias, to everlaſting Happineſs; where I, together with him, in the Divine Preſence, ſhall partake of *fulneſs of Joy*; and being nigh my Saviour, who ſits at the right Hand of God, ſhall enjoy everlaſting Pleaſures.

Paraphraſe on Pſal. XVII.

O Lord, I appeal to thee, to hear the Right of my Cauſe, and to enquire into my Life, if I am guilty of thoſe rebellious Preparations againſt *Saul*, which mine Adverſaries accuſe me of; I appeal with all ſincerity to thee, who art the God of Truth, who hateſt a Lie, and all manner of Diſſimulation.

2. Do thou, from thy heavenly Tribunal, pronounce me innocent; and let thy unerring Judgment look into the Juſtice of my Cauſe.

3. For thou knoweſt exactly, not only what I have ſaid, or done, openly and in company, but the very Thoughts of my Heart, and what my Mind has ſuggeſted to itſelf, in my cloſeſt Retirement, even upon my Bed; and yet, I am ſure, thou haſt found no rebellious Purpoſe in my Heart: Nay, thou art ſo far a witneſs for me, that I have made a Reſolution, not to give Offence to *Saul*, or his Adherents, by any imprudent Word.

4. By reaſon of the unwarrantable Actions of ſome Men, who have ventured upon Rebellion, notwithſtanding thy Laws, the *Words of thy Lips*, have forbidden it; I have kept myſelf from any deſtructive Methods, and from making away with *Saul*, when it was in my Power to do it.

5. O Lord, by thy Grace direct the Courſe of my Actions that I be not provoked by *Saul*'s ill Uſage, to do any thing unlawfully againſt him.

6. I have begged Succour of thee alone, by my earneſt Prayers put up unto thee, as well knowing that thou wilt aſſiſt me: O do thou therefore, from thy heavenly Throne, bow down thine Ear, to hearken to my Addreſs.

7. Exert thy miraculous Power in my behalf; thou, O God, who art remarkably famous for vindicating Innocent Perſons, from the Violence of injurious Oppreſſors.

8. Since, therefore, I commit myſelf entirely to thy Protection, I beſeech thee to preſerve me, with as much care and choiceneſs, as the Pupil of the Eye is guarded by the Lid; and with as much Tenderneſs, as a Bird laps her Wing over her young ones, when they are in Danger.

9 In like manner, do thou defend me from thoſe ungodly Perſons, my Adverſaries in *Saul*'s Court, who endeavour to take away my Life, and beſet me round with as much diligence, as if they were inveſting a City.

10. They take their Swinge, and are grown fat with the full Enjoyment of all Temporal Bleſſings; and this elates them to that degree of Pride, as to put them upon ſpeaking ſcornful and contemptuous Words againſt me.

11. They lie in wait for me, having on every ſide beſet me, 2 *Sam.* 23. 26. turning their Eyes downwards, as Hounds and wild Beaſts do, when they hunt after their Game and Prey.

12. Nay, no hungry Lion runs after his Prey with ſo much Greedineſs, lodges himſelf with ſo much Craft, and leaps out of his lurking-hole with ſo much Nimbleneſs, as *Saul*'s Agents do all this, to take me.

13. But do thou, O Lord, riſe up in my defence, and preſerve my Life from theſe wicked Enemies, who can do nothing without thy Permiſſion, and are but a Sword in thine Hand, which thou canſt hinder from doing Execution, at thy Pleaſure.

14. From the Men of thy Hand, O LORD, from the Men, *I ſay*, and from the evil World: *which have* their Portion in this Life, whoſe Bellies thou filleſt with thy hid *Treaſure*.

15. They have Children at their deſire: and leave the reſt of their *ſubſtance* for their Babes.

16. But as for me, I will behold thy preſence in Righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied *with it*.

EVENING PRAYER.

The XVIII. PSALM.

Deligam te, Domine.

¶ ¶ *The Hebrew Title is, a Pſalm of* David, the Servant of the Lord, who ſpake unto the Lord the Words of this Song, in the day that the Lord delivered him from the Hands of all his Enemies, and from the Hand of *Saul*. *It was probably compoſed, ſome time after he was in Poſſeſſion of the Kingdom.*

I Will love thee, O LORD, my ſtrength; the LORD *is* my ſtony Rock, and my Defence: my Saviour, my God, and my Might, in whom I will truſt, my Buckler, the Horn alſo of my Salvation, *and* my Refuge.

2. I will call upon the LORD, *which is* worthy to be praiſed: So ſhall I be ſafe from mine Enemies.

3. The Sorrows of Death compaſſed me: and the Overflowings of Ungodlineſs made me afraid.

4. The Pains of Hell came about me: the Snares of Death overtook me.

5. In my Trouble I will call upon the LORD: and complain unto my God.

6. *So* ſhall he hear my Voice out of his *holy* Temple: and my Complaint ſhall come before him, it ſhall enter *even* into his Ears.

7. The earth trembled and quaked: the very Foundations alſo of the Hills ſhook, and were removed, becauſe he was wroth.

8. There went a Smoke out in his Preſence: and a conſuming Fire out of his Mouth, *ſo that* Coals were kindled at it.

9. He bowed the Heavens alſo, and came down: and *it was* dark under his Feet.

10. He rode upon the Cherubins, and did flie: he came flying upon the Wings of the Wind.

11. He made Darkneſs his ſecret place: his Pavilion round about him with dark Water, *and* thick Clouds to cover him.

12. At the brightneſs of his preſence his Clouds removed: Hail-*ſtones*, and Coals of Fire.

13. The

14. Deliver me from theſe Perſons, who are but *Men of thy Hand*, that thou canſt manage as thou wilt; ſave me from theſe worldly Men, who have nothing further in their View than this Life, and expect no Portion in any other; whoſe Appetites thou art pleaſed to gratifie to the full, by affording them all the Satisfaction, which this Life affords.

15. They are gratified, in having as many Children as they pleaſe; and, when they go out of the World, they leave plentiful Eſtates to their Poſterity.

16. But on the other ſide, I comfort myſelf; that by doing *Righteous* and good *Actions*, I ſhall enjoy thy Preſence in a future State, which is beyond all the good things of this Life; and when I ſhall awake from the Grave, and be formed again after thy Image, I ſhall for ever enjoy the fulleſt Satisfaction.

Paraphraſe on Pſal. XVIII.

I Will always love, and pay my marks of Gratitude to thee, for thou art my Caſtle, and place of *Strength*, much more impregnable than one ſituate upon a craggy Rock; thou art my Preſerver, and in a peculiar manner my God; thou art ſuch a mighty and noble Defence, that I may with ſecurity truſt in; thou art my Sanctuary, to whom, as to the Horns of the Altar, I fly for Refuge.

2. At any time when I am under Troubles and Difficulties, I will addreſs myſelf to the celebrated JEHOVAH, and he ſhall deliver me from mine Enemies.

3. The Pangs of Death ſurrounded me; and the Wickedneſs of my Adverſaries, which bore in upon me like a Torrent, put me in great fear.

4. Such Pains as lead to *Hades*, or the State of the Dead, (whither I could not but think I was going) did circle me round; and a mortal Conſpiracy againſt me was juſt upon taking effect.

5. But then I flie to my wonted Remedy, which is, in the midſt of my Trouble, to call upon the Lord, and to lay before him my Suffering.

6. And then he hears my Voice out of his holy Temple, the place of his Reſidential Preſence; and there he ſuffers my Complaint to be brought before him.

7. And behold! I ſee him approaching towards my Relief; at whoſe preſence the Ground begins to tremble, and, of a ſudden, the very Foundations of the Hills ſhake, and are removed out of their Places, as not being able to abide the Anger of the great God.

8. There went out a Smoke before his Face, and a Fire out of his Mouth, which devoured all before him, and turned every thing about him, into Coals and Aſhes.

9. He wrap'd himſelf in a tempeſtuous Cloud, which hung low, and let him down nigh to the Earth, ſkreening away the Sun, by the black Vapour encircling him, and making all dark below him.

10. He came riding on a Cherubin with incredible Velocity, having his Courſe haſtened by the Wings of the Wind.

11. Darkneſs was ſpread over him as a Tent, and Clouds thick with Rain covered him.

12. Afterwards, as he began more to diſcover his Preſence, the Darkneſs of the Clouds diſappear'd; and Hail-ſtones, and red-hot Thunderbolts, like ſo many great fiery Coals, were ſhot out from him.

13. He

13. The Lord alſo thundred out of Heaven, and the Higheſt gave his thunder: hail-*ſtones*, and Coals of fire.

14. He ſent out his Arrows, and ſcattered them: he caſt forth Lightnings, and deſtroyed them.

15. The Springs of Waters were ſeen, and the Foundations of the *round* World were diſcovered *at thy chiding*, O LORD: at the Blaſting of the Breath of thy Diſpleaſure.

16. He ſhall ſend down from on high to fetch me: and ſhall take me out of many Waters.

17. He ſhall deliver me from my ſtrongeſt Enemy, and from them which hate me: for they are too mighty for me.

18. They prevented me in the day of my trouble: but the LORD was my Upholder.

19. He brought me forth alſo into a place of liberty: he brought me forth, *even* becauſe he had a Favour unto me.

20. The LORD ſhall reward me after my righteous dealing: according to the cleanneſs of my Hands ſhall he recompenſe me.

21. Becauſe I have kept the ways of the LORD: and have not forſaken my God, as the Wicked doth.

22. For I have an Eye unto all his Laws: and will not caſt out his Commandments from me.

23. I was always uncorrupt before him: and eſchewed mine own Wickedneſs.

24. Therefore ſhall the LORD reward me after my righteous dealing: and according unto the cleanneſs of my Hands in his Eye-ſight.

25. With the Holy thou ſhalt be holy: and with a perfect Man thou ſhalt be perfect.

26. With the Clean thou ſhalt be clean: and with the Froward thou ſhalt learn frowardneſs.

27. For thou ſhalt ſave the People that are in Adverſity: and ſhalt bring down the high looks *of the proud.*

28. Thou alſo ſhalt light my Candle: the LORD my God ſhall make my Darkneſs to be Light.

29. For

13. He then thundred from above, with ſuch a Thunder, as evinced him to be the moſt High God, and the Governour of the Univerſe; and then again his Hail-ſtones and red-hot Thunderbolts.

14. Theſe were the terrible Arrows he ſhot out, to ſcatter his and my Enemies; adding withal, diſmal Flaſhes of Lightning to deſtroy them.

15. By the force of a dreadful Earthquake, the Bowels of the Earth were ripped up, and new Springs of Water were diſcovered; the deep Caverns of the Earth, which lay loweſt and nigheſt to its Centre, were brought to light, when the great God ſhewed his Anger, and manifeſted this Hurricane of his Diſpleaſure.

16. Then God ſends an Order down from Heaven, to bring me to him, and to deliver me from the many Dangers, which, like a Deluge, were like to overwhelm me.

17. Delivering me from the Malice of *Saul*, my moſt powerful Enemy, and from his Adherents, which bore an implacable hatred againſt me; he being ſo kind to be aſſiſtant to me, at a time, when I was not able to encounter with them.

18. They many times ſurpriſed me unawares, in thoſe troubleſome days of my Life; but the Lord was my Staff, to ſupport me.

19. He brought me forth out of the Priſon, which my Adverſaries had ſhut me up in, into this eminent State of Freedom, which I have enjoyed, ſince I have been advanced to the Regal State: This he has vouchſafed to do, out of his great Goodneſs towards me.

20. This Favour I have received from God, as a Reward of my gentle Uſage of *Saul* my Enemy, in whoſe Blood I would not imbrue my Hands, when I had ſo fair an Opportunity for it, and when the ill Treatment he had given me, and my own Security, pleaded ſo ſtrong for it.

21. For having gone thro' this Trial, I had the Advantage of no inconſiderable a Teſt, that I had a true Reverence for God's Laws, and that I would not tranſgreſs them, as wicked Men do, when they have the Proſpect of reaping any conſiderable Gain by their Sin.

22. I always had in view the Obſervation of his holy Laws, not ſlighting them, and laying them aſide, as too many do.

23. I always endeavoured to be as entire and perfect in my whole Life, as ever I could, and avoided, in myſelf, every known Sin.

24. Therefore the Lord doth confer this great Favour upon me, in recompence of the Purity and Innocence of my Converſation.

25. Such, O God, are the wiſe Diſpenſations of thy Providence, that Men ſhall receive from thee Returns ſuitable to their Regards to thy Laws; To the holy Man thou ſhalt ſhew thy ſelf a holy God, by rewarding his Piety: To the perfect and upright Man thou ſhalt demonſtrate thy ſelf a God of Integrity, by making good thy Promiſes to him.

26. If a Man leads a Life of Purity and Holineſs, God will declare himſelf a holy God, in rewarding every degree of it: But if a Man ſhew himſelf Froward, and diſobedient to God's Commands, God will oppoſe him with as much Stiffneſs, and will inflict a Puniſhment equal to his Obſtinacy.

27. For it is thy Nature, O God, to deliver Perſons that are in Affliction, and to quell the Confidence of their proud Adverſaries.

28. And upon this Conſideration, I always expect that God ſhould refreſh my dying Lamp, when it is going out, and turn the Darkneſs of Adverſity, into the Light of Proſperity.

29. For in thee I ſhall diſcomfit an Hoſt of Men: and with *the help of* my God I ſhall leap over the Wall.

30. *The way* of God is an undefiled way: the Word of the Lord alſo is tried *in the Fire*; he *is* the Defender of all them that put their truſt in him.

31. For who *is* God but the LORD; or who hath any ſtrength, except our God?

32. *It is* God that girdeth me with ſtrength *of War*: and maketh my way perfect.

33. He maketh my Feet like Harts *Feet:* and ſetteth me up on high.

34. He teacheth mine Hands to fight: and mine Arms ſhall break *even* a Bow of Steel.

35. Thou haſt given me the defence of thy Salvation: thy right Hand alſo ſhall hold me up, and thy loving Correction ſhall make me great.

36. Thou ſhalt make room enough under me *for to go:* that my Footſteps ſhall not ſlide.

37. I will follow upon mine Enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38. I will ſmite them, that they ſhall not be able to ſtand: but fall under my Feet.

39. Thou haſt girded me with ſtrength unto the Battel: thou ſhalt throw down mine Enemies under me.

40. Thou haſt made mine Enemies alſo to turn their Backs upon me: and I ſhall deſtroy them that hate me.

41. They ſhall cry, but *there ſhall be* none to help *them: yea, even* unto the LORD ſhall they cry, but he ſhall not hear them.

42. I will beat them as ſmall as the Duſt before the Wind: I will caſt them out as the Clay in the Streets.

43. Thou ſhalt deliver me from the ſtrivings of the People: *and* thou ſhalt make me the Head of the Heathen.

44. A People *whom* I have not known: ſhall ſerve me.

45. As ſoon as they hear of me, they ſhall obey me: *but* the ſtrange Children ſhall diſſemble with me.

46. The ſtrange Children ſhall fail: and be afraid out of their Priſons.

47. The

29. By thy Aſſiſtance, I ſhall not doubt at any time (as I have experienced formerly in the matter of *Goliah*) ſingly of my-ſelf to rout an Army; when I have thee to help me, I would venture to leap over the Trenches, and throw myſelf ſingly among all the Enemies.

30. For indeed God's Promiſes to his faithful Servants are immutable; the purified Gold is not ſo free from Droſs, as God's Promiſes from Falſhood; for ſome time or other he will be ſure to find out a way, to ſuccour them that truſt in him.

31. For who is a true God but our JEHOVAH? What Power have the Heathen-Idols and fictitious Gods, to ſuccour their Votaries?

32. In the time of War he girdeth on my Armour, and gives me ſtrength to oppoſe my Enemies; and in the time of Peace he inſpires me with ſuch civil Vertues, as make me perfect and accompliſhed in that State.

33. When I have occaſion to fly from mine Enemies, as in my helpleſs Condition I was forced to do from *Saul*, he gives my Feet the ſwiftneſs of a Hind purſued by the Dogs; he then ſets me in a place of ſafety, out of the Adverſaries reach; as when I was forced to fly to the Mountains from the Fury of *Saul*, 1 *Sam.* 27. 1.

34. He inſtructs me in the Art of War; and gives me ſtrength ſufficient, to force a Steel-Bow out of my Enemies Hand, and to break it before his Face.

35. Thou haſt given me thy Salvation for my defenſive Arms; thy right Hand is my Recruit to ſupport me when I ſhrink in the Battle; and it is thy *mild* Diſcipline that makes me a renowned General.

36. Formerly, I was pent up in a narrow place, under *Saul*'s Perſecution, forced to walk upon the Tops of cragged Rocks, where I could hardly ſtand; but now thou haſt given me an ample Kingdom, to entertain myſelf in.

37. Being now encouraged by this noble Aſſiſtance, afforded me by my God, I will purſue my preſent Enemies, the Moabites, Philiſtines, *&c.* and put them to ſuch an entire Rout, that a Man of them ſhall not eſcape.

38. I will attack them with that Fury, that they ſhall not be able to make any ſtand before me; but ſhall throw down their Arms and beg Quarter of me, upon their Knees.

39. Thou haſt harneſſed me with ſtrong and impenetrable Armour, ſo that no one can hurt me; but my flying Enemies ſhall fall before me, and I ſhall tread upon them in the Purſuit.

40. Thou ſhalt make my foreign Enemies to fly before my Army; and thou ſhalt give me power to deſtroy my Domeſtick ones, the Remnant of the Saulian Faction.

41. They ſhall call out for Succours, but no Recruits ſhall come; they ſhall call upon God likewiſe, but they have too much provoked him, to be intituled to his Aſſiſtance.

42. I ſhall beat them into as ſmall parts, as the Duſt which is driven before the Wind, and they ſhall in as little time diſappear; I ſhall tread upon them as contemptuouſly, as upon the Dirt in the Streets.

43. Beſides, I truſt that thou, O God, wilt deliver me from all Seditions and Rebellions of my own People, and that thou wilt make my neighbouring Princes Dependents upon me.

44. And that foreign Nations, who are at ſo remote a diſtance from me, that I hardly know their Names, ſhall pay Tribute to me.

45. Aſſoon as they hear of me, and the noble Victories I have gained, they ſhall ſubmit themſelves to my Government; but yet the Obedience of theſe foreign Countries, I foreſee, will be but feigned and diſſembled.

46. But however, they ſhall be forced to a Subjection unto me, and be afraid out of their lurking-places, which they ſhall hide themſelves in.

47. My

47. The LORD liveth, and bleſſed *be* my ſtrong helper: and praiſed *be* the God of my Salvation.

48. *Even the* God that ſeeth that I be avenged: and ſubdueth the People unto me.

42. *It is* he that delivereth me from my *cruel* Enemies, and ſetteth me up above mine Adverſaries: thou ſhalt rid me from the wicked Man.

50. For this Cauſe will I give Thanks unto thee, O Lord, among the Gentiles: and ſing Praiſes unto thy Name.

51. Great Proſperity giveth he unto his King: and ſheweth loving Kindneſs unto David his Anointed, and unto his Seed for evermore.

MORNING PRAYER.

The XIX. PSALM.

Cæli enarrant.

¶¶ *The Hebrew Title is,* To the Maſter of the Muſick, A Pſalm of *David. The Deſign of this Pſalm is, to ſhew the extraordinary Spiritual Advantage which is to be reaped, from the Contemplation of the great Works of God's Creation,* viz. *The Heavenly Bodies, and other parts of* Nature, *but chiefly from the Conſideration of thoſe excellent Rules of* Morality, *which in his holy Word he has given, for the Government of our Lives.*

THE Heavens declare the Glory of God: and the Firmament ſheweth his handy-work.

2. One day telleth *another:* and one night certifieth *another.*

3. *There* is neither Speech nor Language: but their Voices are heard among them.

4. Their ſound is gone out into all Lands: and their Words into the ends of the World.

5. In them hath he ſet a Tabernacle for the Sun: which *cometh forth* as a Bridegroom out of his Chamber, and rejoyceth as a Giant to run *his* Courſe.

6. It goeth forth from the uttermoſt part of the Heaven, and runneth about unto the end of it *again:* and there is nothing hid from the heat thereof.

7. The Law of the LORD *is an* undefiled *Law,* converting the Soul: the Teſtimony of the LORD *is* ſure, and giveth Wiſdom unto the Simple.

8. The Statutes of the LORD *are* right *and* rejoyce the Heart: the Commandment of the LORD *is* pure, and giveth light unto the Eyes.

9. The

47. My truſt is in the living God, and not in any ſenſeleſs Idol, to be my mighty helper; and I will praiſe that great God who has ſaved me.

48. That God, who has enabled me to take Revenge upon my Enemies, and quelleth the Inſurrections of my rebellious Subjects, who refuſe to ſubmit to my Government.

49. He not only defends me from the wicked Deſigns of mine Enemies, but exalts me above them; delivering me from every ſuch Man of Wickedneſs and Oppreſſion as *Saul* was.

50. For this reaſon I will pay my publick Thanks unto thee, O Lord, among the Gentile Nations whom thou haſt ſubjected to my Dominion; and ſing Praiſes to the Honour of the great JEHOVAH's Name, that it may be renowned among them.

51. That JEHOVAH, who gives ſuch mighty Succeſſes to his King, whom, by his eſpecial Deſignation, he has raiſed to the Crown of *Iſrael*; that has protected *David* from all the Dangers he went thro', before his coming to the Throne; that has given him ſuch great Victories after it, and promiſed, that the *Kingdom ſhall be eſtabliſhed in his Houſe for ever,* 2 Sam. 7. 16.

Paraphraſe on Pſal. XIX.

THE Contexture of the Heavens, the Beauty of their Appearance, the exquiſite Order which the Celeſtial Bodies are placed in, the long Continuance and Equability of their Motions, with innumerable other moſt admirable Qualities diſcovered in them, do demonſtrate the infinite Wiſdom of the Divine Artificer, who created them.

2. Every ſingle Day *telleth* out the Wiſdom of God, with more Force and Rhetorick than the moſt perſwaſive Preacher; and when that Day is gone, it leaveth the Argument to the next Day, to be urged with equal Force; and ſo every Night gives Demonſtration of the ſame Almighty Wiſdom, to any one who does but look up upon the Stars, leaving the Demonſtration ſtill as cogent, to the next Night which follows it.

3. Indeed theſe glorious Bodies have not the Gift of articulate Speech, as we Men have, but they afford as excellent Leſſons, to inſtruct Men in the Wiſdom and Goodneſs of the great Creator, as if they had an hundred Tongues.

4. And yet this Speech of theirs is ſo vocal and ſounding, as to be heard by all the Nations of the World; there being no Nation ſo barbarous, but that they own a Creator of the World, forced unto this Confeſſion by the wiſe Order, and glorious Conſtruction, of theſe celeſtial Bodies.

5. Among theſe celeſtial Bodies, for the Sun the nobleſt of them all, he has prepared a Royal Manſion or Tabernacle in Heaven, the Orb wherein he moves. And he every Morning, when he riſes in the Eaſt, appears with all the Fineneſs and Jollity, as a Bridegroom comes out of his Bride-Chamber, and rejoyces with as much Alacrity and Eagerneſs, as a ſtrong Athletick to run the Race he is prepar'd for.

6. He moves with incredible Swiftneſs from the Eaſt to the Weſt, the two moſt diſtant Parts of the World, and from thence round to the Eaſtern Point again, with the ſame velocity, enlivening all things with its vigorous Heat.

7. But as God's Wiſdom is thus ſufficiently conſpicuous in the Works of Nature, ſo is it alike remarkable in the Divine Law he has given us to govern our Actions by; a Law without any blemiſh, made up of wholeſom and excellent Precepts; a Law which maketh the Soul return to God, when it is eſtranged from him by Sin; a Law, or Rule of Life, which is Sure and Infallible, and which, if Men ſquare their Lives by, they can never be miſtaken: And laſtly, a Law which does not only inſtruct wiſe and learned Men, but inſpires with Wiſdom the moſt Illiterate, and Men of the ordinarieſt Capacities.

8. Theſe Statutes which God has given us, for the Direction of our Actions, are free from all Error and Miſtake, and agreeable to the *righteſt* and exacteſt Reaſon; they make glad every good Man's Heart, by informing his Mind with Divine Truths, and by heartning him up with comfortable Promiſes; they convey intellectual Light to the Mind, with greater Purity, than the Sun communicates corporeal Light to the Eyes.

9. This

9. The fear of the LORD *is* clean, *and* endureth for ever: the Judgments of the LORD *are* true *and* righteous altogether.

10. More to be desired *are they* than Gold, yea, than much fine Gold: sweeter also than the Honey and the Honey-comb.

11. Moreover by them is thy Servant taught: and *in* keeping of them *there is* great Reward.

12. Who can tell *how oft* he offendeth: O cleanse thou me from [*my*] secret *faults*.

13. Keep thy Servant also from presumptuous *Sins*, lest they get the dominion over me: so shall I be undefiled and innocent from the great Offence.

14. Let the Words of my Mouth, and the Meditation of my Heart: be [*always*] acceptable in thy sight,

15. O LORD, my strength and my Redeemer.

The XX. PSALM.

Exaudiat te, Dominus.

¶¶ *This is a Psalm of* David, *in which the People pray for their King's good Success in his Wars, most probably those he was engag'd in against the* Ammonites, 2 Sam. 6. 8. *I conceive it to be a Song written in* Amebæic *Verse, wherein* David *and the People answer each other.*

[*People.*] 1. THE LORD hear thee in the Day of Trouble: the Name of the God of Jacob defend thee.

2. Send thee help from the Sanctuary: and strengthen thee out of Sion.

3. Remember all thy Offerings: and accept thy Burnt-sacrifice.

4. Grant thee thy Hearts desire: and fulfil all thy Mind.

5. We will rejoyce in thy Salvation, and triumph in the Name of the Lord our God: the Lord perform all thy Petitions.

[*David.*] 6. Now know I that the LORD helpeth his Anointed: and will hear him from his holy Heaven: even with the wholesome strength of his right-Hand.

[*People.*] 7. Some *put their trust* in Chariots, and some in Horses: but we will remember the Name of the LORD our God.

[*David.*] 8. They are brought down and faln: but we are risen and stand upright.

[*People.*] 9. Save, LORD, and hear us, O King *of Heaven:* when we call *upon thee.*

The

9. This sacred Law, which informs us how to worship God aright, is *clean* and pure, and free from the Superstition which the Gentile Worship is clogged with; and is not mutable at Man's Pleasure, as the Religion of other Countries is: This is a Law which is *true*, whose Sanctions are founded upon most certain Rewards and Punishments; a Law, every single Precept whereof, is Righteous and Holy.

10. A Law more beautiful to be view'd, and richer to be possess'd, than large Heaps of refined Gold: A Law, more sweet to the Taste, than the Honey dropping from the Comb.

11. And if I thy Servant, O Lord, stand possessed of any distinguishable degrees of Wisdom, I confess I have been taught it by the Precepts of this Law; by observance thereof, a Man shall receive an ample Reward both in this Life and the next.

12. But tho' I diligently endeavour, to the utmost of my Power, to obey this holy Law of God; yet I am conscious to myself of many Failures in my Duty, and doubt not but there are many more, which have escaped my Knowledge; I beseech thee therefore, good God, to pardon me for these unregarded Sins.

13. But more especially, I beseech thee to preserve me, who am thy poor humble Servant and Creature, from all Presumptions which are committed against Knowledge; but above all, I beseech thee, not to let any such Sin get the Dominion over me, and establish itself into a Habit; and then I shall be free from such a degree of Impiety, as will put me out of hopes of returning to thy Favour.

14. Let the Words I have now offered up to thee in this Hymn, and every other Prayer or Meditation, I shall hereafter address myself to thee in, be continually well-pleasing to thee,

15. O God, my strong-hold and my Deliverer.

Paraphrase on Psal. XX.

WE thy faithful People, O King *David*, do put up our Prayers to Almighty God, that his good Providence would answer thy Desires in this time of thy Difficulty, and that the great JEHOVAH, the God of the *Israelites*, would defend thee from thy Enemies.

2. That he would send thee Assistance from his Sanctuary upon Mount *Sion*, where the Ark is lodged, and which is the more especial place of his Presence.

3. May God shew some signal Token, that he accepts thy Sacrifice and Burnt-offerings.

4. May he grant thee all the Success, which thou can'st desire, against thy Enemies.

5. Nay our Minds forbode us, that we shall return rejoycing in the Preservation, which thou shalt have procured us, triumphing in the Name of our great JEHOVAH. May God bring to pass all the good Designs of our gracious King.

David. 6. I know, O my good People, being instructed by the Experience of my whole Life, that God is always ready to assist me his Servant, whom he has anointed to be King of *Israel*, and that he will hear my Prayers which I put up to him, from his holy Seat in Heaven; affording Succour to me, from the salutiferous Power of his Right-Hand.

People. 7. Having therefore this Encouragement, we will not, like other Nations, depend upon Success from the number of Chariots and Horses, and other warlike Preparations; but our Reliance shall be upon our God, who fights for us.

David. 8. 'Tis true what you say; nay, I foresee, that they are already vanquished, and fall down under our Feet; but we stand upright, in the Condition of Conquerors.

People. 9. Preserve us therefore, O Lord, thou Heavenly King, and graciously hear our Prayers, that we may obtain a Victory over our Enemies.

Para-

The XXI. PSALM.

Domine, in virtute tua.

¶ ¶ *This Pſalm was compoſed by* David *in the Name of the People wiſhing Proſperity to their King; having in it ſome Expreſſions, which, even according to the Jews, relate to the Meſſias.*

THE King ſhall rejoyce in thy ſtrength, O Lord: exceeding glad ſhall he be of thy Salvation.

2. Thou haſt given him his hearts deſire: and haſt not denied *him* the Requeſt of his Lips.

3. For thou ſhalt prevent him with the Bleſſings of Goodneſs: and ſhall ſet a Crown of pure Gold upon his Head.

4. He asked Life of thee, *and* thou gaveſt him a long Life: *even* for ever and ever.

5. His Honour *is* great in thy Salvation: Glory and great Worſhip ſhalt thou lay upon him.

6. For thou ſhalt give him everlaſting Felicity: and make him glad with the Joy of thy Countenance.

7. *And why?* becauſe the King putteth his truſt in the LORD, and in the Mercy of the moſt High*eſt* he ſhall not miſcarry.

8. All thine Enemies ſhall feel thy Hand: thy right-Hand ſhall find out them that hate thee.

9. Thou ſhalt make them like a fiery Oven in time of thy Wrath: the LORD ſhall deſtroy them in his diſpleaſure, and the Fire ſhall conſume them.

10. Their Fruit ſhalt thou root out of the Earth: and their Seed from among the Children of Men.

11. For they intended Miſchief againſt thee: and imagined ſuch a Device *as* they are not able *to perform.*

12. Therefore ſhalt thou put them to flight: and the Strings of thy Bow ſhalt thou make ready, againſt the Face of them.

13. Be thou exalted, LORD, in thine own Strength: *ſo* will we ſing and Praiſe thy Power.

EVENING PRAYER.

The XXII. PSALM.

Deus, Deus meus.

¶ ¶ *This Pſalm was compoſed by* David, *under a very great Calamity, probably, when ſo great a part of his Friends forſook him in the Abſalamick Rebellion, many Paſſages whereof are applicable to the Sufferings of Chriſt. It is entitled,* Aijeleth Shahar, The Hind of the Morning; *becauſe this good Prince was then hunted by his Subjects like a Hind.*

MY God, my God, [*look upon me,*] why haſt thou forſaken me: *and art* ſo far from my Health, *and from* the Words of my Complaint? 2. O

Paraphraſe on Pſal. XXI.

THE King ſhall rejoyce and triumph in the Victory, which thou ſhalt, by thy Power, procure for him.

2. Thou haſt already hearkened unto the Prayers which he hath put up to thee, in the former glorious Succeſſes, which by thy Protection he has obtained.

3. Nay, thou art before-hand with him, in granting him unrequeſted Favours, heaping new Crowns upon his Head, which he has not the Ambition to deſire.

4. He asked of thee, but only juſt to eſcape with his Life from the Hands of *Saul*, but thou haſt given him length of Days in his own Perſon, and haſt promiſed that a Temporal Crown of *Iſrael* ſhall continue in his Family for many Ages, and afterwards the Spiritual Kingdom of the Meſſias, who is to deſcend from him, ſhall remain therein, 2 *Sam.* 7. 16.

5. Great is the Honour which thy Aſſiſtance has conferred upon him; and thou reſerveſt for him ſtill greater Glories in ſtore.

6. Thou haſt given him eternal Happineſs in another Life, and affordeſt him inexpreſſible Joy, by ſuffering him to behold thy Countenance for ever.

7. And the reaſon of this is, becauſe King *David* put his whole Truſt and Confidence in Almighty God, therefore his hopes being fixed upon this Baſis, ſhall never fail.

8. All thine Enemies ſhall be ſenſible of the Force of thy Hand, and that Power which God gives thee, ſhall reach all thy Oppoſers to their Deſtruction.

9. Thou ſhalt deſtroy them, with as much diſpatch as a burning-Oven does the Fewel that is caſt into it, when thou in thy Anger lookeſt upon them; they ſhall periſh with a very ſharp and certain Deſtruction.

10. Thou ſhalt deſtroy their Children, and extirpate their Families.

11. For they have ſufficiently provoked Almighty God to be their Enemy, by their miſchievous Attempts againſt the Life and Honour of God's Anointed, altho' they have not been able to bring their wicked Purpoſe to effect.

12. Therefore they ſhall turn their Backs upon thee by a baſe Flight, as ſoon as ever thy Bow-ſtrings are ready to diſcharge a Flight of Arrows upon them.

13. Upon the whole therefore, we will aſcribe the Victory to our God, by whoſe Power and Aſſiſtance only it ſhall be procured; all the part that we ſhall take to our ſelves is, to ſing Praiſes to that Almighty Power that has given us the Victory.

Paraphraſe on Pſal. XXII.

MY ſtrong God! my God who waſt uſed to defend me! Why haſt thou withdrawn thy Protection from me? Why art thou removed ſo far from my Aſſiſtance? Why art thou ſo backward to hear my Addreſſes to thee, for Deliverance from my Enemies?

2. O

2. O my God, I cry in the day-time, but thou heareſt not: and in the Night-ſeaſon alſo I take no reſt.

3. And thou *continueſt* holy: *O thou* worſhip of Iſrael.

4. Our Fathers hoped in thee, they truſted in thee: and thou didſt deliver them.

5. They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6. But as for me, I *am* a Worm, and no Man: a very Scorn of Men, and the out-caſt of the People.

7. All they that ſee me, laugh me to ſcorn: they ſhoot out their Lips, and ſhake their Heads, *ſaying*,

8. He truſted in GOD, *that* he would deliver him: let him deliver him if he will have him.

9. But thou *art* he that took me out of my Mother's Womb: thou waſt my hope, *when I hanged* yet upon my Mother's Breaſts.

10. I have been left unto thee ever ſince I was born: thou *art* my God even from my Mothers Womb.

11. O go not from me, for trouble *is* hard at hand: and *there is* none to help me.

12. Many Oxen are come about me: fat *Bulls* of Baſan cloſe me in on every ſide.

13. They gape upon me *with* their Mouths: *as it were a* ramping and a roaring Lion.

14. I am poured out like Water, and all my Bones are out of joint: my Heart *alſo* in the midſt of my Body is *even* like melting Wax.

15. My Strength is dried up like a Potſherd, and my Tongue cleaveth to my Gums: and thou ſhalt bring me into the Duſt of Death.

16. For *many* Dogs are come about me: and the Council of the Wicked layeth ſiege againſt me.

17. They pierced my Hands and my Feet, I may tell all my Bones: they ſtand ſtaring *and* looking upon me.

18. They part my Garments among them: and caſt Lots upon my Veſture.

19. But be not thou far from me, O LORD: thou *art* my Succour, haſte thee to help me.

20. De-

2. O my God! I inceſſantly call upon thee for help; In the Day-time I put up my Petitions to thee, which thou doſt not vouchſafe to hear; at night likewiſe I continue the ſame Addreſſes, notwithſtanding the great Diſcouragement.

3. But yet I cannot but acknowledge, that thou doſt ſtill remain juſt and holy, O thou, who art the God of the People of *Iſrael*, and their mighty Deliverer in their many Diſtreſſes.

4. And indeed this is a conſiderable Encouragement to me, in my Condition, to remark, that many of our Fore-fathers were in as forlorn a Condition as I am, and yet they truſted in God for Deliverance, and he did not fruſtrate their Expectations.

5. They put up their Prayers to thee the great JEHOVAH, not any ſtrange God, and thou didſt aſſiſt them, and kept them from being deſtroyed by their Enemies.

6. But, tho' thou mighteſt be inclined to protect ſuch great and holy Men, as the Patriarchs, *Abraham*, *Jacob*, *Joſeph*, &c. under their Afflictions; yet why ſhould I expect, that thou ſhouldeſt work a like Deliverance, for ſuch a Worm as I am, whom my Subjects have ſcorned, and the baſeſt of the People have thrown off, as a vile and contemptible thing? But herein I muſt conſider, that I am in my Sufferings, the forerunner of the Meſſias, who muſt ſuffer the like Calamities, which are ſhadowed out in me.

7. All they that look on me (as they ſhall do upon the Meſſias) in a deriſive manner, pout out their Lips, and ſhake their Head, uttering theſe contemptuous and blaſphemous Words, ſaying,

8. He pretends to throw himſelf upon God for Protection, let therefore God protect him, if he have ſuch a Fondneſs for him.

9. But I have experienced thee to be my Preſerver, from my Birth, and throughout the State of my Infancy.

10. As ſoon as I was born, thou tookeſt me for thy foſter-Child; from that time to this very Moment, thou haſt cheriſhed me; and therefore I will not now deſpair of thy Aſſiſtance.

11. O therefore do not thou ſtand at a Diſtance, neglecting my Aſſiſtance, ſince my deareſt Friends deſert me, as they will do hereafter a greater Perſon than myſelf, the Meſſias upon the Croſs.

12. Many ſtrong and powerful Enemies have encompaſſed me, having the ſtrength and fierceneſs of Bulls, pamper'd in the fertile Paſture of *Baſan*.

13. They came roaring about me with open Mouths, and are as greedy to devour, as a hungry Lion is to fall upon their Prey.

14. I am grown as weak as Water, my Joints have not ſtrength to ſupport my Body; and all my Vitals conſume away, as Wax melteth before the Fire.

15. All my natural Moiſture is decay'd, and I am become as dry as a broken piece of earthen Ware; my Tongue, thro' my continual feveriſh Draught, ſticks to the Roof of my Mouth; and thou, O Lord, art juſt upon bringing me down to the Grave.

16. A Company of bloody Hounds are hunting after my Life; and there is a Confederacy of wicked Men formed againſt me; as there ſhall be hereafter againſt Chriſt, to put him to Death.

17. They have wounded my Hands and my Feet, but in a much more literal Senſe ſhall they do ſo to my Saviour Chriſt, when the Nails ſhall faſten his precious Hands and Feet to the Croſs; one may tell my Ribs by reaſon of my leanneſs, as they may hereafter do Chriſt's, by reaſon of his Diſtention under that cruel Puniſhment; my Adverſaries, in a contemtuous manner, ſtand ſtaring upon me.

18. They divide my Eſtate among them, as they ſhall do my Saviour's Garment, caſting Lots for it, *John* 10. 24.

19. But I beſeech thee, O Lord, do not thou remove thy ſelf afar off from me, denying me thy aſſiſtance; O make all imaginable ſpeed to my Succour.

20. Deliver my Life from periſhing by the Sword; ſave my Life, which is as it were my only *darling*-Child left,

(every

20. Deliver my Soul from the Sword: my Darling from the Power of the Dog.

21. Save me from the Lions Mouth: thou haſt heard me alſo from among the horns of the Unicorns.

22. I will declare thy Name unto my Brethren: in the midſt of the Congregation will I praiſe thee.

23. O praiſe the LORD ye that fear him: magnifie him, all ye of the Seed of Jacob, and fear him, all ye Seed of Iſrael.

24. For he hath not deſpiſed nor abhorred the low Eſtate of the Poor: he hath not hid his Face from him, but when he called unto him, he heard him.

25. My Praiſe *is* of thee in the great Congregation: my Vows will I perform in the ſight of them that fear him.

26. The Poor ſhall eat and be ſatisfied: they that ſeek after the LORD ſhall praiſe him; your Heart ſhall live for ever.

27. All the ends of the World ſhall remember *themſelves*, and be turned unto the LORD: and all the Kindreds of the Nations ſhall worſhip before *him*.

28. For the Kingdom *is* the LORD's: and he is the Governour among the People.

29. All *ſuch* as be fat upon Earth: have eaten and worſhipped.

30. All they that go down into the Duſt ſhall kneel before him: and no Man hath quickened his own Soul.

31. [*My*] Seed ſhall ſerve him: they ſhall be counted unto the LORD for a Generation.

32. They ſhall come, and [*the Heavens*] ſhall declare his Righteouſneſs: unto a People that ſhall be born, whom the Lord hath made.

The XXIII. PSALM.

Dominus regit me.

¶¶ *This Pſalm was written by* David *in a proſperous Condition, probably when he was ſettled in the Kingdom, after the Calamities he ſuſtain'd under* Saul's *Perſecution.*

THE Lord *is* my Shepherd: *therefore* can I lack nothing.

2. He ſhall feed me in a green Paſture: and lead me forth beſide the Waters of Comfort.

3. He ſhall convert my Soul: and bring me forth in the Paths of Righteouſneſs, for his Names ſake.

4. Yea,

(every thing elſe being taken from me) ſave this from the Power of thoſe malicious Enemies, which like Dogs hunt after it.

21. Save me from the Hands of my Enemies, which are ſtrong and cruel as Lions, for thou haſt formerly preſerved me, when I was in as much Danger, as if the Horn of a fierce Unicorn was juſt upon goring me.

22. Now being certain that thou wilt procure me this Deliverance, I will ſing Praiſes to thy Name, in the preſence of my Brethren the Jews, declaring what mighty things thou haſt done for me; and this not only in private, but in the publick Congregation aſſembled for thy Worſhip.

23. O therefore, all ye the only Worſhippers of the true God, Praiſe him for his great Favour done; O all you, my Countrey-men and Kindred derived from *Jacob*, our common Progenitor, joyn with me in my Thankſgiving to ſo gracious a God.

24. For God hath not contemned the low Eſtate of me his poor Servant, in the time of my Affliction, he has not ſhunned and ſlighted me, as other baſe People have done; but has graciouſly heard my Prayer, and delivered me.

25. Therefore I will ſing forth thy Praiſes upon ſome ſolemn Feaſt-day, when there ſhall be an extraordinary Congregation met together for thy Worſhip, in a Pſalm purpoſely compoſed in memory of this thy Deliverance.

26, 27. And here again I ſee, that my Deliverance does prefigure the Exaltation of the Meſſias, when the *Poor ſhall eat and be ſatisfied*, and *have the Goſpel preached to them*; when all devout Perſons, of what Religion or Nation ſoever, ſhall be admitted to praiſe God in his eſtabliſhed Worſhip, and be put in a Capacity of attaining everlaſting Life.

28. For God is eſtabliſhing a Kingdom of his own, *viz.* that of the Meſſias, of which he ſhall be immediately Governour.

29. Under this Diſpenſation, the great Men of the World, that enjoy the *Fatneſs* of the Earth, ſhall be admitted to partake of the Sacrifice.

30. Every poor Man, that lies in the Duſt, may *kneel down* before him, and enjoy the Privileges of this Sacrifice; truſting in God for Salvation, which they cannot procure themſelves.

31. My Poſterity, tho' born to Empire, ſhall ſerve this mighty Spiritual Prince; and they, by God's Favour, ſhall continue a great Family, for many Generations.

32. Several of theſe Generations ſhall come and paſs away, but at laſt God's Righteouſneſs ſhall be manifeſt in ſending the Meſſias, in his good time, thereby making happy the Generation, wherein he ſhall be revealed, and other Generations which ſhall follow it.

Paraphraſe on Pſal. XXIII.

THE Lord feeds me, and takes care of me, as a Shepherd does of his Flock, therefore nothing can be wanting to me, which may conduce to my Happineſs, either in my Temporal or Spiritual Concerns.

2. He has inſtated me in a very happy Condition of Life, wherein my circumſtances reſemble the feeding of Cattle in a fruitful green Paſture, where, having fed themſelves to the full with the delicious Herbage, they are led to Water unto a clear, and cool, and comfortable Stream.

3. Nor is he a Shepherd to my Body only, but to my Soul likewiſe; when he obſerves me ſtraying from the Paths of Vertue, he turns me into the right way again, by good ſuggeſtions of his Holy Spirit; to the Praiſe and Honour of his Great Name.

4. Yea, though I walk through the Valley of the ſhadow of Death, I will fear no evil: for thou *art* with me, thy Rod and thy Staff comfort me.

5. Thou ſhalt prepare a Table before me againſt them that trouble me: thou haſt anointed my Head with Oyl, *and* my Cup ſhall be full.

6. But [*thy*] loving Kindneſs and Mercy ſhall follow me all the days of my Life: and I will dwell in the Houſe of the LORD for ever.

MORNING PRAYER.

The XXIV. PSALM.

Domini eſt terra.

¶ *This is a Pſalm of* David, *compoſed by him, as 'tis thought, when the Ark was brought from the Houſe of* Obed Edom, *and ſettled in the Houſe which he had prepared for it in Mount* Sion: *And, as that was a Type of Chriſt's Aſcenſion into Heaven, ſo is this Pſalm a Propheſie of that Exaltation likewiſe. The* Septuagint *ſay, This is a Pſalm to be ſung the firſt Day of the Week, in the Title thereof. Agreeable to which* Maimonides *relates, that the Pſalm for* Sunday *was* XXIV, *for* Monday XLVIII, *for* Tueſday LXXXIII, *for* Wedneſday XCIV, *for* Thurſday LXXXI, *for* Friday XCIII, *for* Saturday *or the* Sabbath XCII. *It ſeems to be a Song in Parts, and written in the Dialogical Form.*

[*A.*] 1. THE Earth *is* the LORD's, and all that therein is: the compaſs of the World, and they that dwell therein.

2. For he hath founded it upon the Seas: and prepared it upon the Flouds.

[*B.*] 3. Who ſhall aſcend into the Hill of the LORD: or who ſhall riſe up in his holy Place?

[*A.*] 4. *Even* he that hath clean Hands, and a pure Heart: and that hath not lift up his mind unto Vanity, nor ſworn to deceive [*his Neighbour.*]

5. He ſhall receive the Bleſſing from the LORD: and Righteouſneſs from the God of his Salvation.

6. This *is* the generation of them that ſeek him: *even* of them that ſeek thy Face, O Jacob.

7. Lift up your Heads, O ye Gates, and be ye lift up, ye everlaſting Doors: and the King of Glory ſhall come in.

[*B.*] 8. Who *is* the King of Glory? [*A.*] It is the LORD ſtrong and mighty, even the LORD mighty in Battle.

9. Lift up your Heads, O ye Gates, and be ye lift up, ye everlaſting Doors; and the King of Glory ſhall come in.

[*B.*] 10. Who is the King of Glory? [*A.*] Even the LORD of Hoſts, he is the King of Glory.

The

4. Nay, tho', through any great Sickneſs or Danger, I ſhould be juſt entring upon the black melancholy Shades of Death; and when in my ſeparate State, after my Diſſolution, I ſhall be under them, I will not be afraid that any Miſchief ſhould befal me; for 'tis my Comfort to reflect, that in every Condition, both of Life and Death, I am under thy Paſtoral Care.

5. Thou prepareſt a Table for me richly furniſhed, to the Grief and Envy of my Adverſaries which behold it; and to make the Entertainment, which thou art pleaſed to give me, the nobler, thou anointeſt my Head with fragrant Oil, and makeſt my Cup to flow with the richeſt Wine.

6. And I do not doubt, but that this thy Goodneſs, will be continued to me as long as I ſhall live; being reſolved always to retain a grateful Senſe of thy Favours, and to frequent all publick Service in thy Houſe, with as much Conſtancy, as if I dwelt there.

Paraphraſe on Pſal. XXIV.

A. THE Earth is the Propriety of God Almighty, and all the large extent thereof, by right of his Creation; even the whole Globe, both Sea and Land, with all the Creatures which inhabit it.

2. For he hath made the Earth to be prominent, and ſtanding out above the Waters, as if it were a great Bark floating upon them.

B. 3. Who ſhall follow the Ark into Mount *Sion*, and who ſhall have the Favour to enter in Heaven after the Meſſias, who by his glorious Aſcenſion, ſhall firſt lead the way thither, of which this carrying up the Ark is a Type and Figure?

A. 4. He whoſe Hands are clean from Blood, Fraud and Rapine; whoſe Heart is pure and free from any Evil Intentions; who hath not ſolemnly atteſted a falſe thing, nor ſworn a wrong Matter to defraud his Neighbour thereby.

5. He ſhall receive the Reward of everlaſting Bleſſedneſs; and be accounted righteous by God his Saviour.

6. This is that Sett of Men, who in a proper Senſe are ſaid to be God's Worſhippers; theſe are the true *Iſraelites* who *ſeek the Face*, (i. e. joyn themſelves, *Prov.* 7. 15. to the Houſe) of *Jacob*.

7. O ye Portcullis-Gates of the Caſtle in Mount *Sion*, be ye lift up to the utmoſt height, for the Ark of God to enter in; and O ye everlaſting Doors of Heaven, be ye opened wide for the Meſſias, the King of Glory, at his Aſcenſion, to make his triumphal Proceſſion through you.

B. 8. Who is the King of Glory? *A.* the moſt mighty God, the Lord of Hoſts.

9. O ye Portcullis-Gates of the Caſtle in Mount *Sion*, be ye lift up to the utmoſt height, for the Ark of God to enter in; and O ye everlaſting Doors of Heaven, be ye opened wide for the Meſſias, the King of Glory, at his Aſcenſion, to make his triumphal Proceſſion through you.

B. 10. Who is the King of Glory? *A.* The moſt mighty God, the Lord of Hoſts.

Paraphraſe

The XXV. PSALM.

Ad te, Domine, levavi.

¶¶ *This is a Pſalm compoſed by* David, *in a time of ſome great Affliction, and when his Mind was oppreſſed with the Reflection upon ſome extraordinary Sin; probably it was written in the time of* Abſalom's *Rebellion; and the great Sin mentioned* v. 10. *is that which he committed in the matter of* Uriah. *The Pſalm in the Original is Acroſtical, the Verſes beginning with the Letters of the Alphabet in their Order; only two or three are diſturbed, probably by the negligence of the Tranſcribers.*

UNto the, O LORD, will I lift up my Soul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine Enemies triumph over me.

2. For all they that hope in thee ſhall not be aſhamed: *but* ſuch as tranſgreſs without a Cauſe ſhall be put to confuſion.

3. Shew me thy ways, O LORD: and teach me thy Paths.

4. Lead me forth in thy truth, and learn me: for thou *art* the God of my Salvation; in thee hath been my hope all the day *long*.

5. Call to remembrance, O LORD, thy tender Mercies: and thy loving Kindneſſes *which have been* ever of old.

6. O remember not the Sins, and Offences of my Youth: but according to thy Mercy think thou upon me, O LORD, for thy Goodneſs.

7. Gracious and Righteous *is* the LORD: therefore will he teach Sinners in the way.

8. Them that are meek, ſhall he guide in Judgment: and *ſuch as are* gentle, them ſhall he learn his way.

9. All the Paths of the LORD *are* Mercy and Truth: unto ſuch as keep his Covenant and his Teſtimonies.

10. For thy Names ſake, O LORD: be merciful unto my Sin, for it *is* great.

11. What Man *is* he that feareth the LORD: him ſhall he teach in the way *that* he ſhall chuſe.

12. His Soul ſhall dwell at eaſe: and his Seed ſhall inherit the Land.

13. The Secret of the LORD is among them that fear him: and he will ſhew them his Covenant.

14. Mine Eyes *are* ever *looking* unto the LORD: for he ſhall pluck my Feet out of the Net.

15. Turn thee unto me, and have Mercy upon me: for I *am* deſolate and in miſery.

16. The

Paraphraſe on Pſal. XXV.

I, O Lord, raiſe up my Soul, in eager Expectation of Deliverance from thee; placing all my Truſt and Confidence in thy help; O therefore let me not be put to the Shame of a Diſappointment, in my hopes of thy Deliverance; neither let my Enemies revile me, for repoſing a vain Confidence in thee.

2. For thoſe that place their Truſt and Confidence in God, as I, and thoſe who eſpouſe my Cauſe do, need not fear ſuffering the Shame of a Defeat; but they who take up Arms againſt their Sovereign without a juſt Cauſe, muſt expect the Confuſion and Diſappointment, which attends a worſted ſide.

3. O Lord, in this caſe of Extremity, I beſeech thee, by thy holy Spirit, ſo to direct me, that I may not do any unwarrantable thing for my Security; but guide and tutor me to do all things agreeable to thy Law.

4. Do thou lead me along, as one would do a young Child, and ſhew me thoſe Paths of Vertue and Piety which thou wouldſt have me to walk in, reading thy Leſſons to me over and over again, 'till I have learn'd them; and this I do with the more confidence beg of thee, becauſe thou art the God who haſt formerly preſerved me, and upon whom I have my conſtant dependence.

5. I beſeech thee to deal with me according to thy former Goodneſs manifeſted to me in my deliverance from *Goliah*, *Saul*, *&c.* and according to thy Mercy ſhewn to thy faithful Servants *Abraham*, *Iſaac*, *&c.* in former days.

6. Oh! be not ſo ſevere now to call me to account, for my Sins committed in my younger Years, when the Fire of my Nature prompted me to many unwarrantable Actions; but out of thy good and merciful Diſpoſition, pardon what I then did amiſs.

7. The Lord is ſo good and gracious, that he will not immediately take Vengeance upon Sinners, but will rather give them Grace to repent, and his heavenly Illumination to inſtruct them, how to diſcharge their Duty the better, for the future.

8. For to the truly humble Penitents, God ſhall give Grace to ſquare their Lives according to his Laws; and thoſe, that are of a good and teachable Diſpoſition, he ſhall learn them what is their Duty to do.

9. The Laws of God do command with Mildneſs and *Mercy*, and do reward with *Truth* all that obey him.

10. But, leſt that great complicated Sin of mine, which was made up of Diſſimulation, Adultery and Murder ſhould be a Bar to hinder thy Favour from reaching me, I beſeech thee to forgive it for thy Goodneſs ſake, ſince I acknowledge the Foulneſs thereof, and do heartily repent of it.

11. Whatſoever Man truly feareth God, whenſoever he is in doubt concerning his Duty, God will inſtruct him what he ought to do.

12. And, after a conſtant Exerciſe of his Duty in this World, his Soul ſhall go to reſt in the next, and leave his Poſterity here upon Earth in a flouriſhing Condition.

13. God has hidden Favours, *Job* 29. 4. in ſtore for thoſe good Perſons who fear and honour him, and diſcovers to them, what mighty Rewards were couched in the Covenant, he made with them.

14. My Eyes are fixed upon God, in eager Expectation of the Deliverance I expect from him; not doubting but he will diſingage my Feet from thoſe Snares, which my Adverſaries have intangled me in.

15. I beſeech thee in kindneſs to turn thy Face to me, which in thy Anger thou haſt ſo long hid; let the Miſery of my Condition move thy Pity to me, being an exiled Prince, whom my moſt obliged Friends have forſaken.

16. The Sorrows of my Heart are enlarged: O bring thou me out of my Troubles.
17. Look upon my Adversity and Misery: and forgive me all my Sin.
18. Consider mine Enemies *how* many they are: and they bear a tyrannous hate against me.
19. O keep my Soul, and deliver me: let me not be confounded, for I have put my trust in thee.
20. Let Perfectness, and righteous Dealing wait upon me: for my hope hath been in thee.
21. Deliver Israel, O God: out of all his Troubles.

The XXVI. PSALM.

Judica me, Domine.

¶ ¶ *This is a Psalm of* David, *written when the Informers in* Saul's *Court had brought some false Accusations against him. It gives a handsom Description of the Life of an Innocent Man, both in Thought, Word and Deed.*

BE thou my Judge, O LORD, for I have walked innocently: my trust hath been also in the LORD, therefore shall I not fall.
2. Examine me, O LORD, and prove me: try *out* my Reins, and my Heart.
3. For thy loving Kindness *is ever* before mine Eyes: and I will walk in thy Truth.
4. I have not dwelt with vain Persons: neither will I have Fellowship with the Deceitful.
5. I have hated the Congregation of the Wicked: and will not sit among the Ungodly.
6. I will wash my Hands in Innocency, O LORD: *and* so will I go to thine Altar;
7. That I may shew the Voice of Thanksgiving: and tell of all thy wondrous Works.
8. LORD, I have loved the Habitation of thy House: and the place where thine Honour dwelleth.
9. O shut not up my Soul with the Sinners: nor my Life with the Blood-thirsty;
10. In whose Hands *is* Wickedness: and their right Hand is full of Gifts.
11. But as for me I will walk innocently: *O* deliver me, and be merciful unto me.
12. My Foot standeth right: I will praise the LORD in the Congregations.

EVEN-

16. A Torrent of Grief overflows my Heart; O do thou put an end to this my lamentable Affliction.
17. Do thou consider, what I have suffered in this unnatural Rebellion; and forgive my Sin which has been the occasion of it.
18. Be pleased to take a view of the number of mine Enemies, and, what is more grievous to me than the Greatness of their Forces, their implacable Hatred towards me.
19. O do thou guard my Life, which is sought by mine Enemies, for I repose far more Confidence in thee, than in my Troops.
20. Let me be attended upon by thy faithful Integrity, which I can trust more than my Guards; let me be defended by thy Justice, which will not fail to take revenge on my faithless Rebels: And this I trust thou wilt do, because I do not confide in any thing but thee.
21. And lastly, I beseech thee, O my God, to put an end to this Civil War, for the sake of my poor Subjects, who sustain so much trouble and mischief from it.

Paraphrase on Psal. 26.

O Lord, do thou take the Cognizance of my Cause into thy Hand, be thou the Judge of my Innocency, as to what is objected against me; thou knowest, I have not used any indirect means to vindicate myself, but my whole trust has been in thee; wherefore I am still confident, thou wilt not suffer mine Enemies to prevail over me.

2. Thou, O God, who seest into the Secrets of all Mens Minds, do thou examine and try my Heart, with as much Exactness, as a Refiner does his Gold, and see if there be any of that Wickedness in me, which my Adversaries pretend.

3. Out of regard to the Favours thou hast formerly conferred upon me, and to the Rewards which thou hast promised to thy obedient Servants, I square my Life according to thy Holy Commandments.
4. I never kept up an Acquaintance with lying, false and deceitful Men.
5. And I always declined any Company, where I foresaw wicked and profane Men would be.
6. I will wash my Hands therefore, not only in token of my Innocency, as Men ordinarily do, when they have it not; but I will do it to qualifie my self to come to thy Altar, which no profane Person dares approach:
7. Not only to pray unto thee for new Favours, but to praise thee, for thy many former Benefits conferred upon me.
8. For, as I hate to frequent the Company of the Wicked, so I love to resort to thy House, where thy Glory dwelleth, and which is the more especial Place of thy Presence.
9. And since I have made it my Choice, to be in the Company of holy Men, at thy publick Worship, do not lay me under the Necessity of consorting with wicked and flagitious Men.
10. Who have always some Wickedness or other in hand, to bring about by Fraud and Corruption.
11. But for my part, I am stedfastly resolved to lead an innocent Life; O therefore, I beseech thee, shew thy Mercy to me, in delivering me from the Power of those wicked Men, who are mine Enemies.
12. I have no finister and fraudulent Designs to prosecute, I walk in the direct way of Righteousness and Integrity; which good Qualifications that I am possessed of, I acknowledge it intirely owing to thee, and therefore I will return thee my publick Thanks for it, in the Sacred Assembly.

Paraphrase

EVENING PRAYER.

The XXVII. PSALM.

Dominus illuminatio.

¶ ¶ *This Pſalm was written by* David *in his Old-age, wherein he recounts the many Dangers God had deliver'd him from. Some do not improbably think it was compoſed when he had like to have been kill'd in Battle, and the People took an Oath he ſhould no longer go out to Battle,* 2 *Sam.* 21. 17.

THE LORD *is* my Light, and my Salvation; whom then ſhall I fear: the LORD *is* the ſtrength of my life; of whom *then* ſhall I be afraid?

2. When the Wicked, *even* mine Enemies, and my Foes, came upon me to eat up my Fleſh: they ſtumbled, and fell.

3. Though an Hoſt of Men were laid againſt me, yet ſhall not my Heart be afraid: *and* though there roſe up War againſt me, *yet will* I put my truſt in him.

4. One *thing* have I deſired of the LORD, which I will require: even that I may dwell in the Houſe of the LORD all the days of my life, to behold the fair Beauty of the LORD, and to viſit his Temple.

5. For in the time of trouble he ſhall hide me in his Tabernacle: yea in the ſecret place of his Dwelling ſhall he hide me, *and* ſet me up upon a Rock *of Stone*.

6. And now ſhall he lift up mine Head: above mine Enemies round about me.

7. Therefore will I offer in his dwelling an Oblation with great Gladneſs: I will ſing and ſpeak Praiſes unto the LORD.

8. Hearken unto my voice, *O* LORD, *when* I cry unto thee: have mercy upon me, and hear me.

9. My Heart hath talked of thee, ſeek ye my face: thy face, LORD, will I ſeek.

10. *O* hide not thou thy Face from me: nor caſt thy Servant away in diſpleaſure.

11. Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my Salvation.

12. When my Father and my Mother forſake me: the LORD taketh me up.

13. Teach me thy way, O LORD: and lead me in the right way, becauſe of mine Enemies.

14. Deliver me not over into the Will of mine Adverſaries: for there are falſe Witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15. *I ſhould utterly have fainted:* but that I believe *verily* to ſee the Goodneſs of the LORD in the Land of the Living.

16. O tarry thou the LORD's leiſure: be ſtrong, and he ſhall comfort thine Heart, and put thou thy truſt in the LORD. *Ad*

Paraphraſe on Pſal. XXVII.

THE Lord is my Light, who diſpels the Darkneſs of my Afflictions, it is he who ſaves me from mine Enemies; what Power therefore is ſo great, that I need ſtand in fear of? My God defends my Life againſt my Adverſaries, what Man therefore ſhall I be afraid of?

2. When my Infidel Enemies came againſt me, like ravenous Beaſts, to devour me, they were defeated by my Forces, and fell down before me, leaving the Victory entirely to me.

3. Tho' a great Army, in an hoſtile manner, advance againſt me, I ſhall not be diſmayed; for I have confidence, that thou, whom I have experienced to have been my Deliverer from ſo many former Dangers, wilt defend me from the Power of this.

4. There is but one thing which I have earneſtly deſired of God, and which I will ſtill continue to put up my Petitions to him for, and that is, That I may have an Opportunity of paying my conſtant Devotions to him in his publick Service, as long as I live; which is more amiable and pleaſant to me than any thing elſe.

5. Thy Houſe ſhall be my Sanctuary in any Calamity I ſhall happen to be under; my Devotion, which I pay to thee there, ſhall render me as ſafe as thoſe who, in criminal caſes, fly to the ſecret places thereof for ſhelter; there I ſhall be as ſafe as if I had a fortified Caſtle to defend me.

6. And now, by a late Inſtance of thy Favour, thou doſt lift up my Head, which was depreſſed with Misfortunes before, and doſt raiſe me to a degree of Honour and Superiority above my neighbouring Enemies.

7. For this Cauſe I will offer at his Altar a publick Sacrifice, attended with the ſound of the Trumpets, and the reſt of the ſacred Muſick; and, to encreaſe the Solemnity, I my ſelf will compoſe a Thankſgiving-Hymn to his Honour.

8. O Lord, hear my Prayer, and ſhew thy Mercy upon me, in granting my Petitions.

9. When my Heart in Meditation was talking to thee, thou didſt command me *to ſeek thy Face* in devout Prayer; and, in Obedience to thy Commands, I *do ſeek it* in that manner.

10. O therefore do not thou turn thy Face from me, as Men do when they are angry with any one; and do not, in thy Diſpleaſure, ſend me away, and refuſe me Admittance to thy Preſence.

11. Thou waſt wont formerly to be my Succour, whenſoever I was oppreſſed by any Calamity: O therefore do not now forſake me, my good Preſerver.

12. When my Father and Mother were taken away from me by Death, God took me up for his Foſter-child, to take care of me.

13. And ſince I am thy Pupil, O Lord, give me Inſtruction as thy own Child, and learn me the way of thy Commandments; for if I make any ſlip in my Duty, my Enemies will triumph at my Failure.

14. But I beſeech thee, O Lord, do not thou expoſe me to the Tyrannick Will of mine Enemies, who bear an implacable Hatred to me, throwing upon me many unjuſt Calumnies to work my Ruin.

15. I ſhould utterly have deſponded, and perfectly have ſunk down, under the Oppoſition of my many and powerful Enemies, if it were not for the firm Hopes I have of a future State, and of the Rewards God has in ſtore for me in Paradiſe.

16. Therefore, O my Soul, be not thou impatient for a ſpeedy Deliverance from any impendent Trouble; wait for God's good time to work it out for thee; ſtrengthen thy Hopes and Confidence in him, and he will at laſt bring ſuch Comfort to thee, that thou wilt not repent of thy long Dependence.

Par-

The XXVIII. PSALM.

Ad te, Domine.

¶¶ *This Pſalm was written by* David *much about the ſame time with the former, towards the latter end of his Reign, when his Wars were well nigh finiſhed; but he had ſome Domeſtick Faction which ſtill gave him Trouble; probably that of* Sheba, *mentioned* 2 Sam. 20. *which might give occaſion to the writing this Pſalm.*

UNto thee will I cry, O LORD my ſtrength: think no ſcorn of me, leſt if *thou make* as *though* thou heareſt not, I become like them that go down into the Pit.

2. Hear the Voice of my *humble* Petitions, when I cry unto thee: when I hold up my hands towards the Mercy-ſeat of thy holy Temple.

3. *O* pluck me not away [*neither deſtroy me*] with the Ungodly, and wicked doers: which ſpeak friendly to their Neighbours, but *imagine* miſchief in their Hearts.

4. Reward them according to their Deeds: and according to the Wickedneſs of their own Inventions.

5. Recompenſe them after the Work of their Hands: pay them *that* they have deſerved.

6. For they regard not *in their mind* the Works of the LORD, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7. Praiſed be the LORD: for he hath heard the Voice of my *humble* Petitions.

8. The LORD is my Strength, and my Shield, my Heart hath truſted in him, and I am helped: therefore my Heart danceth for joy, and in my Song will I praiſe him.

9. The LORD *is my* Strength: and he is the wholſom Defence of his Anointed.

10. *O* ſave thy People, and give thy Bleſſing unto thine Inheritance: feed them, and ſet them up for ever.

The XXIX. PSALM.

Afferte Domino.

¶¶ *A Pſalm compoſed by* David, *after ſome great Storm of Thunder and Lightning.*

BRing unto the LORD, O ye mighty, [*bring your Rams unto the Lord:*] aſcribe unto the Lord worſhip and ſtrength.

2. Give the LORD the Honour due unto his Name: worſhip the LORD with holy worſhip.

3. It is the [† *Voice of the*] LORD that *commandeth* the Waters: it is the glorious God that maketh the Thunder.

† Heb. *The Voice of the Lord.*

4. *It is* the LORD that ruleth the Sea; the Voice of the LORD is mighty in operation: the Voice of the LORD is a glorious *Voice*.

5. The

Paraphraſe on Pſal. XXVIII.

O Lord, my Stronghold, I put up my Prayers to thee, do not thou with Scorn ſlight them, and ſeem not to hear them, but to be ſilent at them; for if thou doſt ſo, I am a dead and undone Man.

2. But rather be pleaſed graciouſly to grant me my Petitions, eſpecially thoſe that I put up to thee in thy ſacred Houſe.

3. O do not thou drag me away to everlaſting Puniſhment, as thou doſt wicked Perſons, eſpecially thoſe vile treacherous Men, who pretend great Friendſhip to their Neighbour, whilſt they are plotting his Ruin.

4, 5. But God ſhall recompenſe theſe Perſons, according as their ill Actions have deſerved.

6. For they are irreligious People, who never have any devout Thoughts of God Almighty, either of the wonderful Works of his Creation, or Providence, but live ſenſual Lives, without the Fear and Worſhip of God; for this Reaſon God ſhall throw them down into a Deſtruction, from whence they ſhall never riſe again.

7. And now I devoutly return my Praiſes to God, becauſe I perceive he has heard my Prayers, and will do for me as I have deſired.

8. The Lord is my Caſtle, and my Shield to defend me, I never truſted to any Aid beſides him, never depending upon any humane Counſels to protect me, and therefore now I reap the Benefit of God's Aſſiſtance, which is beſt; the Conſideration of which, makes my Heart leap for Joy, and puts me upon compoſing this Hymn, in acknowledgment of his Goodneſs.

9. The Lord is always a ſtrong Fortreſs to them who truſt in him; and I have always found him to be a ſalutary Aid to *David* his Anointed.

10. Be thou pleaſed to preſerve thy People, whom thou haſt choſen to be thy peculiar Inheritance, from all Dangers that may befall them; feed them as a Shepherd does his Flock, and ſupport them and their Poſterity with temporal and eternal Bleſſings.

Paraphraſe on Pſal. XXIX.

O All ye Princes and mighty Men, offer to God a Sacrifice of young Rams, and make your Acknowledgment, that tho' your Power were never ſo conſiderable, God's Power is infinitely greater.

2. Aſcribe unto God ſuch Honour as is worthy of the Excellency of his Being, having the moſt reverential Thoughts of his admirable Nature: Worſhip him in his holy Temple.

3. The Lord, by the Thunder which is his Voice, governeth the Waters of the Clouds, and makes them break into Showers at the Concuſſion made by it; it is the glorious God of Heaven and Earth, and not a bare neceſſity of ſecond Cauſes, which cauſes the Thunder.

4. The Lord, by the Storms which he ſends, governs and turns about, at his pleaſure, that great Collection of Waters the Sea: The Thunder, the Voice of God, is of increbible force, to rend and tear all things in its way: This Voice of God, attended with its conſtant Concomitant the Lightning, emits a ſhining Splendor, or Glory, wherever it comes.

5. This

5. The Voice of the LORD breaketh the Cedar-trees: yea, the LORD breaketh the Cedars of Libanus.

6. He maketh them also to skip like a Calf: Libanus also, and Sirion like a young Unicorn.

7. The Voice of the LORD divideth the Flames of Fire, the Voice of the LORD shaketh the Wilderness: *yea*, the LORD shaketh the Wilderness of Cades.

8. The Voice of the LORD maketh the Hinds to bring forth Young, and discovereth the thick Bushes: in his Temple doth every Man speak of *his* Honour.

9. The LORD sitteth above the Water-flood: and the LORD remaineth a King for ever.

10. The LORD shall give Strength unto his People: the LORD shall give his People the Blessing of Peace.

MORNING PRAYER.

The XXX. PSALM.

Exaltabo te, Domine.

¶¶ *The Hebrew Title of this Psalm is,* A Psalm, being a Song upon the Dedication of *David's* House. *It was a Precept of the Mosaical Law,* That every one who built a new House, should dedicate it; and if he went to the War without doing it, he was to return to his House, lest he die in the Battle, *Deut.* 20. 5. *It might be concluded, that this Psalm refers to the House built by* David, 2 *Sam.* 5. 11. *for which purpose* Hiram *sent him Carpenters and Masons; but in that time* David *was in great Prosperity, to which the Grief spoken of in this Psalm does not agree. It most probably was occasioned by the Dedication of his House, after he was restored to it again, upon the Suppression of* Absalom's *Rebellion.*

I Will magnifie thee, O LORD, for thou hast set me up: and not made my Foes to triumph over me.

2. O LORD my God, I cried unto thee: and thou hast healed me.

3. Thou, LORD hast brought my Soul out of Hell: thou hast kept my Life from *them that* go down to the Pit.

4. Sing Praises unto the LORD, O ye Saints of his: and give Thanks *unto him* for a remembrance of his Holiness.

5. For his wrath *endureth* but the twinkling of an Eye, and in his Pleasure *is* Life: heaviness may endure for a Night, but joy *cometh* in the Morning.

6. And in my Prosperity I said, I shall never be removed: thou, LORD, of thy goodness hast made my Hill *so* strong.

7. Thou didst turn thy Face from me: and I was troubled.

8. Then cried I unto thee, O LORD: and gat me to my LORD right humbly.

9. What

5. This Thunder, the Voice of God, splits asunder the Cedar-trees, even those great Cedar-trees which grow upon Mount *Libanus*, the massiness of whose Timber, is not able to resist his Power.

6. Tho' they be so firm and Knotty, he tears them asunder, and makes them leap off with a like Spring as a Calf skips, and bounds, from the Ground with; nay, when he is pleased to send an Earthquake, he makes the very Mountains themselves, *Libanus* and *Sirion*, two of the most famous Mountains near *Palestine*, to dance like a young Rinoceros.

7. The Thunder, the Voice of God, shooteth out Flashes of Flame and Fire: This terrible Voice shaketh the Wilderness of *Cades* or *Zin*, Numb. 20. 16. by throwing down the Trees thereof, and rending the Rocks.

8. The Thunder, the Voice of the Lord, causes the Hinds, out of Fear, to calve their young ones before their time; it maketh bare the Wood of the thickest Bushes by blasting their Leaves; but, whilst these Devastations were made in other places, the Inhabitants of *Jerusalem* do with security worship God.

9. The Lord is the Ruler and Disposer of the watery Meteors in the Air, making them fall in small or fierce Rains as he pleases, for the Comfort or the Punishent of Mankind; and he shall always maintain this Kingdom, whilst that of other Monarchs shall fail.

10. May this great God be a Defence unto his chosen People, exerting his tremendous Power for their Protection, and establish among them a firm and lasting Peace, which, of all things in this World, is the most valuable Blessing.

Paraphrase on Psal. XXX.

I Will praise and extol thee, O Lord, because thou hast extolled me, raising me up from my late Calamities: and for not letting my Enemies triumph over me, and make Sport with me, as they design'd in dethroning of me.

2. O Lord, I put up my Prayers to thee, and thou wast pleased to hear them, and to heal my Soul which was sick with Grief.

3. Thou hast recovered my Life, when I was just upon the brink of the Grave, when my Body was ready to be lodged among the dead Carcases.

4. And let me desire all you holy Persons, who are Friends of God and good Men, to join your Praises with mine, to thank him for his Goodness.

5. His Wrath endureth but for a Moment, whereas his good Pleasure and Kindness lasts a whole Life; we may for one Night be under Dissatisfaction, but the next Morning Joy returns again.

6. I said to my self, whilst I was under my prosperous State, (the House of *Saul* being worsted, and all their Hopes extinguished, and I for a long time in an entire and quiet Possession of the Crown,) I thought then I should always continue in this prosperous State, thou, O God, having made every thing so secure about me, that no Castle upon a Rock could be stronger.

7. Thou didst but a little while withdraw thy Divine Assistance, and a new Torrent of Troubles broke in upon me.

8. But then I betook my self to my former Method, of addressing my self to God, in devout and humble Prayer.

9. O

9. What Profit *is there* in my Blood: when I go down to the Pit?
10. Shall the Dust give Thanks unto thee: *or* shall it declare thy Truth?
11. Hear, O LORD, and have Mercy upon me: LORD, be thou my helper.
12. Thou hast turned my heaviness into joy: thou hast put off my Sack-cloth, and girded me with gladness.
13. Therefore shall *every good Man* sing of thy Praise without ceasing: O my God, I will give Thanks unto thee for ever.

The XXXI. PSALM.

In te, Domine, speravi.

¶¶ *This Psalm is composed by* David *upon hit Flight from* Saul, 1 Sam. 23. 26. *when in the Wilderness of* Maon, *he was encompassed by* Saul's *Forces.*

IN thee, O LORD, have I put my trust: let me never be put to Confusion, deliver me in thy Righteousness.
2. Bow down thine Ear to me: make haste to deliver me.
3. And *be thou* my strong Rock, and house of Defence: that thou mayest save me.
4. For thou *art* my strong Rock and my Castle: be thou also my guide, and lead me for thy Names sake.
5. Draw me out of the Net that they have laid privily for me: for thou *art* my strength.
6. Into thy Hands I commend my Spirit: for thou hast redeemed me, O LORD, thou God of Truth.
7. I have hated them that hold of superstitious Vanities: and my trust hath been in the LORD.
8. I will be glad and rejoyce in thy Mercy: for thou hast considered my Trouble, and hast known my Soul in Adversities.
9. Thou hast not shut me up into the hand of the Enemy: but hast set my Feet in a large Room.
10. Have

9. O Lord (said I) what will it signify, that thou hast prolonged my Life to this time, if it be now taken away by *Absalom* and his Adherents, before I have fully settled the true Religion, to which my Life may be very serviceable, but my Death prejudicial?

10. When I am in the Grave, I cannot set so good an Example to Men, by Piety and good Works, as I do here.

11. Therefore, if it be thy heavenly Will, O Lord, I beseech thee to shew thy merciful Kindness to me, in a further Prolongation of my Life, and in delivering me from my Troubles.

12. Not long after I had put up this Petition to thee, O Lord, thou wast pleased to work a wonderful Change in my Condition, by turning my doleful State of Exile into a joyful Restoration; making me leave off my Sackcloath and my Sorrow, and to enter again upon a Life of Satisfaction and Comfort, which I am now, as it were, arrayed with, as with a Festival Garment.

13. For this reason thy Glory shall be celebrated *by every good Man*, † who will not be silent in thy Praise for this great Mercy vouchsafed to me. And as for my part, I do sincerely promise, that I will never leave off praising thee, for so great a Benefit, as long as I live.

Parphrase on Psal. XXXI.

O Lord, I have entirely put my Confidence in thee for Deliverance; Oh let me not be ashamed, at the Frustration of my Hopes, but do thou, who art the just Protector of an Innocent Cause, deliver me from my Enemies.

2. I beseech thee to bend down thy Ear from thy heavenly Throne, to listen to my Request which I make to thee; and come with all the speed thou can'st, to rescue me from the Hand of *Saul*,

3. Be thou to me a Fortification upon an inaccessible Rock, be thou my Citadel to defend me.

4. Nay, thou always hast been, and dost continue still, my Garrison and Castle; therefore I beseech thee, in this great strait, to guide and direct my Counsels, and to conduct me out of this imminent Danger, into a place of Security, that such a miraculous Deliverance may tend to the Honour of thy holy Name.

5. Disintangle me from this Net which they have drawn about me, *Saul*'s Troops having now surrounded the place where I have lodged my self; for all the Strength that I can pretend to, is in thee alone.

6. I become an humble Supplicant to thy Almighty Power, committing my Life into thy Hands, having had Experience of thy readiness to deliver me from former Troubles; and whereas thou hast promised me the Kingdom, thou being a God of Truth, I doubt not but thou wilt in thy good time, make good thy Word to me.

7. I have an utter abhorrence of those Men, who in their Afflictions have recourse to Divination, Astrology, and other superstitious Vanities; and God knows, when I am under such Circumstances, my Trust is solely in him.

8. All my delight shall be in the reflexion upon the former Deliverances, which thou hast vouchsafed me: for I well remember, that thou wast wont to take knowledge of my Affliction, and to deliver me from it.

9. Thou hast not suffered mine Enemies, to environ me round in the wilderness of *Maon* to my Destruction, as they design'd to do, 1 *Sam* 23. but hast afforded me Prudence and Opportunity, to disappoint that Stratagem, they had contrived against me with so much Subtilty; whereby I enjoy my Liberty, to go about as I please.

10. I

† There is some ambiguity in the Hebrew Words *Lemangan jezimene recha Cevoth*, which makes it uncertain whether it is to be translated, *for they shall Glory sing to thee*, or *for this Cause shall* one (*i. e.* every good Man, as this Translation paraphrases it) *sing Glory* or Praise. Our late Version chooses the former Sense, and translates it accordingly, but are forced to explain it in the Margin by Tongue or Soul. Dr. *Coverdale* in the present Translation has taken the more natural and plainest Sense. For though the Asiaticks commonly called in their Poetry, the *Life* or *Tongue* (but most usually their *Harp* or Instrument, they played upon) *Glory*; yet it is a very harsh Metaphor, and could not be proper to be translated so, in a Psalm adapted for ordinary Devotion, when the words will bear another Sense. The *Chaldee* Paraphrase will have *Glory* here to signifie the *gloricus* or honourable *Worlds*, *i. e.* the Angels, but this, though it be an ancient, is a very forc'd Interpretation; and nothing nigh so good as that of the Version before us.

10. Have Mercy upon me, O LORD, for I am in Trouble: and mine Eye is consumed for very heavineſs; yea, my Soul, and my * *Body.* * *Heb. Belly.*

11. For my Life is waxen old with heavineſs: and my years with Mourning.

12. My Strength faileth me, becauſe of mine iniquity: and my Bones are consumed.

13. I became a reproof among all mine Enemies, but eſpecially among my Neighbours: and *they of* mine acquaintance were afraid *of me*, and they that did ſee me without, conveyed themſelves from me.

14. I am *clean* forgotten as a dead Man out of mind: I am *become* like a broken Veſſel.

15. For I have heard the Blaſphemy of the multitude: and fear *is* on every ſide, while they conſpire together againſt me, and take *their* Counſel to take away my Life.

16. But my hope hath been in thee, O LORD: I have ſaid, Thou *art* my God.

17. My time *is* in thy hand, deliver me from the hand of mine Enemies: and from them that perſecute me.

18. Shew thy Servant the Light of thy Countenance: and ſave me for thy Mercies ſake.

19. Let me not be confounded, O LORD, for I have called upon thee: let the ungodly be put to confuſion, *and* be put to ſilence in the Grave.

20. Let the lying Lips be put to Silence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the Righteous.

21. O how plentiful *is* thy Goodneſs, which thou haſt laid up for them that fear thee: *and that* thou haſt prepared for them that put their Truſt in thee, even before the Sons of Men.

22. Thou ſhalt hide them privily by thine own Preſence, from the provoking of *all* Men: thou ſhalt keep them ſecretly in thy Tabernacle, from the ſtrife of Tongues.

23. Thanks *be* to the LORD: for he hath ſhewed me marvellous *great* Kindneſs, in a ſtrong City.

24. And when I made haſte, I ſaid: I am caſt out of the ſight of thine Eyes.

25. Nevertheleſs, thou heardeſt the Voice of my Prayer: when I cried unto thee.

26. O love the LORD, all ye his Saints: *for* the LORD preſerveth them that are Faithful, and plenteouſly rewardeth the proud Doer. 27. Be

10. I beſeech thee, O Lord, to ſhew thy Mercy upon me in a ſpeedy Deliverance, for my Troubles are very preſſing and ſore upon me: my Eyes are grown dim, thro' continual weeping; the natural Vigor of my Mind, and my *Belly*, (*i.e.* all my Entrails) are decay'd.

11. I am grown an old Man, by a long Series of Sorrow.

12. All my Juvenile Vigour is decay'd, by reaſon of my Sin (*i.e.* the Puniſhment of my Sin, *Gen.* 19. 5. 2 *Kings* 7. 9.) and I have no ſtrength in my Limbs.

13. The Miſery of my Condition makes my Enemies to revile and ſcorn at me; nay my very Friends, whom I might have expected to have been my Comfort, ſeeing their conceived hopes of my riſe ſeemingly fruſtrated, joyn in the common obloquy againſt me, and are aſhamed, or afraid, to be ſeen in my Company.

14. I am as much forgotten by my former Acquaintance, as if I was actually dead; no broken piece of earthen Ware is a more deſpicable thing, in their Opinion, than I am.

15. I have heard the reproachful Speeches of the Multitude, concerning me; which way ſoever I look, I have a frightful Proſpect; I can ſee nothing but Cabals, and Conſpiracies againſt my Life.

16 But tho' I have never ſo many Enemies, I have a ſure Confidence in thee; as long as thou art my God, I need not fear the moſt potent Adverſaries.

17. The time of my Life is at thy diſpoſal, and not to be cut off when theſe Men think fit; therefore do thou, O Lord, who art more powerful than they, deliver me from my Tyrannical Oppreſſors.

18. Look upon me with a Serene Countenance, and preſerve me, not from the proſpect of any Merit, which I can pretend to, but out of thy merciful Goodneſs.

19. And ſince I have applied myſelf to thee for my Deliverance, let me not be ſhamefully diſappointed of my Expectations; let rather my Adverſaries take ſhame to themſelves by the baffling of their wicked Hopes; and let them go firſt to their Graves, where their Expectations ſhall be for ever ſilenced, and ſhall periſh with them.

20. Let the lying Tongues of thoſe vile Sycophants in *Saul*'s Court be *ſilenced* likewiſe, who calumniate me with ſo much Malice and Spite, as to report of me, that I have a Deſign upon the Life of *Saul*.

21. O how manifold are the Kindneſſes, which thou doſt reſerve for thy faithful Servants, in thy good time to be conferred upon them; Kindneſſes which are ſo great and evident, that they are acknowledged by Men of none of the moſt Religious Diſpoſitions, even by *Saul* himſelf, 1 *Sam.* 24. 17.

22. Nor doſt thou only beſtow Bleſſings upon thy Servants, but doſt defend them likewiſe from Miſchiefs deſigned againſt them; thou wilt in the time of Danger defend them, as it were in thy Sanctuary, where thy Preſence is, from all the provoking Calumnies, and ill Language, which are thrown out againſt them.

23. I return hearty Thanks to Almighty God, as for other Benefits, ſo particularly for his wonderful Favour to me, in aſſiſting me, by his Providence, to beat the Philiſtines, and relieve that *ſtrong City* Keilah, which the Philiſtines had Inveſted, 1 *Sam.* 23. 5.

24. Indeed when I made my haſty Flight from *Saul*'s Troops, which had encompaſſed me, 1 *Sam.* 23. 26. I ſaid I was forſaken of thee, and become one whom thou didſt no longer mind, thinking it then impoſſible that I could eſcape.

25. Yet, notwithſtanding this great Defect of my Faith and Confidence in thee; thou waſt graciouſly pleaſed to hear my Prayer, which I afterward put up to thee.

26. O therefore all ye pious Servants of God, do not mur-

27. Be ſtrong, and he ſhall eſtabliſh your Heart: all ye that put your Truſt in the LORD.

EVENING PRAYER.

The XXXII. PSALM.

Beati, quorum.

¶¶ *This Pſalm is entituled in the Hebrew,* The Maſchil of David, *or,* David's Inſtruction. *The Septuagint call it,* David's Syneſis, *or,* His return to a right underſtanding of himſelf. *Both Titles have regard to his deep Repentance expreſſed in this Pſalm, for the great complicated Sin committed by him in the Affair of* Uriah; *being awakened to a freſh Senſe of his Crime, by the Affliction which befel him, in his Son* Abſalom's *Rebellion againſt him. This Pſalm, tho' compoſed by* David *upon this particular occaſion, was adapted to a publick uſe by the Jewiſh Church afterwards, and was ſolemnly repeated upon the Day of Expiation.*

BLeſſed *is he whoſe* Unrighteouſneſs is forgiven: and *whoſe* Sin *is* covered.

2. Bleſſed is the Man unto whom the LORD imputeth no Sin: and in whoſe Spirit *there* is no guile.

3. For while I held my Tongue: my Bones conſumed away through my daily complaining.

4. For thy Hand is heavy upon me Day and Night: and my moiſture is like the draught in Summer.

5. I will acknowledge my Sin unto thee: and mine Unrighteouſneſs have I not hid.

6. I ſaid, I will confeſs my Sins unto the LORD: and ſo thou forgaveſt the wickedneſs of my Sin.

7. For this ſhall every one that is godly, make his Prayer unto thee, in a time when thou mayeſt be found: but in the great Water-Floods they ſhall not come nigh him.

8. Thou *art* a place to hide me in, thou ſhalt preſerve me from Trouble: thou ſhalt compaſs me about with Songs of Deliverance.

9. I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine Eye.

10. Be ye not like to Horſe and Mule, *which* have no underſtanding: whoſe Mouths muſt be held with Bit and Bridle, leſt they fall upon thee.

11. Great Plagues *remain* for the Ungodly: but whoſo putteth his truſt in the LORD, Mercy embraceth him on every ſide. 12. Be

mur and repine, when God viſits you with Calamities, but all the while truſt in him and love him, for he will in his good time free you from your Sufferings; as on the other ſide, he will heap Puniſhment upon the proud Oppreſſor.

27. And let me give this further Advice to you, that you do not truſt in the Arm of Fleſh, but only in God, for Deliverance; do not be dejected and tired out by long Expectations, but reſolve to go through them with Conſtancy and Cheerfulneſs, and God will give you ſuch Strength to ſupport you under them, that you will be able to bear them without Reluctancy and Repining, till he thinks fit to deliver you from them.

Paraphraſe on Pſal. XXXII.

THat is the happy Man, not he who is advanced to the Royal Dignity, or any other great worldly Happineſs, but he whoſe Sins God Almighty pardons, and does, as it were, hide or cover them from his Eyes, and will not look upon them, ſo as to call the doers of them to a further account for them.

2. That is the happy Man, to whom God, after a true Repentance, does not impute his former Tranſgreſſion; his Sorrow for his Sins being real, and not hypocritically pretended.

3. For, O Lord, whilſt I was ſilent and did not pour out my Soul before thee in Prayer, confeſſing my Sin, and earneſtly begging Pardon of thee for it; I was under a terrible Diſorder, both of Mind and Body, through exceſſive Grief, for the Miſery of my Condition.

4. The Chaſtiſement of thy Hand was very ſevere upon me, by letting my Conſcience fly in my Face, and torment me with cruel Stings and Laſhes; whereby my vital Moiſture was in a manner dried up, like a Paſture burnt up with the Summer-Sun.

5. But I forthwith reſolved to confeſs my Sin unto thee, O God, and to lay open and bare, my Conſcience before thee, accuſing myſelf for my former folly and indiſcretion.

6. I reſolved with myſelf, that I would no longer palliate my great Offence, and make faint Excuſes for, and Extenuations of it; and thereupon thou waſt graciouſly pleaſed to forgive it me.

7. For this reaſon, every Man, that has a juſt Senſe of God and Religion, ought to flie to God by Repentance whilſt his Guilt is freſh, and God's Grace is free and open to relieve him: But he muſt have a care of ſtaying till he be deluged by a Flood of Iniquity, which will keep him at a great diſtance from God, and make his Acceptance to him very difficult, or perhaps impoſſible.

8. Now I purſuing this Method thou, O Lord, haſt been graciouſly pleaſed to reſtore me to thy Favour, nay, thou art found to be my place of Refuge, to whom I may reſort to defend me from any Trouble or Calamity; in whom I have ſo much Confidence to expect, that thou wilt bleſs me with Victory, as thou haſt done formerly, and encircle me with Congratulatory Songs and Triumphs of my People.

9. And now, O Sinner, I will addreſs myſelf to thee, and will take upon me to inſtruct thee in a Matter, which thou doſt not ſo well underſtand as myſelf, ſhewing thee how to behave thy ſelf towards God, after the Commiſſion of a great Sin; I will overlook thee with my Eye, in thy tranſacting this Affair, as a Maſter does his Scholar: And the ſubſtance of my Advice is this.

10. When you recollect how you have offended God, obey the good Motions of his Grace, which lead you to Repentance, be obedient and tractable under his holy Suggeſtions; and do not be heady, precipitate, and reſolved to follow your own Courſes, like a Horſe or Mule, who if they be not bridled in, will run over People in the way.

11. Remember this likewiſe, that if you are reſolved to maintain your wicked Courſe of Life, God will ſend very ſevere Judgments upon you; the Refractory Horſe or Mule, before-mentioned, ſhall not receive half ſo many ſharp Strokes from their Rider, as you incorrigible Sinners ſhall from God; but

12. Be glad, O ye Righteous, and rejoyce in the LORD: and be joyful all *ye that are* true of Heart.

The XXXIII. PSALM.

Exultate juſti.

¶¶ *There is no Title, in the Original, to this Pſalm, to inform us, on what Occaſion it was compoſed: But the Style, and excellent Spirit of Devotion therein, ſhews it to be* David's. *The Subject of it is, an Acknowledgment of God's Wiſdom in the Creation, and his Goodneſs in all the Diſpenſations of his Providence; ſhewing from thoſe Topicks, that all Men ought to put their Truſt in him.*

REjoyce in the LORD, O ye Righteous: *for* it becometh well the Juſt to be thankful.

2. Praiſe the LORD with Harp: ſing Praiſes unto him with the Lute, *and* Inſtrument of ten Strings.

3. Sing unto the Lord a new Song: ſing Praiſes luſtily, [*unto him*] with a good Courage.

4. For the word of the LORD *is* true: and all his Works *are* faithful.

5. He loveth Righteouſneſs and Judgment: the Earth is full of the goodneſs of the LORD.

6. By the word of the LORD were the Heavens made: and all the Hoſts of them by the Breath of his Mouth.

7. He gathereth the Waters of the Sea together, as *it* were *upon* an heap: and layeth up the deep *as* in a Treaſure-houſe.

8. Let all the Earth fear the LORD: ſtand in awe of him, all ye that dwell in the World;

9. For he ſpake, and it was *done*: he commanded, and it ſtood faſt.

10. The LORD bringeth the Counſel of the Heathen to nought: and maketh the devices of the People to be of none effect, [*and caſteth out the Counſels of Princes.*]

11. The Counſel of the LORD ſhall endure for ever: and the Thoughts of his Heart from Generation to Generation.

12. Bleſſed *are* the People whoſe God is the LORD *Jehovah*: *and bleſſed are* the Folk that he hath choſen to him, *to be his* Inheritance.

13. The LORD looked down from Heaven, and beheld all the Children of Men: from the habitation *of his dwelling* he conſidereth all them that dwell on the Earth.

14. He faſhioneth *all* the Hearts of them: and underſtandeth all their Works.

15. There

but if you truſt in God, obeying him, and ſubmitting yourſelves to his Direction, you ſhall be ſurrounded with a multitude of his Bleſſings.

12. Therefore, O all ye that are Good and Righteous, being encouraged by theſe Conſiderations, you may conclude yourſelves to be the truly happy Men, and that you have much more reaſon to be joyful in your Condition, whatever it be, having God for your Director, than wicked Men under the moſt proſperous Appearance of Fortune, who are out of God's Favour.

Paraphraſe on Pſal. XXXIII.

O Ye godly and religious Perſons, rejoyce in extolling the Perfections of the great and good God; for ſuch a pious Joy doth chiefly become thoſe, to whom God has beſtowed thoſe excellent Talents of Vertue and Goodneſs, to be thankful for them.

2. Praiſe the Lord with the moſt pleaſant ſort of Inſtrumental Muſick, with the Lute, and with the Harp, not only that of the common kind, but with that of Ten Strings, which having a greater variety of Notes, may celebrate his Divine Praiſe with a more tuneful Muſick.

3. Praiſe this excellent Being, not with a Pſalm ordinarily uſed in divine Service, but with a new Hymn purpoſely compoſed in his Honour; ſing Jubilees to him, not with coldneſs, or after an ordinary manner, but with a particular Diligence and Application.

4. For all that God has made by his *Creative Word* is good and true, and anſwers to the ſtrict Teſt of his eternal Wiſdom, and ſo are all the Promiſes and Threatnings in his *written Word*.

5. The Lord does inviolably obſerve Right and Equity, as well in puniſhing bad Men, as rewarding Good, but yet ſo that his Mercy is every-where conſpicuous, in the midſt of his Judgments.

6. God by his *Word*, the Second Perſon of the Trinity, made the Heavens; the *Holy Spirit*, the third Perſon of the God-head joyning in that admirable Work.

7. He then gathered all the Waters, which at firſt overflowed the Earth, into one Body, keeping them within the Sea-Banks, as in one common Repoſitory.

8. Let therefore the whole World retain the moſt awful Reverence for this great and powerful God.

9. For he did but ſpeak, and all the diverſe Ranks and Beings were formed, and the whole Univerſe received that Firmitude and Compactneſs, as to endure for ſo many Generations.

10. Nor does his Wiſdom and Power appear more admirable, in his Creation of the World, than his Providence does in the Government thereof; for he defeats the Counſels of Heathen Princes, when they combine together againſt his Servants; he diſappoints the Plots and Rebellions of the Multitude againſt their Prince, together with all the crafty Contrivances of thoſe that head them.

11. But the Determinations of God, for the Preſervation or Deſtruction of a Government, are incapable of any ſuch Diſappointment, they ſhall for ever remain unſhaken, notwithſtanding the greateſt Oppoſition made againſt them.

12. Wonderfully happy therefore is our Jewiſh Nation, who are under the particular Conduct of Almighty God, and whom he has ſeparated from the reſt of the World, to be, as it were, his Patrimony, to cultivate and to take care of; becauſe no one can hinder what he deſigns for their Advantage.

13. For, though God's Reſidential Preſence be in Heaven, yet his Providence obſerves and takes care of all things in Earth.

14. For ſince God at firſt made the Minds of all Men, he does moſt certainly underſtand all their Actions, and Intentions, with the moſt perfect Knowledge, and over-rule them at his Pleaſure.

15. There is no King that can be ſaved by the multitude of an Hoſt: neither is any mighty Man delivered by much ſtrength.

16. A Horſe *is counted* but a vain thing *to* ſave a Man: neither ſhall he deliver *any* Man by his great ſtrength.

17. Behold the Eye of the LORD *is* upon them *that* fear him: *and* upon them that put their truſt in his Mercy.

18. To deliver their Soul from Death: and to feed them in the time of dearth.

19. Our Soul hath *patiently* tarried for the Lord: for he *is* our Help and our Shield.

20. For our Heart ſhall rejoyce in him: becauſe we have hoped in his holy Name.

21. Let thy merciful kindneſs, O LORD, be upon us: like as we do put our truſt in thee.

The XXXIV. PSALM.

Benedicam Domino.

¶¶ *The Title in the Original is,* A Pſalm of *David,* when he changed his Behaviour before *Abimelech,* who drove him away, and he departed. *This* Abimelech *was* Achiſh *King of* Gath, *whoſe Kings were called* Abimelechs, *as the Emperors of* Rome *were called* Cæſars, *the Kings of* Egypt, Ptolomies, *&c. In this Princes Court* David *ſome time lived, after his Diſgrace with* Saul, *but at laſt fearing to be found out by him, he feigned himſelf mad, and by that means eſcaped,* 1 Sam. 21. 11. *In this Pſalm* David *thanks God, for the Succeſs of this Innocent Fraud.*

I Will alway give Thanks unto the LORD: his Praiſe *ſhall* ever *be* in my Mouth.

2. My Soul ſhall make her boaſt in the LORD: the humble ſhall hear *thereof,* and be glad.

3. O Praiſe the LORD with me: and let us maginfie his Name together.

4. I ſought the LORD, and he heard me: *yea,* he delivered me out of all my fear.

5. They had an Eye unto him, and were lightned: and their Faces were not aſhamed.

6. Lo, the Poor crieth, and the LORD heareth *him:* yea, and ſaveth him out of all his Troubles.

7. The Angel of the LORD tarrieth round about them that fear him: and delivereth them.

8. O taſte, and ſee, how gracious the LORD *is:* bleſſed *is* the Man *that* truſteth in him.

9. O fear the LORD, ye *that are* his Saints: for they that fear him, lack nothing.

10. The Lions do lack and ſuffer Hunger: but they who ſeek the LORD, ſhall want no manner of *thing that is* good.

11. Come,

15. Princes are not preſerved in their Thrones by great Armies, and by Power ſuperior to their Neighbours, but by the Providence of Almighty God.

16. For ſuch to place their Preſervation in their Horſe, is to truſt to a Lie; for though theſe be ſtrong Animals, yet are ſo far from ſecuring their Riders in a Battle, that they cannot ſecure themſelves.

17. But as for thoſe good Men, who ſerve God and truſt in him, they have the watchful Eye and Providence of God, to ſecure them from any Calamity which may befal them.

18. To preſerve them from the Sword in the time of War, from Sickneſs in the time of Plague, and from Hunger in the time of Famine.

19. As for us the People of *Iſrael,* who have the Honour to have God for our Governour, we with Patience expect Deliverance from him in all our Troubles; for he is our great Protector and Defender.

20. And we may be ſure he will not diſappoint our Expectations, but will afford us a joyful Iſſue out of all our Afflictions, for our faithful truſting in him, who never fails to reward his true Servants.

21. We beſeech thee, to beſtow the bountiful Effects of thy good Providence upon us thy Servants, who (thou knoweſt the Sincerity of our Hearts) do not expect Benefit or Relief from any other Perſon, but only from thee.

Paraphraſe on Pſal. XXXIV.

I Will for ever Praiſe God, for this extraordinary Deliverance of late vouchſafed to me.

2. I will make my Boaſt, of this my very ſucceſsful Eſcape out of the Hands of *Abimelech*; of which all the good People of *Iſrael,* when they hear thereof, ſhall rejoyce, tho' *Saul*'s proud Courtiers ſhall grieve at it.

3. And I beſeech you, all my good Friends, to joyn with me in Thankſgivings to God, for his extraordinary Deliverance.

4. When I perceived the Danger I was in, after I came to be diſcovered in *Abimelech*'s Court, I addreſſed myſelf to God by Prayer, to keep me from any ill Deſigns, which might be advanced againſt me upon ſuch a Detection; and thou waſt pleaſed to deliver me, by moving him to ſend me away, without offering any Violence towards me.

5. Such good Men who truſt in God, and look up to him for Deliverance, enjoy their wiſh'd-for Succeſs, God, by his Goodneſs, enlightning them, and making them of a chearful Countenance, and not ſuffering them to be aſhamed, thro' the Diſappointment of their Hopes.

6. When any good Man, under Affliction, prayeth unto God for his Aſſiſtance, God delivereth him, not only out of that, but out of all other Troubles.

7. The Angel of the Lord ſtands a Centinel, to watch about ſuch pious Servants of God, to defend them from any Violence which may be offered to them.

8. Do yourſelves Experience, truſt your own Senſes, do as it were Taſte, and ſee how good and kind God is to his faithful Servants, and what Bleſſings he reſerves for thoſe, who rely upon him.

9. O you, that have hitherto perſevered in your Obedience to God, and your reliance upon him, perſiſt in your Vertue and pious Dependence: For God will provide them of every thing which is neceſſary, for their ſubſiſtence.

10. Indeed the hungry Courtiers of *Saul,* who like Lions and wild Beaſts of Prey, worry harmleſs Men; they are pined by want, which their continual Luxury expoſes them to; but they who ſeek God by Prayer, and expect their Maintenance and Security from him, ſhall be ſufficiently ſupply'd by his Providence, with all neceſſaries of Life.

11. Come,

11. Come, ye Children, and hearken unto me: I will teach you the fear of the LORD.
12. What Man *is he that* luſteth to live: *and* would fain ſee good days?
13. Keep thy Tongue from Evil: and thy Lips, that they ſpeak no guile.
14. Eſchew evil, and do good: ſeek Peace, and enſue it.
15. The Eyes of the LORD *are* over the Righteous: and his Ears *are open* unto their Prayers.
16. The countenance of the LORD *is* againſt them that do evil: to root out the remembrance of them from the Earth.
17. *The Righteous* cry, and the LORD heareth *them:* and delivereth him out of all their Troubles.
18. The LORD *is* nigh unto them that are of a contrite Heart: and will ſave ſuch as be of an humble Spirit.
19. Great *are* the Troubles of the Righteous: but the LORD delivereth him out of all.
20. He keepeth all his Bones: *ſo that* not one of them is broken.
21. But misfortune ſhall ſlay the Ungodly: and they that hate the Righteous ſhall be deſolate.
22. The LORD delivereth the Souls of his Servants: and all they that put their truſt in him ſhall not be deſtitute.

MORNING PRAYER.

The XXXV. PSALM.

Judica me, Domine.

¶ ¶ *This is a Pſalm of* David, *compoſed during his Perſecution under* Saul. *It is particularly levelled againſt the Informers in* Saul's *Court of whom he much complains, begging God's Aſſiſtance to defeat their wicked Deſigns againſt him.*

PLead thou *my Cauſe*, O LORD, with them that ſtrive with me: and fight *thou* againſt them that fight againſt me.
2. Lay hand upon the Shield and Buckler: and ſtand up to help mé.
3. Bring forth the Spear, and ſtop *the way* againſt them that Perſecute me: ſay unto my Soul, I *am* thy Salvation.
4. Let them be confounded and put to ſhame that ſeek after my Soul: let them be turned back, and brought to Confuſion that imagine miſchief for me.
5. Let them be as the Duſt before the Wind: and the Angel of the LORD ſcattering *them.*

7. For

11. Come, ye good People, who are willing to learn a pious Leſſon, you ſhall be my Scholars and I will be your Tutor, to teach you how to fear God, and to continue yourſelves in his Favour.
12. Who is the Man that is willing to live a good, a long, and a happy Life?
13. Why, the way to attain this, is to obſerve theſe Rules, Avoid all the Offences of the Tongue, eſpecially Lying, Slandering and Diſſimulation.
14. Avoid every known Sin: do as much good as thou canſt in thy Capacity; and laſtly, contribute all thou art able to promote the publick Peace, and the quiet of private Converſation.
15. The Eyes of God, like thoſe of a kind Parent over his Children, are always fixt upon good Men, to defend them from Miſchief; and he has the ſame paternal Affection, to grant what they ask of him.
16. But he ſhews a ſtern and an angry Countenance to the wicked, as a Conqueror doth to his faithleſs Enemies; and is ſo far from ſhewing them any kindneſs, that he will, in his Severity, deſtroy them and extirpate their Families.
17. When good Men put up their Prayers to God under their Afflictions, he is pleaſed graciouſly to grant their Petitions, and to deliver them, according as they deſire, from their Calamities.
18. The Lord is ready at hand to take from ſuch their Afflictions in his good time; when they have wrought his deſigned Effect upon them, by humbling them, and bringing them nearer to him.
19. Indeed God is pleaſed to ſend very ſore Afflictions to good Men; but then this is only to chaſtiſe them in order to make them better; and when he has brought this about, he never fails to remove them.
20. But even, whilſt the good Man is under Affliction, God does not ſuffer his Misfortunes to endanger his Life; he permits them to ſink no deeper into him, than the Fleſh or the out-parts of his Body; he keeps his Bones and Vitals ſtill free from any harm.
21. But the Misfortunes, which fall upon wicked Men, ſhall downright kill them; and the unjuſt Perſecutors of holy Men ſhall be condemned to a like Deſtruction.
22. God reſcueth his Servants from the wicked Contrivances, which are formed againſt their Lives, and, by reaſon they rely upon his Protection, they ſhall not be diſappointed of their Hopes.

Paraphraſe on Pſal. XXXV.

O Lord, I beſeech thee to be my Advocate, to plead my Cauſe againſt my powerful Adverſaries; and to be my Champion to fight for me againſt my Enemies.
2. Prepare thy Arms to be ready to engage in my Cauſe, and go out into the Field to encounter my Enemies for me.
3. Direct the point of thy Spear againſt my Perſecutors, ſtop them in their Paſſage as they are following me: Strengthen my Mind in a firm Confidence, that thou wilt be my Deliverer.
4. Let theſe Hunters after my Life be entirely routed, and brought to the Diſgrace of a ſhameful Defeat: let theſe contrivers of my Ruin be put to flight by thy Aſſiſtance, and fall into all the diſorder of a beaten Army.
5. Let them be driven before thee, as the Duſt is driven before a ſtrong Wind, thy victorious Angel ſo ſcattering them that they may never be able to rally again.

6. Let

6. Let their way be dark and ſlippery: and let the Angel of the LORD perſecute them.

7. For they have privily laid their net to deſtroy me without a cauſe: *yea, even without a Cauſe* have they made a pit for my ſoul.

8. Let a ſudden Deſtruction come upon him unawares, and his Net that he hath laid privily, catch himſelf: that he may fall into his own Miſchief.

9. And, my Soul, be joyful in the LORD: it ſhall rejoyce in his Salvation.

10. All my Bones ſhall ſay, LORD, who is like unto thee, who deliverest the Poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoileth him?

11. Falſe Witneſſes did riſe up: they laid to my Charge *things* that I knew not.

12. They rewarded me evil for good: *to* the great diſcomfort of my Soul.

13. Nevertheleſs, when they were ſick, I put on Sack-cloth, and humbled my Soul with Faſting: and my Prayer ſhall turn into mine own Boſom.

14. I behaved my ſelf as though *it had been* my Friend or my Brother: I went heavily, as one that mourneth *for his* Mother.

15. But in mine Adverſity they rejoyced, and gathered themſelves together: *yea*, the very abjects came together againſt me unawares, making Mows *at me*, and ceaſed not.

16. With the Flatterers were buſie Mockers: who gnaſhed upon me with their Teeth.

17. LORD, how long wilt thou look upon *this?* O deliver my Soul from the calamities *which they bring* on me, and my darling from the Lions.

18. So will I give thee Thanks in the great Congregation: I will praiſe thee among much People.

19. O let not them that are mine Enemies, Triumph over me ungodly: *neither* let them wink with their Eyes, that hate me without a Cauſe.

20. *And why?* their communing is not for Peace: but they imagine deceitful Words againſt *them that are* quiet in the Land.

21. They gaped upon me with their Mouths, *and* ſaid: Fie *on thee*, fie *on thee*, *we* ſaw *it* with our Eyes.

22. *This* thou haſt ſeen, O LORD, hold not thy Tongue then, go not far from me, O LORD.

23. Awake,

6. Let them not have ſo much as the Advantage of a ſafe Flight, but let the darkneſs of the Night, and the ſlipperineſs of the way they take, neceſſitate them to ſtumble, and expoſe them to the Vengeance of thy purſuing Angel.

7. For having received no provocation from me, they have laid a Snare for my Life; as Hunters dig a Pit and ſpread a Net, to take wild Beaſts with.

8. Let the Author of this miſchievous Contrivance ſuffer, by this Stratagem which he has deceitfully form'd againſt me.

9. Then ſhall my Soul conceive the higheſt Joy, and pay the profoundeſt Gratitude to Almighty God, for working my Deliverance.

10. Then ſhall all my inward Parts exult and triumph with an inſupportable Joy, and break out in an acknowledgment of thy unparallel'd Goodneſs, for protecting the helpleſs Innocent from a powerful Oppreſſor.

11. I have been bely'd by malicious Calumniators, who are guilty therein of as much villanous Perjury, as falſe Witneſſes who ſtand up in a Court of Juſtice to give in ſham-Evidence; they objecting againſt me things that I never ſo much as thought of.

12. Nay theſe Men, who have contrived ſo great a Miſchief againſt me, ſtand bound to me by many former Obligations; which was no little aggravation of my Grief, making thereby my Soul as comfortleſs as an Orphan, or a Widow.

13. But, tho' they now perſecute me with this outrageous Cruelty, when they were afflicted with a dangerous Sickneſs, I had ſuch a tender Compaſſion for them, that I put on Sackcloth in ſtead of my uſual Apparel, and kept a Faſt to implore God's Bleſſing for their recovery; but ſince they have requited me thus, they will receive no benefit by my Prayer, but my requeſt to God, on their Behalf, ſhall ſecure a Benefit for myſelf from him.

14. I paid conſolatory Viſits to them with as much Concern, as if it were to my Brother and deareſt Friend; having as much ſorrow upon me, as if my Mother were newly dead.

15. But when my late Misfortune befel me, in my Diſgrace with *Saul*, they put on an unuſual Joy, and met in Cabals to triumph over my Misfortune; nay, ſome of the very Refuſe of the People publickly affronted me; for a great ſpace together following after me, as I paſs'd along, by way of Deriſion; opening their Mouths ſo wide, as if they would tear them.

16. I have been inſulted by a Tribe of ſcurrilous Buffoons, who, to flatter ſome of my powerful Enemies, made Jeſts upon me, and grinn'd at me when I paſſed by them.

17. O Lord, how long wilt thou connive at this intolerable Uſage of me? O protect my poor Life from theſe Injuries of theirs, and from the Deſtruction, which theſe devouring Lions threaten me with.

18. Which deliverance, if thou art pleaſed to favour me with, whenever I am ſo happy again to be preſent in thy Tabernacle, I will there, in the publick Congregation, make acknowledgment of thy Goodneſs, in an extraordinary Congregation, upon ſome ſolemn Feaſt-day.

19. O let not my Enemies ſo injuriouſly inſult me; nor thoſe, who have conceived this cauſeleſs Hatred againſt me, wink their Eyes upon me in Deriſion of my Misfortune.

20. Why! do they, in their Converſation, diſcover any thing that has the look of Peace and Friendſhip? Do not they, by Deceitful Counſels, and, by Accuſations formed out of their own Imaginations, irritate the Prince againſt innocent Men, that live peaceably and quietly in the State, and purſue no other but lawful Methods for their own Security?

21. They run upon me with open Mouths, bawling out, Fie upon thee, thou Traitor! thou haſt long uſed ſpecious Arts to diſguiſe thy Treaſon againſt *Saul*, but now it is too apparent to denied.

22. This, O Lord, thou haſt taken a view of by thy All-ſeeing Eye; do not therefore ſit an unconcerned Spectator at my Misfortunes, and ſay nothing in my Behalf; Do not thou go away from me, and deſert me, as my other Friends do.

23. Thou

23. Awake, and ſtand up to judge my Quarrel: *avenge thou* my cauſe, my God, and my LORD.

24. Judge me, O LORD my God; according to thy Righteouſneſs: and let them not Triumph over me.

25. Let them not ſay in their Hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26. Let them be put to Confuſion and Shame together, that rejoyce at my Trouble: let them be cloth'd with Rebuke and Diſhonour, that boaſt *themſelves* againſt me.

27. Let them be glad and rejoyce, that favour my righteous dealing, yea, let them ſay alway, Bleſſed be the LORD, who hath Pleaſure in the Proſperity of his Servant.

28. And as for my Tongue, it ſhall be talking of thy Righteouſneſs: *and* of thy Praiſe all the Day long.

The XXXVI. PSALM.

Dixit injuſtus.

¶¶ *This is a Pſalm of* David, *compoſed, as the Arabick and Syriack Verſions inform us, during ſome time of his Perſecution under* Saul. *It was probably written in the beginning thereof, when* Saul *carried it tolerably fair towards him, tho' he ſecretly contriv'd his Ruin. This wicked Diſſimulation the Pſalmiſt touches upon in this Pſalm, and deſires God to deliver him from any ill Effects of it.*

MY Heart ſheweth me the Wickedneſs of the Ungodly: *that there is* no fear of God before his Eyes.

2. For he flattereth himſelf in his own Sight: until his abominable Sin be found out.

3. The Words of his Mouth *are* Unrighteous and full of Deceit: he hath left off to behave himſelf wiſely, *and* to do good.

4. He imagineth miſchief upon his Bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is Evil.

5. Thy Mercy, O LORD, *reacheth* unto the Heavens: *and* thy Faithfulneſs unto the Clouds.

6. Thy Righteouſneſs *ſtandeth* like the ſtrong Mountains: thy Judgments *are* like the great Deep.

7. Thou, LORD, ſhalt ſave both Man and Beaſt. How excellent is thy Mercy, O God: and the Children of Men ſhall put their Truſt under the Shadow of thy Wings.

8. They ſhall be ſatisfied with the plenteouſneſs of thy Houſe: and thou ſhalt give them drink of thy Pleaſures, as out of the River.

9. For

23. Thou haſt ſeemed, for a conſiderable time, to be as regardleſs of my Defence, as a Centinel that is aſleep; but let thy Juſtice now awake, appearing vigorouſly in defence of my righteous Cauſe, who art my God and my Lord, and from that Relation doſt ſtand obliged to defend thy Servant.

24. I do not beg of thee to do any thing for my ſake out of particular Favour, I only deſire thee to judge between me and my Enemies, upon the pure Merits of my Cauſe, as thy unerring Wiſdom and Juſtice ſhall direct; and let them not have any longer a Pretence, to inſult me upon theſe unjuſt Accuſations.

25. Let them not ſay to themſelves. This is well! This is well! all things go according to our Deſire; and *David* is manifeſtly guilty of Treaſon, and will ſhortly receive his deſerved Puniſhment for his Crime: Let them no longer make their Brags, that they ſhall by driving him to Extremities, work his Ruin.

26. Let thoſe that combine together, in their jolly Meetings, to Scoff at me, ſhare their deſerved Shame, by having their hopes, concerning me, fruſtrated: Let Diſgraces ſtick as cloſe to them, as a Garment, that ſpeak ſuch proud and diſdainful Words againſt me.

27. But let Joy and Proſperity attend thoſe Perſons, who are favourable Wiſhers to my Cauſe, as being conſcious of the great Juſtice of it: And let them have the Opportunity of bleſſing God, for protecting an injur'd good Man.

28. And as for my part, I promiſe, that being obliged by this Mercy, I ſhall continually praiſe, thy Divine Goodneſs for it.

Paraphraſe on Pſal. XXXVI.

THere is a certain Atheiſtical Irreligious Man in the World, that dares not ſpeak out what he thinks of Religion, as others dare not declare freely their Thoughts of him; but yet I am fully perſwaded in my Mind, that he has no conſcientious Regard at all of God or Religion.

2. For he flattereth himſelf, that his Sins will paſs over unregarded by any ſuperior Being, who will call him to an account for his Actions; until God finds him out, by ſending a remarkable Puniſhment upon him, to take Vengeance upon his abominable and hateful courſe of Life.

3. His Words are void of Truth and Sincerity, being at the bottom nothing but unrighteous Craft and Fraud; he has a long time forbore to purſue any of the wiſe Methods which Religion preſcribes, and to do any vertuous Action.

4. In the Night-time, when others, even bad Men, having compoſed themſelves to ſleep, allow a Ceſſation to their Crimes, he ſtudies Wickedneſs upon his Bed; he does not ſo much as propoſe to himſelf, the doing any thing that is Vertuous; and there is nothing ſo deteſtably bad, but he has overcome the natural Averſion of committing it.

5. But, though the Wickedneſs of ſuch Perſons be never ſo great, thy Goodneſs, O Lord, is of greater extent to defend me from it; for their Tyrannick Power is limited within a ſmall part of the Earth, but thy Mercy reacheth beyond the Heavens.

6. Beſides this Juſtice, whereby thou doſt puniſh ſuch outrageous Crimes, though it happens ſometimes to be ſlow, is as firm and immutable, as the ſtrongeſt Mountains, and as unfathomable as the Deep

7. Nay, thy Goodneſs is of that diffuſive Nature, that it extends it ſelf to take care even of inanimate Creatures; therefore Men may with a greater Degree of Aſſurance, expect Preſervation from thee; whom thou doſt preſerve with as much Tenderneſs, as a Hen doth her Chickens under her Wing.

8. Thou doſt entertain them with the choiceſt Dainties, which thy worldly Houſe here doth afford; thou doſt make them drink large Draughts of Corporeal Pleaſure, being ſupplied by the Streams of a perpetual River, as it were, flowing in upon them.

9. For

9. For with thee is the Well of Life: and in thy Light ſhall we ſee Light.

10. O continue forth thy loving Kindneſs unto them that know thee: and thy Righteouſneſs unto them that are true of Heart.

11. O let not the foot of Pride come againſt me: and let not the Hand of the Ungodly caſt me down.

12. There *are they* faln, *all* that work Wickedneſs: *they* are caſt down, and ſhall not be able to ſtand.

EVENING PRAYER.

The XXXVII. PSALM.

Noli æmulari.

¶¶ *It is not eaſie to determine when this Pſalm of* David *was compoſed, but moſt probably it was written in the time of his Afflictions after* Saul's *Reign. The Deſign hereof is, to perſwade Men to a Submiſſion to God's Diſpenſations of what kind ſoever, and not to think hard of his Providence, for letting good Men lie under Preſſures or Hardſhips, whilſt bad ones enjoy an uninterrupted Proſperity.*

FRet not thy ſelf becauſe of the Ungodly: neither be thou envious againſt the evil Doers.

2. For they ſhall ſoon be cut down like the Graſs: and be withered even as the green Herb.

3. Put thou thy truſt in the LORD, and be doing good: dwell in the Land, and verily thou ſhalt be fed.

4. Delight thou in the LORD: and he ſhall give thee thy Hearts deſire.

5. Commit thy way unto the LORD, and put thy truſt in him: and he ſhall bring it to paſs.

6. He ſhall make thy Righteouſneſs as clear as the Light: and thy juſt Dealing as the Noon-day.

7. Hold thee ſtill in the LORD, and abide patiently upon him: but grieve not thy ſelf at him whoſe way doth Proſper, againſt the Men that doeth after evil Counſels.

8. Leave off from Wrath, and let go Diſpleaſure: fret not thy ſelf, elſe ſhalt thou be moved to do evil.

9. Wicked doers ſhall be rooted out: and they that patiently abide the LORD, thoſe ſhall inherit the Land.

10. Yet a little while, and the Ungodly *ſhall be* clean gone: thou ſhalt look after his place, and he ſhall be away.

11. But the meek-Spirited ſhall poſſeſs the Earth: and ſhall be refreſhed in the multitude of Peace.

12. The

9. For with thee there is an inexhauſtible Fountain of Pleaſure; and every Spark of Satisfaction which we enjoy, is derived from thy original Light.

10. Now ſince thou art ſo good to the Univerſality of Mankind, I beſeech thee to continue thy Goodneſs to thoſe who faithfully believe in thee, and conſcientiouſly obey thee.

11. O let me not be trampled upon by the Feet of theſe wicked Men, nor let their Hands be able to work any Miſchief againſt me.

12. Nay, now I reſt in a full Confidence of thy Deliverance; I now ſee the Ruin of my malicious Enemies: I plainly now diſcover them tumbling down from their height, unto which they ſhall never be able to riſe again.

Paraphraſe on Pſal. XXXVII.

BE not thou diſcontented and envious at the proſperous Condition of wicked Men.

2. For their Happineſs does not promiſe to be very laſting; it is like the Greenneſs of the Graſs, which whilſt it grows upon the Ground, makes a goodly ſhew, but in a few Hours time, if cut down by the Mower, is faded and withered.

3. But do thou place thy Confidence in Almighty God, and do thy Duty in all reſpects, and he will make thee far more happy than theſe Men ſeem to be; he ſhall give thee a long Life in thy Native Country, and ſhall give thee all Neceſſaries to make it comfortable.

4. Do thou make God thy Love, and thy Delight, cauſing all thy Affections to centre in him; and he will requite thee, by ſhewing his Kindneſs to thee, and granting whatever thou doſt deſire of him, if he foreſees it will be fitting and convenient for thee.

5. Intruſt thy ſelf, and all that belongs to thee, with God; and he will grant a happy Succeſs to all thy Undertakings.

6. And if thou doſt ſo, whatever Slanders and Calumnies Men unjuſtly throw upon thee, he will vindicate thy Reputation to the World, and make it as clear as the Light, that thou art a good and vertuous Man, and not chargeable with thoſe foul Crimes which thy Enemies impute to thee.

7. Be ſtill and ſilent when thou haſt gotten ſo good a Portion as God is, do not be froward and complaining under his Care, but patiently wait his good time, and he will do the beſt for thee; and do not repine and vex thy ſelf, to ſee many wicked Men flouriſh through a long Courſe of their Life, and to obſerve them to get great Eſtates by crafty Counſels, and indirect Means.

8. Leave off, therefore, this peeviſh Temper, of vexing at ſuch Inſtances; for if thou doſt perſiſt therein, thou thy ſelf wilt be as guilty of Wickedneſs as they are whom thou taxeſt.

9. Have but Patience a little while to wait, and thou ſhalt ſee the Families of theſe ſeeming proſperous Men to be extirpated, and the pious Servants of God inheriting their Eſtates.

10. It is but a little while before theſe wicked Men, that make ſuch a Blaze in the World now, ſhall be themſelves deſtroyed, their Families loſt, and there ſhall not be the leaſt Trace of them remaining.

11. Thou ſhalt likewiſe ſee the good and humble Man, to be bleſſed with the Enjoyment of the good things of this World, and with an abundance of Proſperity.

12. The

12. The Ungodly seeketh Counsel against the Just: and gnasheth upon him with his Teeth.

13. The LORD shall laugh him to Scorn: for he hath seen that his day is coming.

14. The Ungodly have drawn out the Sword, and have bent their Bow: to cast down the Poor and Needy, *and* to slay such as are of a right Conversation.

15. Their Sword shall go through their own Heart: and their Bow shall be broken.

16. A small thing that the Righteous hath: is better than great Riches of the Ungodly.

17. For the Arms of the Ungodly shall be broken: and the LORD upholdeth the Righteous.

18. The LORD knoweth the Days of the Godly: and their Inheritance shall endure for ever.

19. They shall not be confounded in the perilous Time: and in the Days of Dearth they shall have enough.

20. As for the Ungodly they shall perish, and the Enemies of the LORD shall *consume* as the Fat of Lambs: *yea*, *even* as the Smoke shall they consume away.

21. The Ungodly borroweth, and payeth not again: but the Righteous is merciful and liberal.

22. *Such as are* blessed of God, shall possess the Land: and *they that are* cursed of him shall be rooted out.

23. The LORD ordereth a *good* Man's going: and maketh his way acceptable to himself.

24. Though he fall, he shall not be cast away: for the LORD upholdeth *him* with his Hand.

25. I have been young, *and* now am old: and yet saw I never the Righteous forsaken, nor his Seed begging *their* Bread.

26. *The Righteous* is ever merciful, and lendeth: and his Seed *is* blessed.

27. Flee from evil, and do *the thing that is* good: and dwell for evermore.

28. For

12. The wicked Man, indeed, is endeavouring, by all the crafty Methods he can, to mischief the good Man, and shews forth the Malice he bears him, by his malicious scornful Behaviour.

13. But as his Scorn of the good Man can do him no harm, so God laughs at him to better purpose, when he resolves to pull him down from his height, and does foresee the Day of his Calamity approaching near.

14. When such wicked Persons are just upon the Point of accomplishing their mischievous Designs, which they have projected, to the Destruction of their Neighbour, and have, as it were, drawn out their Sword, and bent their Bow, to do execution upon him.

15. All of a sudden God appears, to rescue them from their impendent Destruction, and turns it upon the cruel Contrivers thereof, he makes the Sword pass through their own Heart, by the force which their own Hand hath given it; he snaps their Bow asunder, and makes them discharge their Arrows in their own Faces.

16. Besides, thou hast little reason to grudge at the great Riches which some wicked Men enjoy, if thou dost consider, that that little which the good Man has, being accompanied with Content, and God's Blessing, brings far more Satisfaction to him, than the wicked Man enjoys with all his Abundance, where these Graces are wanting.

17. Nor are their Enjoyments, whatsoever they be, like to continue long with them; for tho' they hug their Riches never so fast to them, God shall break their Arms, and force them to let them go; but God shall be a great support to the good Man, he shall hold him up, and keep him from Miscarrying in his worldly Circumstances, and by his Blessing make his Affairs prosper.

18. God knows (that is, by a patricular Providence, takes care, *Exod.* 2. 25. *Psal.* 1. 6. *Matth.* 6 32.) of the good Man's Life, to prosper and prolong it; and makes his Family after him to flourish for many Generations.

19. When the Land groans under the Miseries of War, they shall not suffer by the Ravages committed thereby; or when a Famine makes the generality of People pine for want of Food, no Conveniencies of Life shall be wanting to them.

20. But on the other side, as for the wicked Opposers of God and Religion, they shall fall Victims to God's Vengeance; they shall melt away as the Fat of Lambs does, which is laid upon the Coals of the Altar; they shall all go off in Smoke, and be seen no more.

21. Wicked Men are for the most part, by the Luxury of their Living, under pressing Circumstances to borrow Money to supply their Vices, which they never pay again; but the good Man has wherewithal, not only comfortably to live upon himself, but, by his Charity, to relieve the Necessities of others.

22. Add to this, that the good Man has God's Blessing accompanying him, which will certainly in God's own time, bring down the good things, even of this World, upon him, or his Posterity, whilst there is a Curse entailed upon the Family of the Wicked.

23. Besides, it is matter of great Consolation to the good Man, that he is under the immediate Conduct and Guidance of Almighty God; that all his Actions are governed by his Wisdom and Care; and that God is pleased with what he does.

24. And tho' he may happen sometimes to fall into a Misfortune, yet he shall not be utterly undone by it; for God, who does, as it were, hold him up by his Hand, shall afford him Comfort so long as his Calamity continues; and when it has wrought that due Effect which he designs, shall remove it from him.

25 I am now arrived to a mature Age, in which I am able to make some wise Observations upon the Matters of Fact which have occurred in my time, and yet I do not remember an Instance, of any good charitable Man's being entirely forsaken by God; or if God's Bounty was not bestowed upon him in his Life-time, that God did not prosper the Affairs of his Children after him, and make them flourish in the World.

26. For that which doth chiefly incline God to be kind to his Family, is his Charity to the Poor; it is this, which entails a Blessing upon his Posterity.

27. And therefore if a Man were to cast about, to find out a certain Method to build up a lasting Family, and to have his Posterity flourish for many Generations; the most proper Course which he could take, would be strictly to abstain from every known Sin, and to do all the Good which his Circumstances will enable him to do.

28. For the LORD loveth the thing that is right: he forſaketh not his that be Godly, *but* they are preſerved for ever.

29. [*The Unrighteous ſhall be puniſhed.*] *as for* the Seed of the Ungodly, *it* ſhall be rooted out.

30. The Righteous ſhall inherit the Land: and dwell therein for ever.

31. The Mouth of the Righteous is exerciſed in Wiſdom: and his Tongue *will be* talking of Judgment.

32. The Law of his God *is* in his Heart: and his goings ſhall not ſlide.

33. The Ungodly ſeeth the Righteous: and ſeeketh occaſion to ſlay him.

34. The LORD will not leave him in his Hand: nor condemn him when he is judged.

35. Hope thou in the LORD, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the Land: when the Ungodly ſhall Periſh thou ſhalt ſee *it*.

36. I *my ſelf* have ſeen the Ungodly in great Power: and flouriſhing like a green Bay-tree.

37. I went by, and lo, he was gone: I ſought him, but [*his place*] could no where be found.

38. Keep Innocency, and take heed unto *the thing that is* right: for that *ſhall bring a* Man Peace at the laſt.

39. *As for* the Tranſgreſſors, *they* ſhall Periſh together: and the end of the Ungodly is, They ſhall be rooted out at the laſt.

40. But the Salvation of the Righteous *cometh* of the LORD: *who is alſo* their Strength in the time of Trouble.

41. And the LORD ſhall ſtand by them, and ſave them: he ſhall deliver them from the Ungodly, and ſhall ſave them, becauſe they put their truſt in him.

MORNING PRAYER.

The XXXVIII. PSALM.

Domine, ne in furore.

¶¶ *This Pſalm is commonly ſuppoſed to be penned by* David, *whilſt he laboured under ſome very painful and noiſom Diſeaſe. Others think with more probability, that he deſcribes his Grief for his Sin in the matter of* Uriah, *under the Metaphorical Repreſentation of a violent Diſtemper. The Hebrew Title is,* A Pſalm to bring to Remembrance; *that is, One wherein* David *calls to mind his grievous Sin.*

PUT me not to rebuke, O LORD, in thine Anger: neither chaſten me in thy heavy Diſpleaſure. 2. For

28. For the Lord has ſuch a regard for Vertue and Charity, that he will not diſappoint ſuch Perſons of his Aſſiſtance when they have need of it; he ſuccours them under the Calamities of this World, and preſerves them to eternal Life in the next, making their Families likewiſe to flouriſh after their Death.

29. But as for wicked Men, they ſhall be puniſh'd in another World, and their Families, however flouriſhing they be at preſent, ſhall in a little time be totally extirpated.

30. The good and charitable Man, ſhall partake of the choiceſt Bleſſings of this World, as long as he lives; and his Poſterity after him, ſhall inherit his Happineſs, if they follow the Example of their Religious Parent.

31. The Diſcourſe of this good Man, is not taken up with prophane and worldly Matters, but he entertains his own and other Mens Thoughts with whom he converſes, with wiſe Reflections concerning God and Religion.

32. Nor does his Religion go no farther than his Lips; he not only talks piouſly, but has the Law of God deeply rooted in his Heart, which, by God's Grace, obtains ſuch an aſcendent over his Actions, that he is not ſo eaſily ſurprized into a Breach of his Duty, as other Men.

33. The wicked Man looketh out after the good and pious Man, and obſerving him to be void of all worldly Strength, watcheth all Opportunities to do him miſchief, and, if it lies in his power, to take away his Life.

34. But then on the other ſide, God interpoſeth his Power for his Relief, he reſcues him out of his enraged Adverſaries Hands; and tho' he uncharitably condemns him, by pretended Faults laid to his Charge, God not only abſolves him from his imputed Crimes, but delivers him from the Harms which were deſigned againſt him.

35. Therefore be thou ſure to continue thy Confidence and Reliance upon God, and diligently obſerve his Commandments, being reſolutely bent with Patience to bear all the Sufferings which he ſhall permit the Wicked to bring upon thee; for in ſo doing, thou wilt engage the Juſtice of God to interpoſe at laſt in thy behalf, to raiſe thee to a more fortunate Condition, even in this World, if God ſhall think it beſt for thee: And thou ſhalt live to ſee the Wicked falling from his preſent State of Proſperity, into ſuch a deplorable Condition, that thou ſhalt be ſo far from envying at, that thou ſhalt in a manner pity him.

36. I myſelf, within my Experience, have made obſervation of a certain wicked Perſon (viz. *Saul*) flouriſhing in a mighty Extent of Felicity and Power, not unlike a curious Bay-Tree, ſhooting out its beautiful Leaves and Branches around, and ſhining with a delicate verdure.

37. And yet of a ſudden, I perceived him to be vaniſhed away, and I could not diſcover any Tracks of him remaining, both he and his Family being entirely deſtroyed.

38. Keep thy Soul innocent and undefiled from any groſs Sin, conſcientiouſly obſerving, to the utmoſt of thy Power, all the Laws of God; and then thou ſhalt be ſure to find Peace and Happineſs at thy latter end.

39. But on the other ſide, wicked Men ſhall be deſtroyed together, every one of them without exception, altho' God be ſometimes long in deferring their Puniſhment; but at laſt his Vengeance will fall heavy upon them, and both they and their Family ſhall be extirpated.

40. But good Men have a ſure Protector under their Affliction, even the Almighty God; who as he has Power, ſo he is always ready to aſſiſt them.

41. God ſhall be always ready to exert his Omnipotence, for their Deliverance from the Outrages of the Wicked; and becauſe they ſincerely rely upon him, ſhall take them into his Protection, as if they were his Wards or Orphans.

Paraphraſe on Pſal. XXXVIII.

O Lord, do not continue to chaſtiſe me with ſo much Severity, as thou haſt done; and be not like an angry Maſter, correcting his Servant in the height of his Fury. 2. Thou

2. For thine Arrows ſtick faſt in me: and thy Hand preſſeth me ſore.

3. *There is* no health in my Fleſh, becauſe of thy Diſpleaſure: neither *is there any* reſt in my Bones, by reaſon of my Sin.

4. For my wickedneſſes are gone over my Head: *and are* like a ſore Burden, too heavy for me *to bear*.

5. My Wounds ſtink *and* are corrupt: through my fooliſhneſs.

6. I am brought into *ſo* great Trouble and Miſery: *that* I go mourning all the Day long.

7. For my Loins are filled with a ſore *Diſeaſe*: and *there is* no whole part in my Body.

8. I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my Heart.

9. LORD, thou knoweſt all my deſire: and my groaning is not hid from thee.

10. My Heart panteth, my Strength hath failed me: and the ſight of mine Eyes is gone from me.

11. My Lovers and my Neighbours did ſtand looking upon my Trouble: and my Kinſmen ſtood afar off.

12. They alſo that ſought after my Life, laid Snares *for me*: and they that went about to do me Evil, talked of Wickedneſs, and imagined Deceit all the Day long.

13. *As for me*, I was like a deaf *Man* and heard not: *and* as one that is dumb, *who* doth not open his Mouth.

14. I became even as a Man that heareth not: and in whoſe Mouth *are* no reproofs.

15. For in thee, O LORD, have I put my truſt: thou ſhalt anſwer for me, O LORD my God.

16. I have required that they, [*even mine Enemies*,] ſhould not triumph over me: for when my Foot ſlipt, they rejoyced greatly againſt me.

17. *And* I truly am ſet in the Plague: and my heavineſs *is* ever in my ſight.

18. For I will confeſs my Wickedneſs: and be ſorry for my Sin.

19. But mine Enemies live, and *are* mighty: and they that hate me wrongfully, are many in number.

20. They alſo that reward Evil for Good, are againſt me: becauſe I follow *the thing that* good *is*.

21. For-

2. Thou by inflicting this intolerable Grief upon me, haſt ſhot me through with thy Arrows, and I feel the weight of thy heavy Hand, by the terrible Strokes which thou haſt given me.

3. The Thoughts of thy Diſpleaſure, which thou haſt conceived againſt me for my great Sin, has created a Pain in me all over my Body, which is ſo very ſharp, that it penetrates to my very Bones and Intrails.

4. I now perceive, that my Iniquities, like a Torrent, have overwhelmed and drowned me; and, like an inſupportable Burden, bear me down under their weight.

5. I am full of putrified and corrupted Sores, which my fooliſh diſobeying of God's Commands has brought upon me.

6. Such an inexpreſſible degree of Grief has overcharged my Soul, that I continually walk by myſelf moping and diſconſolate, like a deep Mourner in his Weeds.

7. My inward and vital Parts, nay my very Soul it ſelf, is filled with Ulcers; and every part of my Body does partake of my grievous Diſeaſe.

8. I have, as it were, loſt the uſe of my Limbs (like one that is ſore beaten) by the ſevere Chaſtiſement of me; and the Sorrow of my Heart, conceived from the Senſe of my Sin, has made me cry out with that vehemency, as if I was upon the Rack.

9. O Lord, thou canſt not but perceive, with what an earneſt deſire I long to return to thy Favour; and thou ſeeſt the violent Pangs and Convulſions of my repenting Soul.

10. I am like one that lies expiring and panting for his laſt Breath; I have no Strength left me; but my very Eye-balls are broken, as in the point of Death.

11. My Friends, Neighbours and Relations, ſtood round me to ſtare at me, as they uſe to do about a ſick Man's Bed, keeping a-loof off from me, as if they were afraid of being infected by me; but none of them affording me any Comfort.

12. At the ſame time, when my Friends would do me no good, my Enemies were hatching miſchief againſt me, and were continually contriving deceitful Methods to deſtroy me.

13. I could not but take notice, how ſome ſlighted me, and others reviled me; but I returned them no anſwer, but was as ſilent as a dying Man, who had loſt his Hearing and his Speech.

14. I ſaid no more to them, than a deaf Man is wont to repartee upon thoſe, who make Reflections upon him, with a low Voice which he cannot hear.

15. But the reaſon of my ſilence was, becauſe my hope is, that thou, my God, ſhouldſt anſwer them to better purpoſe than myſelf, by inflicting upon them a deſerved Puniſhment, for their Inſolence and Treachery.

16. For I begged of thee in my Prayers, that theſe inſolent Adverſaries ſhould not inſult me, after this outragious manner; for whenever they obſerve my Foot ſlipping in any part of my Duty, they not only triumph over me, but upon Godlineſs and Religion likewiſe for my ſake.

17. I am ſet down and fix'd in Torment and Vexation for my Guilt; and my Heavineſs never removes from my Eyes.

18. I will not deny or palliate the Wickedneſs which I have committed, but will confeſs it before God, with all the aggravating Circumſtances which attended it, and will be heartily ſorry for my offending him thereby.

19. But notwithſtanding my ſincere Repentance for my having offended thee, I perceive thy Anger, O God, is not yet turned from me; when I conſider what a number of unprovoked Enemies I have, who live in a flouriſhing Condition, whilſt I am under ſo much Anguiſh and Diſconſolation.

20. For many, whom I have obliged by former Favours, are now become my enraged Adverſaries, for no other reaſon, but becauſe I ſteadily purſue the publick Intereſt of my Country.

21. Forsake me not, O LORD my God: be not thou far from me.
22. Haste *thee* to help me: O LORD [*God*] of my Salvation.

The XXXIX. PSALM.

Dixi custodiam.

¶ *This Psalm was composed when* David *was under a severe Fit of Sickness, as some think, or a great Degree of Trouble, as others. The Subject of it is not very different from that of the* 37*th and* 73*d, viz. The Scandal which good Men take, whilst they are under Affliction, at the Prosperity of the Wicked; to which is annexed a Reflection upon the Vanity of worldly Things, as a proper Argument to cure such an Impatience.*

I Said, I will take heed to my ways: that I offend not in my Tongue.
2. I will keep my Mouth as it *were* with a Bridle: while the Ungodly is in my sight.
3. I held my Tongue, and spake nothing: I kept silence, yea, *even* from good *Words*; but it was Pain and Grief to me.
4. My Heart was hot within me, and while I was thus musing the Fire kindled: *and at last* I spake with my Tongue.
5. LORD, let me know my end, and the number of my Days: *that* I may be certified how long I have *to live.*
6. Behold, thou hast made my Days *as* it were a span long: and mine Age *is even* as nothing in respect of thee, and verily every Man living is altogether Vanity.
7. For Man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up Riches, and cannot tell who shall gather them.
8. And now, LORD, what is my hope: truly my hope is even in thee.
9. Deliver me from all mine Offences: and make me not a rebuke unto the Foolish.
10. I became dumb, and opened not my Mouth: for it was thy doing.
11. Take thy Plague away from me: I am even consumed by the * *means* of thy heavy Hand.

* Heb. *Blow.*

12. When thou with rebukes dost chasten Man for Sin, thou makest his Beauty to consume away, like *as it were* a Moth *fretting a Garment:* every Man therefore is but Vanity.
13. Hear my Prayer, O LORD, and with thine Ears consider my Calling: hold not thy Peace at my Tears.
14. For I *am* a Stranger with thee, *and* a Sojourner: as all my Fathers *were.*

15. O

21. But tho' my Friends, O Lord, forsake me, yet I am sure thou wilt not; with thee therefore, I intrust myself; O do not thou go far from me, but be ready upon all occasions to assist me
22. O do thou make haste to my Succour; thou who hast throughout the whole Course of my Life, been my preserving God.

Paraphrase on Psal. XXXIX.

I Made a Resolution to use all the Circumspection I possibly could, in my Life and Conversation; especially to take care that I might not by any imprudent Word, which might drop from me in haste, give my Adversaries an Advantage against me.

2. Nay, I was resolved to be as sparing of every Word I said, whilst my wicked Enemy was by, as if I had put a Bridle upon my Tongue.

3. And for a considerable time I did not utter one Syllable; I was so obstinately resolved to be silent, that I refrained, not only from making Reflections upon my Enemies, but even from my usual Religious Discourse, and the Vindication of my own righteous Cause; but this keeping my Sorrow to my self, was so far from easing it, that it did greatly increase it.

4. For my Grief being thus pent up within me, and no vent allowed it, and being moreover chafed by my own Reflections, it blazed out into such a Flame within my Breast, as forced me to break my designed Silence in these Words.

5. Lord, I beseech thee to give me Grace, to make sober Reflections upon the shortness of Human Life, and that applying this to wise purpose, I may fit and prepare my self for a better and more durable State.

6. Nay, I am already taught by my own Experience, that my Life is of so short Duration, that it need not be measured by Reeds or Cubits, for a Span or Palm, the shortest of Measures, will over-mete it: But if we compare it with the Eternity of thy Duration, O God, it is but a meer nothing; such a poor, frail and empty thing is Man.

7. Nay, so great a Degree of Vanity and Emptiness is there in Human Nature, that our Life seems to be nothing else but a Mock-shew, without any thing of Reality, or the least Solidity in it; and it is to no purpose, that Men fatigue and torment themselves in the Pursuit of such airy Bubbles, and drudge and turmoil all their Life to get an Estate, to be enjoy'd by they know not whom.

8. Since therefore the Vanity of Human Life is so great, our Time so short, our Enjoyments so empty, and the attaining of them so laborious; there is no hopes to find Happiness here, or to expect Deliverance from things so uncertain; the only firm Foundation of Hope, which I can find, is in thee, O God.

9. O Lord, I beseech thee to pardon those many Violations of thy holy Laws, that I have been guilty of, which have exposed me to the Punishment thou hast been pleased to lay upon me; and let not my irreligious Enemies take occasion, from my Sufferings, to make wrong Reflections upon thy Judgments.

10 I have not repined, nor made any indecent Reflections upon my Sufferings; for I knew that they were sent me by thy Directions; all whose providential Dispensations are most wise and good.

11 O, Lord, I beseech thee do not lay such severe Strokes upon me, as thou hast done by this Affliction; for thy Hand is so heavy, that I am almost killed by the Blows given by it.

12. For when thou, by sending a violent Distemper, dost chastise a Man for his Sins, thou makest the comeliness of his Personage, though never so graceful, to decay, and to look as unsightly as a Moth-eaten Garment. This is another Argument, to shew the Vanity of Human Nature.

13. Now since, O Lord, I patiently submit to thy most just Corrections, I with Tears beseech thee, at length to spare me, and to remove them from me.

14. For though I may seem a great Prince, yet I possess nothing but what I hold of thee; for as our holy Prophet *Moses* says, *The Land is thine, and we are but Strangers and Sojourners with thee,* Lev. 25. 23. as was the case of *Abraham, Isaac* and *Jacob,* my Progenitors.

15. O

15. O ſpare me a *little*, that I may recover my Strength, before I go hence, and be no more *ſeen*.

The XL. PSALM.

Expectans expectavi.

¶¶ *This is a Pſalm compoſed by* David, *and delivered to the Maſter of the Muſick for the uſe of the Tabernacle. It contains a Rehearſal and Acknowledgment of God's former Favours manifeſted to him, with a Prayer for future Bleſſings. Here is likewiſe a Propherical Repreſentation of the Meſſias, and the Goſpel-Diſpenſation.*

I Waited patiently for the LORD: and he inclined unto me and heard my calling.

2. He brought me alſo out of the horrible Pit, out of the Mire and Clay: and ſet my Feet upon the Rock, *and* ordered my goings.

3. And he hath put a new Song in my Mouth: *even* a Thankſgiving unto our God.

4. Many ſhall ſee *it* and fear: and ſhall put their Truſt in the LORD.

5. Bleſſed *is* the Man, that hath ſet his Hope in the LORD: and turned not unto the Proud, and to ſuch as go about with Lies.

6. O LORD my God, great *are* the wondrous Works *which* thou haſt done, like as be alſo thy Thoughts, *which are* to us-ward: and yet there is no Man, that ordereth them unto thee.

7. If I ſhould declare them, and ſpeak *of them*: they ſhould be mo than I am able to expreſs.

8. Sacrifice and Meat-Offering thou wouldſt not: but mine Ears haſt thou opened.

9. Burnt-Offerings, and Sacrifice for Sin haſt thou not required: then ſaid I, Lo I come.

10. In the Volume of the Book *it is* written of me, that I ſhould fulfil thy Will, O my God: I am content to do it, yea, thy Law is within my Heart.

11. I have declared thy Righteouſneſs in the great Congregation: lo, I will not refrain my Lips, O LORD, and that thou knoweſt.

12. I have not hid thy Righteouſneſs within my Heart: my talk hath been of thy Truth and of thy Salvation.

13. I have not kept back thy loving Mercy and Truth: from the great Congregation.

14. Withdraw not thou thy Mercy from me, O LORD: let thy loving-Kindneſs, and thy Truth alway preſerve me.

15. For

15. O therefore, I pray thee, grant ſome ſhort Relaxation of my Puniſhment, that during that Reſpite, I may have an opportunity of recovering my Strength, which is now almoſt entirely decay'd and ſpent, for if thou continueſt upon me thy uninterrupted Puniſhment, thou wilt kill me, and ſend me out of the World.

Paraphraſe on Pſal. XL.

GReat is the Effect of a patient Waiting and reſolute Perſeverance in our dependence upon God, notwithſtanding his Aſſiſtance may ſeem long in coming; for I doing ſo, and waiting his due time, God has at laſt heard my Prayer, and granted me my Heart's deſire.

2. When I was overwhelmed with Afflictions, and, like a Traveller, plunged in a dirty hole of Mire and Clay, wherein I ſtuck ſo faſt I could not move; thou didſt pluck me out thereof, and direct me to proſecute my Journey in a hard champion Way, where the travelling was both ſafe and pleaſant.

3. God by his late Favours vouchſafed to me, has afforded me a Subject for a new Hymn in his Praiſe, a Pſalm to the Honour of the God of *Iſrael*.

4. Many Perſons, who are of none of the moſt religious Diſpoſitions, when they ſee this extraordinary Inſtance of his Favour to me, ſhall learn from my Example to fear him, and to truſt in him.

5. Happy is that Man, who though under the Preſſure of many Troubles, repoſes his Truſt in God; who does not expect Deliverance from Pride and an arrogant Self-confidence, or from any lying and diſſembling Arts.

6. So many and ſo great are the wonderful Kindneſſes which thou haſt beſtowed upon thy Faithful Servants, and ſo many more are the Favours which thou *thinkeſt* to beſtow upon them, that no one can place them in Arithmetical *Order*, ſo as exactly to ſum them up.

7. If I could ſet them down in Figures, and ſhould afterwards endeavour to repeat the mighty Number in Words, I ſhould want a new Set of numeral Terms to expreſs them by.

8. Eſpecially that wonderful Benefit which thou doſt deſign to the whole World, by the Coming of the Meſſias; under whoſe Diſpenſations the Moſaical Sacrifices ſhall ceaſe, and Men ſhall ſerve him by ſuch a free and voluntary Service, as was paid by thoſe Servants, *who loved their Maſters, and would not go free*, and were in token thereof bored through the Ear, *Exod.* 21. 6. *Deut.* 15. 17.

9. Thou didſt declare, that thou wouldſt no longer be worſhipped by theſe legal Sacrifices; then did the Meſſias ſtipulate with his Almighty Father, that he ſhould come into the World to be the one great Sacrifice for the Sins thereof.

10. As I am ready (ſays he) to undertake this Office, O God the Father, according as we have long heretofore agreed, and has been foretold to Men by thoſe rolled-up Books of the Moſaical Law, which are read in the Synagogues; ſo in due time I do deſign to come into the World, compleatly to fulfil the Will of God, by my unſinning Obedience, and compliance with every Law of God, and thereby totally abrogate and diſannul the Moſaical Ordinances.

11. And thou, Lord, art my Witneſs, that I have not been ſparing of celebrating thy Praiſes, and declaring publickly in the religious Aſſembly of the Tabernacle, what Obligations I have received from thee; nor will I yet leave off to do the ſame.

12. Nor has it ſufficed me to meditate in my Mind upon thy great Benefits, but I have made them the Subject of my ordinary Diſcourſe.

13. And the Hymns which I have compoſed for the uſe of the Congregation, have been Acknowledgments of thy *Mercy*, in preſerving me from ſo many Dangers, and thy *Truth* in making good thy Promiſes to me.

14. Therefore let me as well in this preſent, as in the former times

15. For innumerable Troubles are come about me, my Sins have taken ſuch hold upon me, that I am not able to look up: *yea*, they are mo in number than the Hairs of my Head, and my Heart hath failed me.

16. O LORD, let it be thy Pleaſure to deliver me: make haſte, O LORD, to help me.

17. Let them be aſhamed and confounded together that ſeek after my Soul to deſtroy it: let them be driven backward, and put to rebuke that wiſh me Evil.

18. Let them be deſolate, and rewarded with Shame: that ſay unto me, Fie upon thee, Fie upon thee.

19. Let all thoſe that ſeek thee, be joyful and glad in thee: and let ſuch as love thy Salvation ſay alway, The LORD be Praiſed.

20. As for me, I *am* poor and needy: *but* the LORD careth for me.

21. Thou *art* my helper, and redeemer: make no long tarrying, O my God.

EVENING PRAYER.

The XLI. PSALM.

Beatus qui intelligit.

¶¶ *This is a Pſalm which was compoſed by* David, *upon his Troubles which he underwent in* Abſalom's *Rebellion; at which time, it is not improbable, he might have a ſevere Fit of Sickneſs, which he here ſeems to allude to* v. 3. *unleſs we will have thoſe Expreſſions to be Metaphorical.*

BLeſſed *is* he that conſidereth the poor [*and needy:*] the LORD ſhall deliver him in the time of Trouble.

2. The LORD preſerve him, and keep him alive, *that he may* be bleſſed upon Earth: and deliver not thou him into the Will of his Enemies.

3. The LORD comfort him, when he lieth ſick upon his Bed: make thou all his Bed in his Sickneſs.

4. I ſaid, LORD, be merciful unto me: heal my Soul, for I have ſinned againſt thee.

5. Mine Enemies ſpeak evil of me: When ſhall he die, and his Name periſh?

6. And if he come to ſee *me*, he ſpeaketh Vanity: and his Heart conceiveth falſhood within himſelf, and *when* he cometh forth he telleth it.

7. *All* mine Enemies whiſper together againſt me: *even* againſt me do they imagine this Evil.

8. Let

times, experience the ſolitary Effects of thoſe glorious Attributes of thine, thy *Mercy*, thy *Goodneſs*, and thy *Truth*.

15. For indeed, at preſent, I ſtand in great need of them; for I have a new Scene of Troubles ariſing upon me; the Puniſhments, which thou art pleaſed to inflict upon me, for my Sins do vie for number with the Heirs of my Head; and my Heart is almoſt broken, that I can ſee no end of my Misfortunes.

16. Therefore I apply myſelf to thy Fatherly Love and good-Will, to deliver me from theſe Adverſities when thou ſhalt think fit; but if thou, in thy Wiſdom, doſt judge it expedient, I beg that thou wouldſt haſten thy Aſſiſtance.

17. Let thoſe who are plotting to deſtroy my Life, and all others who are contriving Miſchief againſt me, be put to a ſhameful Flight, and precipitately run away like a routed Army, all their malicious Deſigns being defeated.

18. Let thoſe my Enemies, who have the Inſolence publickly to inſult me by opprobrious Language, ſuffer Confuſion and Overthrow, and receive no other Pay, for their rebellious Service againſt their Prince, but only their own Shame.

19. But let theſe good People, who fear thee, and live quietly under my Government, praiſe and glorifie thee for thy Favour vouchſafed to me; and let all thoſe that put their Truſt in thee, and not in rebellious Arms, ſay, *The Lord be praiſed, for this late Deliverance of his anointed.*

20. God knows, that notwithſtanding my great Dignity, I am reduced to very low Degrees of Neceſſity; but this is my Comfort, that tho' I am never ſo much deſtitute of all human Aid, I am in God's Thoughts, who takes care to do every thing that is beſt for me.

21. Thou art my Aſſiſter, thou art my Deliverer; O let it not be long before thou comeſt to my Defence.

Paraphraſe on Pſal. XLI.

THat Man ſhall have God's Bleſſings ſhowred down upon him, that has a tender and compaſſionate Regard to poor and ſick People, or thoſe who labour under any grievous Affliction; for God ſhall ſtand his Friend, when any Misfortune ſhall befal him.

2. The Lord ſhall preſerve him in Health to a good old Age; he will afford him the choiceſt ſatisfaction of Life; and whatever deſigns his Enemies may have againſt him, they ſhall by God's good Providence be diſappointed.

3. May the good God be his Comfort, when he falls ſick; do thou, O God, like a kind Mother, with thy own Hands, as it were, turn his Bed, and make it ſoft and eaſie to him, for the aſſwaging his Pain.

4. I put up my Prayer to God in theſe Words, 'Lord, ſhew 'thy Mercy to me in pardoning my Sins; heal my Soul, '2 *Chron.* 30. 20. *Pſal.* 147. 3. as well as my Body, of that Sick-'neſs which my Sins have brought upon me.

'5. To this affliction of Body and Mind, thou haſt been 'pleaſed to lay upon me a third, which ariſes from the evil 'Deſigns of my Enemies; who are continually ſpeaking evil 'of me, and wiſhing evil to me; their uſual way of ſpeaking 'of me is this: O that we could accompliſh his Death! O that 'we could extirpate his Memory.

'6. If any of theſe wicked Adverſaries of mine, out of for-'mality ſake come to pay me a Viſit, under a pretence of com-'forting me in my illneſs, they uſe inſidious Arts in their Diſ-'courſe, to draw ſomething out of me to make advantage of, 'and when they are gone out from me, they ſpread it abroad 'among all their Faction.

'7. I can obſerve them in every corner whiſpering in Cabals, 'and plotting Miſchief againſt me, and wiſhing hurt unto me.

'8. That

8. Let the ſentence of Guiltineſs proceed againſt him: and *now* that he lieth, let him riſe up no more.

9. Yea, even mine own familiar Friend whom I truſted: who did alſo eat of my Bread, hath laid great wait for me.

10. But be thou merciful unto me, O LORD: raiſe thou me up *again*, and I ſhall reward them.

11. By this I know thou favoureſt me: that mine Enemy doth not triumph againſt me.

12. And when I am in my Health, thou upholdeſt me: and ſhalt ſet me before thy Face for ever.

13. Bleſſed be the LORD God of Iſrael: world without end. Amen.

The XLII. PSALM.

Quemadmodum.

¶¶ *The* Hebrew *Title to this Pſalm is,* To the chief Muſician, *Maſchil,* for the Sons of *Corah. The* Chaldee-*Paraphraſe and the Septuagint Interpret,* Maſchil, A Pſalm for Underſtanding. *From this Inſcription may be learnt, that the Maſter of the Muſick was to order the Tune which he was to ſet to this Pſalm, that it might be accommodated to the Voices of the* Corites, *according to the particular way of Singing uſed by them. For the Children of* Corah *were not deſtroyed, tho' his Adherents were,* Numb. 25. 11. *and their Poſterity were afterwards made Singers in the Temple,* 1 Chron. 26. 7. 2 Chron. 20. 19. *Tho' this Pſalm does not bear the Name of* David, *it was probably compos'd by him; for the* LXX *do expreſly attribute it to him. The occaſion of the Writing it was his being abſent from the Publick Service of the Temple, which he was debarred of, during his Exile in the Rebellion of* Abſalom.

LIke as the Hart deſireth the Water-brooks: ſo longeth my Soul after thee, O God.

2. My Soul is athirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3. My Tears have been my Meat Day and Night: while they daily ſay unto me, Where *is* now thy God?

4. Now when I think thereupon, I pour out my Heart by my ſelf: for I went with the multitude, and brought them forth into the Houſe of God:

5. In the Voice of Praiſe and Thankſgiving: among ſuch as keep Holy-day.

6. Why art thou ſo full of heavineſs, O my Soul: and *why* art thou ſo diſquieted within me?

7. Put thy truſt in God: for I will yet give him Thanks for the help of his Countenance.

8. My

'8. That God may revenge the miſcarriages of my Life 'againſt me by my Sufferings; and whereas I now lie Sick, that 'I may be never able to riſe up again.

'9. Yea, one (*viz. Achitophel*) whom I had the greateſt fa'miliarity with, one to whom I imparted all my Secrets, and 'whoſe Counſels I entirely rely'd upon, one who was main'tained by my Bounty; even this ungrateful Man has endea'voured to Supplant me, and Dethrone me.

'10. But I beſeech thee, O God, deliver me from this un'comfortable Condition which thou haſt brought me under: 'raiſe me again to my former Health and Authority, and I will 'chaſtiſe them for their Infidelity to me.

'11. And I have the better hopes of obtaining my Petition, 'becauſe I am certain, that I am under thy peculiar Care and 'watchful Providence, by the diſappointing the Deſigns of my 'Enemies againſt me, when they have had ſo much Power and 'favourable Opportunity of deſtroying me.

'12. And when I am in my Health and Strength, thou doſt 'ſuſtain me, and keep me always in thy ſight, as a kind Parent 'does his beloved Child, that I may receive no harm.

'13. All Honour be aſcribed to the mighty JEHOVAH, the 'God of *Iſrael*, to all Eternity. *Amen.*

Here endeth the firſt Book of Pſalms, according to the Hebrew *Copies.*

Paraphraſe on Pſal. XLII.

AS a Stag, heated by the Chaſe, has a vehement longing to allay his drought at a cool Stream of Water; in like manner does my Soul long, to be preſent at the Publick Service of God, in his Tabernacle, from which I have been ſo long detained.

2. O! what a Thirſt have I upon me, to have my former converſation with God, and to appear before his holy Ark in his Preſence, 2 *Sam.* 6. 7.

3. The want of this comfort has been a more cutting Grief to me, than the reſt of my Afflictions; this has made my Tears as conſtant to me, as my Meals; eſpecially when my Enemies inſulted me upon it; ſcornfully asking me, Where is my God that I us'd to pay ſuch conſtant Adoration to, and why does he not reſcue me from their Power?

4. I cannot but pour out my Soul, when I am retired to my Devotion, in Rivers of Grief; to recollect what a pleaſant Service I was formerly engaged in, to go at the head of my People to the Publick Worſhip of my God.

5. Singing Hymns to his Honour, the ſacred Muſick playing before us, upon every great Feſtival Day.

6. But, O Soul, let me reaſon with thee: What occaſion haſt thou, to be under ſo great a degree of Diſconſolation and Trouble?

7. This Affliction indeed is very grievous, but there is one thing will put a period to it, and that is, thy ſteady reliance upon God; from the aſſiſtance which his favour ſhall afford me, I expect a better poſture of Affairs than mine are at preſent in, and therefore the reflection upon the Sufferings which I am now under, ſhall not give any interruption to my Thankſgiving, and in this miſerable ſtate of Exile I will not ceaſe to praiſe my God.

8. 'Tis

8. My God, my Soul is vexed within me: therefore will I remember thee concerning the Land of Jordan, and the little Hill of * Hermonim.

9. One deep calleth another, because of the noise of the Water-Pipes: all thy Waves and Storms are gone over me.

10. The LORD hath granted his loving-Kindness on the Day-time: and in the Night-season did I sing of him, and made my Prayer unto the God of my Life.

11. I will say unto the God *of* my Strength, Why hast thou forgotten me: why go I thus heavily, while the Enemy oppresseth me?

12. My Bones are *smitten asunder* as with a Sword: while mine Enemies [*that trouble me*] cast me in the Teeth.

13. Namely, while they say daily unto me: Where is now thy God?

14. Why art thou so vexed, O my Soul: and why art thou so disquieted within me?

15. O put thy trust in God: for I will yet thank him, *which is* the help of my Countenance, and my God.

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* *Thus* Coverdale *translates it, agreably to the Original, and thus it still stands in* Henry *the Eighths, or the* Great Bible. *For the* Hermonim, *or* Hermonese, *were a People in the Transjordanian Country, where* David *was then banished.*

The XLIII. PSALM.

Judica me, Deus.

¶¶ *There is no Title to this Psalm in the Hebrew, but the* LXX *entitle it to* David. *It was very probably written upon the same occasion with the former, seeming to be but an Appendix of That; and I fancy, that formerly they were both one Psalm.*

GIve sentence with me, O God, and defend my Cause against the Ungodly People: O deliver me from the deceitful and wicked Man.

2. For thou *art* the God of my Strength, why hast thou put me from thee: and why go I so heavily, while the Enemy oppresseth me?

3. O send out thy Light and thy Truth, that they may lead me: and bring unto thy holy Hill, and to thy Dwelling.

4. *And* that I may go unto the Altar of God, even unto the God of my joy and gladness: and upon the Harp will I give Thanks unto thee, O God, my God.

5. Why art thou so heavy, O my Soul: and why art thou so disquieted within me?

6. O

8. 'Tis true, O my God, that at present my Soul is much disquieted by my Trouble, but I doubt not but thy good Providence will work my Deliverance from them, and then I shall thankfully remember what thou hast done for me, in this place of my Exile, the Transjordinian Regions, and the little tops of the Hills of the *Hermonese*, which I am now forced to secure my self upon.

9. My Afflictions coming so thick upon me, do make me resemble a Man drowned in a Storm; over whose Head first one great Wave rouls and then another, and, as if the Sea was not enough to dispatch him, the Cataracts of Heaven in great spouts of Rain pour down upon him; so do those Waves and Storms (as I may call them) of the Afflictions which thou hast sent me, overwhelm and drown me.

10. But for all these Calamities, I will not forget the former Favours of my God, vouchsafed to me when I had the liberty of attending upon my God, the preserver of my Life, in his Morning and Evening Service.

11. Tho' still sometimes I cannot chuse but expostulate with God, in such-like Words: I took thee always for my Rock of Defence, and my strong Castle, to defend me from all the attempts of my Enemies; why then dost thou seem now at present to have forgotten me? why dost thou suffer me thus sadly to bemoan the want of an opportunity of Worshipping thee in Publick, and when besides I am forced to undergo all the Misfortunes, which the Malice of my Enemies is pleased to lay upon me?

12, 13. But of all, This is the most killing Affliction, to be forced to hear their scornful Reflections upon me for my Affections towards thee; it pierces like a Sword to my very Heart, when they ask me, Where is my God that I used to pay such a constant Adoration to, why does not he rescue me from their Power?

14. But, O my Soul, what occasion hast thou to be under so great a degree of Disconsolation and Trouble?

15. This Affliction, indeed, is very grievous, but there is one thing will put a period to it, and that is, thy steady Reliance upon God; from the assistance which his Favour shall afford me, I expect a better Posture of Affairs than mine are at present in, and therefore the Reflection upon the Sufferings which I am now under, shall not give any Interruption to my Thanksgiving, and in this miserable State of Exile, I will not cease to Praise my God.

Paraphrase on Psal. XLIII.

I Beseech thee, O Lord, to take the part of a Judge upon thee, to hear the Cause between me and my Rebellious Subjects, and to pronounce Sentence, as I am sure thy Justice will incline thee so to do, on my side.

2. O thou who wast formerly my Protector, who wast always wont to afford me Succour when I wanted it; How comes it to pass now that thou hast forsaken me, and that thou sufferest me to remain in this disconsolate State of Exile, bemoaning my want of an Opportunity of joining in the publick Worship?

3. O pity my continuance in this dark State of Affliction, let thy Favour and Goodness shine upon me once more to direct my Steps, I now not knowing which way to move; but O! if it be thy heavenly Pleasure, the first place that I should desire thee to bring me to, is thy holy Tabernacle upon Mount *Sion*.

4. And then immediately I will run to thy Altar, to offer a Sacrifice to thee for thy Favours thou hast shewn me; I will likewise sing a Hymn to thy Praise, and play on my Harp to thy Honour.

5. But, O my Soul, what occasion hast thou to be under so great a degree of Disconsolation and Trouble?

6. This

6. O put thy truſt in God: for I will yet give him Thanks, *which is* the help of my Countenance, and my God.

MORNING PRAYER.

The XLIV. PSALM.

Deus, auribus.

¶¶ *The Hebrew Title is,* A *Maſchil,* or Song of Inſtruction directed to the Maſter of the Muſick, and to be ſung by the *Corites. It is not eaſie to learn, by whom, or upon what occaſion this Pſalm was wrote: Some attribute it to* David, *others to ſome holy Perſon during the Captivity; but Biſhop* Patrick's *Conjecture ſeems the moſt probable, that it was written by ſome inſpired Man, during the Reign of* Hezekiah, *when the Jews were infeſted with* Sennacherib's *Army,* 2 Kings 18. 13.

WE have heard with our Ears, O God, our Fathers have told us: *what* thou haſt done in their time of Old.

2. *How* thou haſt driven out the Heathen with thy Hand, and planted them in: *how* thou haſt deſtroyed the Nations, and caſt them out?

3. For they gat not the Land in poſſeſſion through their own Sword: neither was it their own Arm that helped them.

4. But thy right Hand, and thine Arm, and the Light of thy Countenance: becauſe thou hadſt a favour unto them.

5. Thou art my King, O God: ſend help unto Jacob.

6. Through thee will we overthrow our Enemies: and in thy Name will we tread them under that riſe up againſt us.

7. For I will not truſt in my Bow: it is not my Sword that ſhall help me.

8. But it is thou that ſaveſt us from our Enemies: and putteſt them to confuſion that hate us.

9. We make our boaſt of God all Day long: and will praiſe thy Name for ever.

10. But now thou art far off, and putteſt us to Confuſion: and goeſt not forth with our Armies.

11. Thou makeſt us to turn our Backs upon our Enemies: *ſo that* they which hate us ſpoil our Goods.

12. Thou letteſt us be eaten up like Sheep: and haſt ſcattered us among the Heathen.

13. Thou ſelleſt thy People for nought: and takeſt no Money for them.

14. Thou makeſt us to be rebuked of our Neighbours: *to be laughed to* Scorn, and *had in* deriſion of them that are round about us.

15. Thou makeſt us to be a by-word among the Heathen: *and that* the People ſhake their Heads at us.

16. My

6. This Affliction, indeed, is very grievous, but there is one thing will put a period to it, and that is, my ſteady Reliance upon God; from the aſſiſtance which his Favour ſhall afford me, I expect a better Poſture of Affairs than mine are at preſent in, and therefore the Reflection upon the Sufferings which I am now under, ſhall not give any Interruption to my Thankſgiving, and in this miſerable State of Exile, I will not ceaſe to praiſe my God.

Paraphraſe on Pſal. XLIV.

WE have it delivered down by Tradition from Father to Son, what extraordinary things thou haſt done for our ſakes.

2. How thou didſt drive the *Canaanites* out of their Country of *Canaan*, and didſt ſettle a new Plantation of us *Jews* in their room.

3. But it muſt be owned, that our Fore-fathers did not win this Country by their own Proweſs, and Eminency in Military Atchievements.

4. They were ſucceſsful in this Enterprize, only from the aſſiſtance, which thou waſt pleaſed to lend them from thy omnipotent Power; thou having a Kindneſs for them, for the ſake of *Abraham, Iſaac, &c.* to whom thou didſt promiſe this Country, for their Poſterity.

5. Now I truſt, O God, that thou art a King to me, as well as thou waſt wont to be to our renowned Anceſtors, in protecting and delivering them from their Oppreſſion: I beſeech thee, therefore, to interpoſe thy Regal Aſſiſtance, to deliver the People of *Iſrael* from the Terror and Danger of the preſent Invaſion.

6. Being aſſiſted by thy Power, we ſhall be enabled, like horned Beaſts, to puſh our Enemies down before us, and to trample them under our Feet.

7. We will not truſt in our Bows and Swords, and other warlike Preparations, for our Deliverance, entirely expecting it from thy good Providence.

8. It is thy gracious Care over us, that hath procured us ſo many Succeſſes, and hath ſo frequently defeated the much ſuperior Force of our Enemies.

9. We are continually priding ourſelves, and making our Boaſt in the very Face of our Enemies, of thy conſtant Protection of us, never ceaſing to praiſe thee for this thy Goodneſs.

10. But now, alas, we have, by our repeated Sins, ſo irritated thy Goodneſs, and long Forbearance of us, that thou ſuffereſt us to be defeated as often as our Armies engage, not heading them thy ſelf, and fighting for us as thou waſt formerly wont to do.

11. But now, on the contrary, thou makeſt us to run before our Enemies with ſuch a haſty and ſhameful Flight, as to leave all our Baggage and Ammunition in their Poſſeſſion.

12. Thou ſuffereſt us not to ſell our Lives like valiant Soldiers, but tamely to have our Throats cut like Sheep under the Hands of Butchers; and thoſe of us, who are not killed by our Heathen Enemies, they take Priſoners, and ſell as Slaves in different Parts of the Infidel World.

13. Nay, the Number of theſe poor Priſoners and Slaves is ſo great, that they are ſold for a very inconſiderable matter; many of theſe ſad Wretches being given away, or thrown, as things worth nothing, to make up a Bargain.

14, 15. We are become the Jeſt of our neighbouring Countries, who have an ill-natur'd Proverb upon us, This is cheaper than

16. My Confuſion *is* daily before me: and the Shame of my Face hath covered me;

17. For the Voice of the Slanderer and Blaſphemer: for the Enemy and Avenger.

18. *And though* all this *be* come upon us, yet do we not forget thee: nor behave our ſelves frowardly in thy Covenant.

19. Our Heart is not turned back: neither our Steps gone out thy way;

20. *No, not* when thou haſt ſmitten us into the place of Dragons: and covered us with the Death.

21. If we have forgotten the Name of our God, and holden up our Hands to any ſtrange God: ſhall not God ſearch it out? for he knoweth the very Secrets of the Heart.

22. For thy ſake alſo are we killed all the Day long: and are counted as Sheep *appointed* to be ſlain.

23. Up, LORD, why ſleepeſt thou: awake, and be not abſent from *us* for ever?

24. Wherefore hideſt thou thy Face: *and* forgetteſt our Miſery and Trouble?

25. For our Soul is brought low, even unto the Duſt: our Belly cleaveth unto the Ground.

26. Ariſe, and help us: and deliver us for thy Mercies ſake.

The XLV. PSALM.

Eructavit cor meum.

¶ ¶ *The Hebrew Title is,* To the chief Muſician upon *Shoſhannim,* (i. e.) *the Flowers, ſome noted Tune among the Jews,* for the Sons of *Korah*; *Maſchil, a Poem of Inſtruction,* A Song of Loves. *Some of the latter Jews, and from them* Grotius, *Dr.* Hammond, *and ſome others, will have this Pſalm to be an* Epithalamium *upon the Marriage of* Solomon *with* Pharaoh's *Daughter. But as there is no Authority, that this Pſalm was compoſed upon this Occaſion, ſo the* Chaldee-*Paraphraſe on the contrary ſays expreſly, that it was written prophetically of the Meſſias, and that Moſes was the Author thereof. And not only the* Targum, *but* Abenezra *and* Solomon Jarchi, *affirm, that it was a Prophecie of the Meſſias. So that this Pſalm is of the ſame nature with the Book of* Canticles, *deſcribing the Union of Chriſt, under the Figure of a Nuptial Solemnity.*

MY Heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2. My Tongue is the Pen: of a ready Writer.

3. Thou art fairer than the Children of Men: full of Grace are thy Lips, becauſe God hath bleſſed thee for ever.

4. Gird thee with thy Sword upon *thy* Thigh, O thou moſt mighty: according to thy Worſhip and Renown.

5. Good

than a Jew is ſold for; the rude People in the Street make Sport with us, by ſhaking their Head at us, by way of Deriſion, as we paſs along.

16. The Conſideration of this abject Condition, which we are brought into, puts me all in Bluſhes, whenever I reflect, that God's Sacred Nation ſhould ever become the Scorn of theſe profane Infidels.

17. What with their ſcornful Reflections on one ſide, and their miſchievous Attempts upon me on the other, I cannot tell which way to turn me.

18. But tho' all theſe great Misfortunes have befaln us, yet we are not thereby tempted to fall off from the true Religion, or to worſhip the Gods of our more fortunate Adverſaries; nor do we, for all this publick Calamity, diſpenſe with our ſelves in any thing, which the Moſaical Law has enjoin'd us.

19. We have not had ſo much as a thought in our Hearts to depart from thy Worſhip, nor have we wilfully violated any Injunction which thy ſacred Religion has laid upon us.

20. No, we have abhorred any ſuch Diſloyalty to our God as this is; even when thy Judgments were moſt ſevere upon us; when thou didſt ſuffer our Enemies to ſlay our Youth in our Armies, throwing their dead Bodies into Pits, there to lie among Worms and Serpents; and when the black Shades of Death ſeemed to hover over our whole Nation.

21. We appeal to thy all-ſearching Knowledge, which ſeeth the Secrets of Mens Hearts, that whatever Faults we are guilty of, we are not now guilty of Idolatry, by lifting up our Hands to beg Deliverance of any foreign and falſe God, which our Neighbours worſhip.

22. Nay, rather, it is for the ſake of the true Religion, that we ſuffer all theſe Misfortunes, and are killed like Sheep for the Shambles.

23. But we beſeech thee, O Lord, do not thou, any longer, ſit an unconcerned Spectator of theſe our Sufferings, ſeeming to neglect us, as if thou wert aſleep, or hadſt gone away from us; Oh rather riſe up in our defence, and afford us thy ſpeedy help.

24. O! why ſhouldſt thou ſeem thus entirely to neglect our Cauſe, and to have no regard to the Miſery of our Condition, under the Ravages of theſe powerful Invaders.

25. We are now ſunk down to the loweſt degree of Misfortune, we are like diſabled Men, that being beat down to the Ground, lie groveling there, unable to get up.

26. Now is a proper Seaſon for thee to employ thy Omnipotence in our aſſiſtance, we being in no wiſe able to help our ſelves; O, therefore, we beſeech thee, exert thy Divine Power to deliver us from this formidable Enemy, in conformity to thy accuſtomed Goodneſs to us, which we have experienced in ſo many former Deliverances.

Paraphraſe on Pſal. XLV.

MY Heart is in Conception of an extraordinary Hymn, which I am compoſing to the Honour of the King of Kings.

2. My Tongue does not move ſlowly into the Metrical Numbers, as in my ordinary Compoſitions; but I feel my Thoughts flow with an unuſual Velocity, keeping pace with the Pen of a Short-hand Writer.

3. O thou King Meſſias, whoſe appearance in after-Ages ſhall bleſs the World, thou art of a God-like Form, far ſuperior to any of Human Race; from thy Mouth proceed all the gracious Diſpenſations and Promiſes of thy Spiritual Government, thou being bleſſed from all and to all Eternity with thy Father.

4. O thou mighty Prince! do thou come inveſted with all the Power which belongs to thy Spiritual Kingdom; as a great General ought to appear with a rich Sword and Belt, becoming his Honour and Quality.

5. All

5. Good luck have thou with thine Honour: ride on, becauſe of the word of Truth, of Meekneſs *and* Righteouſneſs, and thy right Hand ſhall teach thee terrible Things.

6. Thy Arrows *are* very ſharp, *and* the People ſhall be ſubdued unto thee: even in the midſt among the King's Enemies.

7. Thy Seat, O God, endureth for ever: The Sceptre of thy Kingdom *is* a right Sceptre.

8. Thou haſt loved Righteouſneſs, and hated Iniquity: wherefore God, *even* thy God, hath anointed thee with Oil of gladneſs, above thy Fellows.

9. All thy Garments *ſmell* of Myrrh, Aloes, and *Caſſia:* out of the Ivory Palaces, whereby they have made thee glad.

10. Kings Daughters *were* among thy honourable Women: upon thy right Hand did ſtand the Queen in a Veſture of Gold, [*wrought about with divers Colours.*]

11. Hearken, O Daughter, and conſider; encline thine Ear: forget alſo thine own People, and thy Father's Houſe.

12. So ſhall the King have pleaſure in thy Beauty: for he *is* thy LORD [*God,*] and worſhip thou him.

13. And the Daughter of Tyre *ſhall be there* with a Gift: *like as* the Rich alſo among the People ſhall make their Supplication before thee.

14. The King's Daughter is all glorious within: her Clothing *is* of wrought Gold.

15. She ſhall be brought unto the King in Raiment of Needlework: the Virgins that be her Fellows, ſhall bear her Company, *and* ſhall be brought unto thee.

16. With Joy and Gladneſs *ſhall* they *be* brought: and ſhall enter into the King's Palace.

17. In ſtead of thy Fathers thou ſhalt have Children: whom thou mayeſt make Princes in all Lands.

18. I will remember thy Name from one Generation to another: therefore ſhall the People give Thanks unto thee, World without end.

The XLVI. PSALM.

Deus noſter refugium.

¶ *This Pſalm was to be ſung by the* Corites, *to ſome noted Tune, called* Alamoth, *or,* The Virgins Tune. *It is not improbably thought to be written upon* David's *Conqueſt over the* Philiſtines *and* Moabites, 2 Sam. 8. 1. *and the Inhabitants of* Jeruſalem *are herein perſonated, as triumphing for that great Victory.*

GOD *is* our hope and ſtrength: a very preſent help in Trouble.

2. There-

5. All Proſperity attend thy entring upon this honourable Meſſage; make thou a glorious Proceſſion throughout the World, teaching Men ſuch exalted Degrees of Veracity, Humility and Juſt-dealing, as they were unacquainted with before; diſcovering ſuch a miraculous Power in all thy Operations, as ſhall cauſe Fear and Aſtoniſhment in thoſe that behold them.

6. The Doctrines which thou ſhalt reveal, ſhall come with that Force and Efficacy, that like a Flight of keen Arrows, they ſhall make their way by throwing down all that oppoſe thee, and deſtroying all Idolatrous Worſhips, to make way for thy Kingdom.

7. The Royal Seat of thy Spiritual Kingdom ſhall for ever continue; thine ſhall be a Kingdom where Impartial Juſtice ſhall be adminiſtred, and every Man ſhall be rewarded according to his Works.

8. Thou, by living a Life of unſpotted Purity, and by delivering to the World the Rules of the moſt excellent Righteouſneſs and Holineſs, ſhall recommend thy ſelf to God the Father, to be advanced to the higheſt Dignity in Heaven, and to be raiſed above all Angels and celeſtial Powers, *Heb.* 1.

9 Methinks, O great Prince, I ſmell thy Robes fragrant with Eaſtern Perfumes, coming out of the Ivory Palaces of Heaven; from whence thou ſhalt make thy Deſcent, and where thou haſt been refreſhed and exhilarated by the ſweeteſt Vertues and Graces, to be preſented as a Bridegroom to thy Spouſe the Church.

10. The Royal and Noble Perſons, who ſhall be converted to the Religion which thou ſhalt teach, ſhall be like ſo many Bride-Maids to attend at thy Nuptials; the Church, thy Spouſe, as it were, ſtanding at thy right Hand, clothed in rich Attire, denoting the flouriſhing Condition thou ſhalt advance her to.

11. And now, O thou Spiritual Bride, I beſeech thee to hear what I have to offer to thee; when thou ſhalt be joined to Chriſt thy Spouſe, thou muſt forget the Country-Religion which thou haſt been educated in, whether it be Jewiſh or Heatheniſh.

12. So ſhall thou render thy ſelf acceptable to King Meſſias; and thou haſt all the reaſon that can be to deſire this, he being not only thy Spouſe, but thy God likewiſe, whom thou art obliged to pay all Honour and Worſhip to.

13. *Tyre*, and other Heathen-Countries, by ſubmitting themſelves to the Doctrine of the Meſſias, ſhall, as it were, bring their Preſents to grace theſe Nuptials; and the ſeveral great Families, throughout the World, ſhall pay their Homage to this Divine Bridegroom.

14. O how glorious is this Royal Bride of the Meſſias! not ſo much with external Ornaments, as with inward Graces; a thick Imbroidery of innumerable golden Vertues recommends her Beauty.

15. With theſe, and ſuch-like Ornaments, ſhall ſhe be preſented unto Chriſt her Spouſe; many foreign Countries joining with the Jewiſh Nation, as Companions to the Bride.

16. And that ſhall be a time of great Gladneſs and Rejoycing, when the Bride, and ſo many of her Companions, ſhall be received by the Spiritual Bridegroom, within the Pale of his Church.

17. And thou, O ſacred Bride, be not diſturbed, as though thou ſhouldeſt loſe the Privileges thou haſt by thy great Progenitors, *Abraham*, *Iſaac*, &c. for inſtead of theſe, thou ſhalt have a Race of noble Children born of thee, that ſhall bear rule in all Parts of the World, all Chriſtian Princes and Governors owning thee for their Mother.

18. I will by this Pſalm cauſe thy Name to be remembred, O great Prince Meſſias, to ſucceeding Generations, it being to become a part of the publick Service of the Church, whereby the People ſhall continually pay thee their Thanks for the great Benefits reached out unto them by the Efficacy of thy Merits.

Paraphraſe on Pſal. XLVI.

OUR God JEHOVAH is the only Strong-hold we can truſt, and he is an abſolute Security to us whenever Danger ſurrounds us.

2. Therefore will we not fear though the Earth be moved: and *though* the Hills be carried into the midſt of the Sea.

3. *Though* the Waters thereof rage *and* ſwell: and *though* the Mountains ſhake at the Tempeſt of the ſame.

4. The Rivers of the Flood thereof ſhall make glad the City of God: the Holy *Place* of the Tabernacle of the moſt High*eſt*.

5. God *is* in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, *and that* right early.

6. The Heathen make much ado, and the Kingdoms are moved: but God hath ſhewed his Voice, *and* the Earth ſhall melt away.

7. The LORD of Hoſts *is* with us: the God of Jacob *is* our refuge.

8. *O* come *hither*, *and* behold the Works of the LORD: what Deſtruction he hath brought upon the Earth.

9. He maketh Wars to ceaſe in all the World: he breaketh the Bow, and knappeth the Spear in ſunder, and burneth the Chariots in the Fire.

10. Be ſtill then, and know that I *am* God: I will be exalted among the Heathen, and I will be exalted in the Earth.

11. The LORD of Hoſts *is* with us: the God of Jacob *is* our refuge.

EVENING PRAYER.

The XLVII. PSALM.

Omnes gentes, plaudite.

¶ ¶ *This Pſalm does not bear the Name of* David, *and therefore was probably compoſed after his time in the Reign of* Solomon, *at the publick Solemnity, when the Ark was brought into the Temple, after its building,* 1 Kings 8. *and thereupon the inſpired Author takes occaſion therefrom, to praiſe God for the Call of the* Gentiles, *which was then by the Holy Spirit of God revealed to him.*

O Clap your Hands together, all ye People: *O* ſing unto God with the Voice of Melody.

2. For the LORD *is* high, and to be feared: *he is* the great King upon the all Earth.

3. He ſhall ſubdue the People under us: and the Nations under our Feet.

4. He ſhall chuſe out an Heritage for us: even the Worſhip of Jacob, whom he loved.

5. God is gone up with a merry Noiſe: and the LORD with the ſound of the Trump.

6. *O* ſing Praiſes, ſing Praiſes unto [*our*] God: *O* ſing Praiſes, ſing Praiſes, unto our King.

7. For God *is* the King of all the Earth: ſing ye Praiſes with Underſtanding.

8. God

2. Whilſt he is on our ſide, we need not fear, tho' the whole Frame of Nature ſhould be diſordered, and the Earth ſhook with ſuch a violent Concuſſion, that the Mountains ſhould travel from their fixed Seats, and be carried into the midſt of the Ocean.

3. Tho' the Sea ſhould be all of a Foam, the Billows thereof riſing to the greateſt height, and breaking with ſuch a force againſt the neighbouring Mountains, that they make them ſhake with the violent force thereof.

4. The Inhabitants of *Jeruſalem* ſhall dwell in Security, and free from thoſe boiſterous Storms, having the pleaſant Streams of *Kidron* flowing by their Walls, and almoſt ſurrounding Mount *Sion*, the Seat of the Tabernacle of the moſt High God.

5. The providential Care of God does provide for her Security, more than a Garriſon within her Walls, ſo that no Enemy ſhall ſurprize her; when-ever ſhe is in diſtreſs, God ſhall come with ſpeed to her Aſſiſtance.

6. The Heathen Nations, the *Moabites* and *Philiſtines* are up in Arms, and making Levies againſt us; but God ſhall ſpeak in his Voice of Thunder from Heaven, and all our Enemies ſhall melt away with fear, as Metals before the Lightning.

7. For the great God, who diſpoſes the Succeſs of the Armies, is on our ſide; that only true God which the *Iſraelites* worſhip, fights for us.

8. Come into the Field of Battle, and take a view of what vaſt Numbers are ſlain by our Forces, by the powerful Aſſiſtance of our God, who has gained this Victory for us.

9. It is he that puts a Period to long and bloody Wars, by ſpreading a joyful Peace over the World; it is he that puts our Enemies out of Power to annoy us, by deſtroying their Arms, and burning their Chariots of War.

10. Therefore (ſays God) O ye conquered Enemies, ſit quietly under the Government which I have placed over you, without Commotion; and know that I am the God diſpoſes of the Succeſſes of Nations; and that my Honour ſtands engaged, to defend my choſen People from their Infidel Enemies.

11. The great God, who diſpoſes of the Succeſs of Armies, is on our ſide: the only true God, which the *Iſraelites* worſhip, fights for u[s].

Paraphraſe on Pſal. XLVII.

O All ye Nations of the World, exalt and triumph with an univerſal Thankſgiving, ſing Pſalms to God your common Creator, ſet to the moſt melodious Airs.

2 He is the great God, the ſupreme Governour of the World, to whom all Men owe Obedience, every Nation of the World being ſubject to him.

3. He ſhall bring in all the Nations of the World, to partake of our Religion, and to be ſubject to the Rules which ſhall be delivered by Perſons of our Country, the Meſſias and his Diſciples.

4. He does not ſuffer us to take up a Country to live in by chance, but by his eſpecial Forecaſt has made choice of the Land of *Canaan*, for us, even that honourable Country of *Judea*, which he has the greateſt Affection for.

5. God, whoſe eſpecial Reſidence is in his ſacred Ark, is carried into the Temple, 1 *Kings* 8. attended with the Melody of the Sacred Muſick, the Trumpets likewiſe ſounding before him.

6. O let all the World join in Praiſes to the only true God, the God of *Iſrael*, let them ſing Praiſes to the great God, who is pleaſed to be our peculiar Governor.

7. Nay, all Men of every Country have particular Obligations to praiſe this God, for he is the Governor of the whole World; ſing Praiſes to him with ſuch an inſtructing Song, that you may underſtand the great Benefits which you receive from him.

8. Now

8. God reigneth over the Heathen: God ſitteth upon his Holy Seat.

9. The Princes of the People are joyned unto the People of the God of Abraham: for God, which is very high exalted, *doth defend* the Earth, *as it were* with a Shield.

The XLVIII. PSALM.

Magnus Dominus.

¶¶ *This Pſalm ſeems to be a Thankſgiving for that wonderful Deliverance which God vouchſafed to the Jews, in the Deſtruction of* Senacherib's *Army, which had beſieged* Jeruſalem, 2 Kings 19. *more than an hundred thouſand being deſtroyed of them by a Plague miraculouſly ſent by God. This great Deliverance is very lively deſcribed by the Author of this Pſalm. This, as the Septuagint-Tranſlation informs us, was adapted for the Monday-Service in the Jewiſh Church.*

GReat *is* the LORD and highly to be praiſed: in the City of our God, *even upon* his holy Hill.

2. The Hill of Sion *is* a fair place, and the Joy of the whole Earth: upon the North ſide lieth the City of the great King; God is well known in her Palaces as a ſure Refuge.

3. For lo, the Kings of the Earth: are gathered, and gone by together.

4. They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5. Fear came there upon them, *and* Sorrow: as upon a Woman in her Travel.

6. Thou ſhalt break the Ships of the Sea: through the Eaſt-Wind.

7. Like as we have heard, ſo have we ſeen in the City of the LORD of Hoſts; in the City of our God: God upholdeth the ſame for ever.

8. We wait for thy loving Kindneſs, O God: in the midſt of thy Temple.

9. O God, according to thy Name, ſo is thy Praiſe unto the Worlds end: thy right Hand is full of Righteouſneſs.

10. Let the Mount Sion rejoyce, and the Daughter of Judah be glad: becauſe of thy Judgments.

11. Walk about Sion, and go round about her: and tell the Towers thereof.

12. Mark well her Bulwarks, * ſet *up* her Houſes: that ye may tell them that come after.

* Heb. *Set your Heart to.*

13. For this God *is* our God for ever and ever: he ſhall be our guide unto death.

The

8. Now God is placed upon his Sacred Throne in his Temple, he will begin to exerciſe his Juriſdiction over the Heathen.

9. The Chiefs of the Heathen Nations ſhall be ſo joined with us Jews, that they ſhall partake of the Privileges and Bleſſings granted by God to *Abraham*; and the moſt high God, the common Governor, ſhall extend his Preſervation and Kindneſs both to Jews and Gentiles, defending them as carefully, as if he covered them with a Shield.

Paraphraſe on Pſal. XLVIII.

THE great JEHOVAH which is worſhipped by the Jews, is a God of unſpeakable Honour, he being ſolemnly adored by that whole Nation at the City of *Jeruſalem*, who once a Year go up thither to make their Offerings unto him.

2. The Hill of *Sion*, where the Ark is placed, is a place of very delightful Situation, there being no part of the Jewiſh Territories comparable to it for a pleaſant Proſpect. On the North-ſide thereof there is a very curious Proſpect of the holy City *Jeruſalem*, which the great King of Heaven and Earth has taken to himſelf the Protection and Government of; and his holy Ark being placed here, he makes this a greater Security to his People than the ſtrongeſt Citadel.

3. And of this we have had a very late Experience, when *Senacherib*, and the auxiliary Princes which attended him in his Expedition, *Iſa.* 8. 10. united themſelves together in a Confederacy, and laid Siege to *Jeruſalem*.

4. They were amazed to behold the Beauty of this noble City, and to ſee how ſtrenuouſly it was defended by Almighty God, who by his miraculous Power, brought ſuch an unheard-of Deſtruction upon their whole Army, 2 *Kings* 19. 35.

5. Fear and Anguiſh ſurrounded them on a ſudden, when they did not expect them, and they may not improperly be compared to the Throws of a Woman in Labour.

6. Or (if I may otherwiſe liken it) not unlike a violent Storm of the Eaſt-Wind lighting among a Fleet of Merchant-Ships.

7. As we have heard from the Prediction of God's holy Prophet *Iſaiah*, 2 *Kings* 19. 20. ſo we have happily by Experience found, that God being the Guardian of our City, does particularly exert his Providence in its Preſervation.

8. For whenever we are in extream Danger, we do not ſo muſt truſt in our warlike Preparations as in thy Protection; we religiouſly preſent our ſelves before thy Temple, and there earneſtly beg of thee a Deliverance, when thou in thy good time ſhalt be pleaſed to ſend it, and we never yet found our Expectation therein diſappointed.

9. As thou art infinitely ſuperior in Power and Dignity to all other Gods, who are but Idols or deified Creatures, ſo is thy Fame more widely extended than the Gods of other Nations, thou having in all times, and particularly now of late, worked ſuch wonderful Deliverances for thy People, having interpoſed thy miraculous Power in aſſerting the Juſtice of their Cauſe.

10. Let the Inhabitants of Mount *Sion* and *Jeruſalem* celebrate this wonderful Deliverance in Songs of Thankſgiving, praiſing thy infinite Juſtice in defending thy innocent Servants from the Oppreſſion of their Enemies.

11. Walk round about the Ramparts of Mount *Sion*, take a view of her Towers, and make your Obſervations what little Damage is done to them, by all the force of ſuch a formidable Army.

12. Take notice that all the Works round about her, and all the Houſes within her, are as entire as they were before the Siege; and this will give you an opportunity of conveying down to Poſterity, the Relation of one of the moſt miraculous Occurrences, that has been known in any Age.

13. Nor does this our God work now and then a caſual Deliverance for us, his good Providence is continually exerciſed in our defence, and all the Days of our Life he watches over us, with the ſame care as a Shepherd does over his Flock.

Pſal-

The XLIX. PSALM.

Audite hæc, omnes.

¶¶ *This Pſalm in the Hebrew Title is not aſſigned to* David *or any other Perſon, there being no Author thereof mentioned, or occaſion of its compoſure. It contains excellent Remarks concerning the different States of good and evil Men, and an Exhortation to preſevere in Piety.*

O Hear ye this, all *ye* People: ponder it with your Ears, all *ye* that dwell in the World.

2. High, and Low, Rich, and Poor: one with another.

3. My Mouth ſhall ſpeak of Wiſdom: and my Heart *ſhall* muſe of Underſtanding.

4. I will incline mine Ear to the Parable: and ſhew my dark Speech upon the Harp.

5. Wherefore ſhould I fear in the Days of Wickedneſs: and *when* the wickedneſs of my Heels compaſſeth me round about?

6. There be ſome that put their truſt in their Goods: and boaſt themſelves in the multitude of their Riches.

7. But no Man may deliver *his* Brother: nor make agreement unto God for him;

8. For it coſt more to redeem their Souls: ſo that he muſt let that alone for ever.

9. Yea, though he live long: *and* ſee not the Grave.

10. For he ſeeth *that* wiſe Men alſo die, and periſh together: as well as the Ignorant and Fooliſh, and leave their Riches for other.

11. And yet they think that their Houſes *ſhall continue* for ever: and that their Dwelling-places ſhall endure from one Generation to another, and call the Lands after their own Names.

12. Nevertheleſs, Man will not abide in Honour: *ſeeing* he may be compared unto the Beaſts that periſh; this *is* the way of them:

13. *This is* their fooliſhneſs: and their Poſterity praiſe their ſaying.

14. They lie in the Hell like Sheep, death gnaweth upon them, and the Righteous ſhall have domination over them in the Morning: their Beauty ſhall conſume in the Sepulchre, out of their dwelling.

15. But God hath delivered my Soul from the place of Hell: for he ſhall receive me.

16. Be not thou afraid though one be made Rich: or if the glory of his Houſe be increaſed;

17. For

Paraphraſe on Pſal. XLIX.

O All ye Nations, not Jews only, but all other Inhabitants of the Univerſe, attend to the Leſſon which I ſhall read to you in this Hymn, you being all particularly concerned therein.

2. O all you that are dignified with honourable Titles, and you that are of mean Rank in the Common-wealth; you that have large Eſtates, and you whoſe Circumſtances are narrow; I addreſs myſelf to you all without Exception.

3. My preſent Compoſition ſhall be, upon a very wiſe and inſtructive Subject.

4. I will make it my Buſineſs, in enditing this Hymn, not to compoſe it after the manner of ordinary Songs, but to make a Wiſe and Philoſophical Lecture, like the parabolical and enigmatical Aphoriſms of wiſe and learned Men.

5. Why ſhould I be diſturbed, becauſe wicked Men flouriſh and carry the Day from the Good; becauſe my unjuſt Enemies ſo ſtraitly encompaſs me round, that they ſeem in a manner to tread upon my Heels?

6. There are ſome ſilly Men, that repoſe all their Confidence in great Eſtates, and make their Brags, that by this they are enabled to do miſchief to others of leſſer Fortunes, and procure themſelves what Happineſs they pleaſe.

7. But to convince them how much they are deceived, let them try but this ordinary Experiment; let them ſee if a Man by his Riches, can reſque his dying Friend from the Grave, or make a Bargain with God, ſo much as to add one Day to his Life, when he determines to take it away.

8. That is a Purchaſe which all the Gold and Silver in the World is not ſufficient to make, it being in vain to attempt ſuch an unreaſonable Enterpriſe.

9. For tho' God Almighty permits him to live never ſo long, yet he muſt die at laſt.

10. For we find by common Experience, that wiſe and learned Men muſt ſubmit to this common Law of Mortality, as well as the Simple and Illiterate; and though Men have all their Lives long been progging for Riches, yet then they muſt leave all their Poſſeſſions to be enjoy'd by other Perſons, who, it may be, are entire Strangers to them.

11. And yet, notwithſtanding this, they fooliſhly preſume that they ſhall be able to build up a Family of everlaſting continuance, and that their Poſterity ſhall always inhabit the ſtately Seats which they have erected; and laſtly, that the Eſtates which they bequeath to them, ſhall for ever bear their Names.

12. But this is a very fooliſh Preſumption; for Honour is a thing which is not entail'd upon any Man or Family, eſpecially upon a wicked Perſon: For when he dies, all his Gallantry goes with him; Men then value him no more than a dead Beaſt, which no one takes the leaſt Notice of, or vouchſafes him a remembrance.

13. But as fooliſh as the truſt in Riches is, this is a Maxim which wicked Men govern themſelves by, and their Children who ſucceed them, ſubſcribe to their Opinion, by following their Examples.

14. But theſe wicked Men, for all their fond hopes in their Riches, ſhall lie in their Grave, as the Carcaſes of Sheep do in the Shambles; Death ſhall feed upon them, and devour their Bodies, and in the Morning of the Reſurrection, the righteous and good Perſons ſhall be preferr'd before them, when their different Sentences ſhall be awarded: nay, in the intermediate ſtate before that time, their Bodies, however beautiful, ſhall be eaten by Worms, being lodged in a dark Grave, and not in thoſe delightful Manſions which they erected for themſelves.

15. But for my part, I have a well-grounded Confidence, that God will not ſuffer the Grave to have Power over me, but that at the Reſurrection he will raiſe up my Body from the dead, and that as ſoon as I die, he will receive my Soul into his Hands.

16. Therefore I would adviſe you not to entertain any diſtruſtful Thoughts concerning God's Providence, if you ſee a wicked Man improve his Eſtate, or riſe in Honour.

17. For

17. For he ſhall carry nothing away *with him* when he dieth: neither ſhall his Pomp follow him.

18. For while he lived, he counted himſelf *an* happy *Man:* and ſo long as thou doeſt well unto thy ſelf, *Men* will ſpeak good of thee.

19. He ſhall follow the generation of his Fathers: and ſhall never ſee Light.

20. Man being in Honour, { *hath* / and hath } * no Underſtanding: is compared unto the Beaſt that periſh.

* *Firſt Edit. of Coverdale.*

MORNING PRAYER.

The L. PSALM.

Deus deorum.

¶¶ *The Hebrew Title is,* A Pſalm le Aſaph, *of* or *by* Aſaph. *The* Caldee-*Paraphraſe interprets it,* A Pſalm by the Hand of *Aſaph; which leaves it uncertain, whether it was compoſed by* Aſaph, *or whether it was, being directed to him, handed by him into the Temple. I ſhould rather think it to be, a Pſalm compoſed by* David, *and ordered to be delivered to* Aſaph, *one of the Prefects of* David's *Muſick, mentioned* 1 Chron. 15. 16. *It contains an excellent Reproof of thoſe who valued themſelves upon the exactneſs of their legal Performances under the neglect of their moral Duties.*

THE LORD, *even* the moſt mighty God hath ſpoken: and called the World, from the riſing up of the Sun, unto the going down thereof.

2. Out of Sion hath God appeared: in perfect Beauty.

3. Our God ſhall come and ſhall not keep ſilence: there ſhall go before him a conſuming Fire, and a mighty Tempeſt ſhall be ſtirred up round about him.

4. He ſhall call the Heaven from above: and the Earth, that he may judge his People.

5. Gather my Saints together unto me: thoſe that have made a Covenant with me with Sacrifice.

6. And the Heavens ſhall declare his Righteouſneſs: for God *is* Judge himſelf.

7. Hear, O my People, and I will ſpeak: I my ſelf will teſtifie againſt thee, O Iſrael; for I *am* God, *even* thy God.

8. I will not reprove thee becauſe of thy Sacrifice, or for thy Burnt-Offerings: *becauſe they were not* always before me.

9. I will take no Bullock out of thine Houſe: *nor* he-Goat out of thy Folds.

10. For all the Beaſts of the Forreſt *are* mine: *and ſo are* the Cattel upon a thouſand Hills.

11. I know all the Fowls upon the Mountains: and the wild Beaſts of the Field *are* in my ſight.

12. If

17. For, for all his Portion in this World, he ſhall go as poor as the meaneſt Beggar out of it, and all his Worldly Splendor ſhall die with him.

18. Indeed while he lived, he reckoned his Worldly Proſperity might make him happy, but if it did, his Happineſs was terminated at the Grave; and ſuch Men who were wont to applaud his Happineſs, will aſcribe the ſame Felicity to thee, if thou couldſt ſubmit to indulge thy ſelf in the ſame ſenſual Pleaſures, which He was wont to gratifie his Appetites with.

19. But this Man ſhall die, as all his Predeceſſors did before him; but then he ſhall never enjoy the Light of God, which the Bleſſed in another World partake of.

20. Upon the whole, we may make this very juſt Concluſion; That any rich or honourable Perſon, who is without Vertue or Religion; who does not make a good uſe of the Talents God has committed to him; who does not reflect upon the uncertainty of theſe worldly Enjoyments, nor takes care to uſe them to any good Purpoſes; This Man lives like a Brute without thinking, and at laſt dies like one without being regarded.

Paraphraſe on Pſal. L.

THe Almighty God, the Lord of Heaven and Earth, has given out a Decree, that he will come in a ſolemn manner to judge all the Nations of the World, and has ſummoned in all the Inhabitants thereof, from the Eaſt to the Weſt, to give their Attendance.

2. He has fixed his Tribunal in Mount *Sion*, being ſurrounded with the moſt glorious Enſigns of Majeſty.

3. He ſhall make his Entrance with triumphal Acclamations, and a devouring Fire ſhall burn before him, as when he gave the Law in *Sinai*, *Exod.* 24. 17. and a violent Storm of Wind ſhall bluſter round about him.

4. He ſhall call Heaven and Earth in, to be Witneſſes at this Great Aſſizes, *Deut.* 4. 26. when he comes to judge the Subjects of his Empire.

5. 'And not only the Gentile World (ſays God) muſt appear at my Judgment-Seat, but you my choſen People the 'Jews, for all your being entitled to my worſhip: Let all theſe 'from every Quarter, be ſummoned to appear before me.

6. All the Angels of Heaven ſhall be Witneſſes of the Equity of his Proceedings, for the Sentence ſhall not proceed from any ordinary Judge who may be liable to Corruption, but God Almighty, who cannot determine Wrong, is Judge himſelf, and beſpeaks us after this manner:

7. 'Come, my People, hear what a Charge I have to bring 'againſt you, I my ſelf will be a Witneſs againſt you, as well 'as a Judge; I your God, who have obliged you by ſo many 'Favours, and to whom you have made ſuch ungracious Re'turns, I will give in Evidence againſt you of your Wicked'neſs.

8. 'I do not call you to account for any Neglects or Omiſ'ſions in your Sacrifices, that they were not offered up every 'Morning and Evening as the Law of *Moſes* requires, *Numb.* '28. 31. but for your Moral Obliquities and Offences, which 'are much more grievous in my ſight, than thoſe other Tranſ'greſſions.

9. 'I do not ſtand in any need of having an Oxe, or a Goat 'offered to me out of thy Herds.

10. 'If I took any pleaſure in Sacrifices, I could command 'Hecatombs of the choiceſt Cattle, off of the Forreſts and 'Mountains, to be offered at my Altar.

11. 'I know diſtinctly the Neſt of every Fowl, if I had a 'mind to take them to be my Victims; the Lodge of every 'Wild Beaſt is in my Eye, if I was diſpoſed to have them, to 'be ſacrificed to me.

12. 'It

12. If I be hungry, I will not tell thee: for the whole World *is* mine, and all that is therein.

13. *Thinkeſt thou* that I will eat Bulls Fleſh: and drink the Blood of Goats.

14. Offer unto God Thankſgiving: and pay thy Vows unto the moſt High*eſt*.

15. And call upon me in the time of Trouble: *ſo* will I hear thee, and thou ſhalt praiſe me.

16. But unto the Ungodly, ſaid God: Why doſt thou Preach my Laws, and takeſt my Covenant in thy Mouth;

17. Whereas thou hateſt to be reformed: and haſt caſt my Words behind thee.

18. When thou ſaweſt a Thief, thou conſentedſt unto him: and haſt been partaker with the Adulterers.

19. Thou haſt let thy Mouth ſpeak Wickedneſs: and with thy Tongue thou haſt ſet forth Deceit.

20. Thou ſateſt *and* ſpakeſt againſt thy Brother: yea, and haſt ſlandered thine own Mother's Son.

21. Theſe *things* haſt thou done, and I held my Tongue, and thou thoughteſt [*wickedly,*] that I am even *ſuch a one* as thy ſelf: *but* I will reprove thee, and ſet before thee *the things* that thou haſt done.

22. *O* conſider this, ye that forget God: leſt I pluck *you* away, and *there be* none to deliver you.

23. Whoſo offereth me Thanks and Praiſe, *he* honoureth me: and to him that ordereth *his* Converſation *right*, will I ſhew the Salvation of God.

The LI. PSALM.

Miſerere mei, Deus.

The Hebrew *Title ſhews the occaſion of writing this Pſalm*, viz. A Pſalm of *David*, when *Nathan* the Prophet came unto him, after he had gone in to *Bathſheba*.

HAve mercy upon me, O God, after thy [*great*] goodneſs: according to the multitude of thy Mercies do away mine Offences.

2. Waſh me throughly from my Wickedneſs: and cleanſe me from my Sin.

3. For I acknowledge my Faults, and my Sin *is* ever before me.

4. Againſt

12. 'If I was hungry, and were to be fed by the Fumes of 'Sacrifices, as ſome may ſillily preſume, I would not acquaint 'thee with it; for why ſhould I be filled out of thy Penury, 'when the Abundance of the whole World is at my Command?

13. ''Tis but a fond Imagination of ſilly People to think, 'that I delight to feed upon Bulls Fleſh offer'd at the Altar, or 'to drink the Blood of Goats that are ſlain in Sacrifice.

14. 'If thou wouldſt offer to me the moſt acceptable Sacri'fice, give devout Thanks unto me out of a pious Heart, and 'diſcharge the Obligations which thou oweſt unto me, in lead'ing a vertuous and religious Life.

15. 'Whenever thou art diſtreſſed by Calamities, put up 'thy earneſt Petitions to me in devout Prayer, as well as by 'Offerings, and then I will anſwer thy Requeſt; then I ſhall 'think myſelf much more honoured by thee, than by the moſt 'pompous Sacrifices.

16. 'But to thoſe wicked Men, who make a great ſtir about 'their legal Performances, and make no Conſcience of viola'ting the Moral Duties, God, in his Diſpleaſure, asks them 'this Queſtion, Why doſt thou trouble thy ſelf to talk up for 'my Ceremonial Worſhip, and buſie thy ſelf about the out'ward Injunctions of the Covenant, I delivered to *Moſes?*

17. 'Whereas thou neglecteſt the moſt ſubſtantial part there'of; the Reformation of thy Life, and all my Moral Com'mands thou haſt thrown behind thee, as contemptible things, 'and unworthy of thy Cognizance and Regard.

18. 'When thou didſt obſerve a Man to thrive by Fraud and 'Oppreſſion, thou didſt copy after his Example, and endeavour 'to gain Riches by the ſame unlawful means; and, to gratifie 'thy Luſt, didſt follow after the Pattern of the lewd Adulterers.

19. 'Thou haſt given thy Mouth a liberty to ſpeak obſcene 'and wicked Words, and haſt defrauded thy Neighbour by 'Flattery and Diſſimulation.

20. 'Thou neglecting the diligent, following thy own buſi'neſs, didſt ſit idly and talk againſt thy Acquaintance, no 'Friend and Acquaintance being ſo dear to thee, but thou 'didſt reproach him by thy Calumnies.

21. 'All theſe Crimes and many more haſt thou committed, 'whilſt I out of my Mercy have forborn to take Vengeance up'on thee for them, tho' thou ungraciouſly haſt taken occaſion 'therefrom to reproach me for my Lenity, and haſt thought me 'to be like thyſelf, taking a pleaſure in Wickedneſs: but now 'thou ſhalt find to thy great diſappointment, that I ſhall ſe'verely chaſtiſe thee for it, and whether thou will or no, I will 'make thee ſenſible how grievouſly thou haſt offended me.

22. 'O lay this ſeriouſly to Heart, all you who are guilty of 'the aforeſaid Crimes, leſt I, notwithſtanding my former for'bearance, ſhower down my Vengeance upon you, and drag 'you away to the moſt grievous Puniſhment, which none ſhall 'be able to deliver you from.

23. 'In a word, you may take this for a ſtanding Rule, 'That I am more honoured by devout Prayer and Thankſgiv'ing, than by the moſt coſtly Sacrifice, and that a good Life 'will more effectually draw down my Bleſſings upon thee, than 'the offering up Hecatombs at my Altar.

Paraphraſe on Pſal. LI.

O Gracious God, I beſeech thee to afford the utmoſt extent of Mercy to me, in pardoning thoſe two great Sins I have committed of Adultery and Murder.

2. O let my pardon be ſealed for theſe great Crimes, and let me appear clear again in thy ſight, when my Sins are forgiven by thee.

3. For I do not now, as I did before, extenuate my Faults or hide them, but I openly acknowledge them before thee, and freely confeſs what a wretched Sinner I have been;

4. In-

4. Againſt thee only have I ſinned, and done *this* Evil in thy ſight: that thou mighteſt be juſtified in thy Saying, *and* clear when thou art judged.

5. Behold, I was ſhapen in wickedneſs: and in Sin hath my Mother conceived me.

6. But *lo,* thou requireſt Truth in the inward Parts: and ſhalt make me to underſtand Wiſdom ſecretly.

7. Thou ſhalt purge me with Hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than Snow.

8. Thou ſhalt make me hear of joy and gladneſs: *that* the Bones *which* thou haſt broken may rejoice.

9. Turn thy Face from my Sins: and put out all my miſdeeds.

10. Make me a clean Heart, O God: and renew a right Spirit within me.

11. Caſt me not away from thy Preſence: and take not thy holy Spirit from me.

12. O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13. *Then* ſhall I teach thy ways unto the Wicked: and Sinners ſhall be converted unto thee.

14. Deliver me from Blood-guiltineſs, O God, thou that art the God of my Health: *and* my Tongue ſhall ſing of thy Righteouſneſs.

15. Thou ſhalt open my Lips, O LORD: and my Mouth ſhall ſhew thy Praiſe.

16. For thou deſireſt no Sacrifice, elſe would I give *it thee:* but thou delighteſt not in Burnt-Offerings.

17. The Sacrifice of God *is* a troubled Spirit: a broken and contrite Heart, O God, ſhalt thou not deſpiſe.

18. O be favourable and gracious unto Sion: build thou the Walls of Jeruſalem.

19. Then ſhalt thou be pleaſed with the Sacrifice of Righteouſneſs, with the Burnt-Offerings, and Oblations: then ſhall they offer young Bullocks upon thine Altar.

The LII. PSALM.

Quid gloriaris?

¶¶ *The occaſion of writing this Pſalm is declared in the Title, which ſays it was written* when *Doeg* the *Edomite* came and told *Saul,* and ſaid unto him, *David* is come to the Houſe of *Ahimelech. The Hiſtory whereof is ſet down at large* 1 Sam. 22. *where it is recorded, that, upon the Information of* Doeg, *that* Ahimelech *the Prieſt had entertained* David, *he ordered him to ſlay* Ahimelech *and* 83 *more Prieſts; which wicked Command was accordingly executed, by that execrable Wretch.*

WHY boaſteth thou thy ſelf, thou Tyrant: that thou canſt do miſchief;

2. *Whereas*

4. Indeed my high Station has made me to be anſwerable for my Sin to no one but thee, but againſt thee have I ſinned, and thou art armed with Eternal Vengeance to puniſh me for it; and tho' by my Unrighteous Cunning, I have kept the Knowlege of a great part of my Sin from the Eyes of the World, they not knowing but that *Uriah* fell by chance in the Battle; but thy Eye, which ſearcheth the Heart, ſaw with what a wicked Contrivance I placed him in that dangerous Poſt: Wherefore, whatever Puniſhment thou ſhalt by thy righteous Decree lay upon me, thy Juſtice will be perfectly acquitted.

5. Alas! I muſt not only acknowledge the Guilt of my late great Sins, but that the whole Courſe of my Life has been defiled by many voluntary Crimes; nay, my whole Nature is corrupted by my Traduction from ſinful Parents, there being a Stain in my very Conception.

6. But notwithſtanding theſe great Defaults I have made in my Duty, and the corrupt Affections of my Nature, thou requireſt a Conformity to thy Laws, not only in outward Acts, but in Will and Affections, and that all our ſecret Thoughts ſhould be govern'd by a Submiſſion to the Wiſdom of thy Commands.

7. Do thou grant me thy Pardon upon this my ſincere Repentance, and then I ſhall be more clear than a Perſon, who, under a legal Defilement is ſprinkled by the Prieſt with a Bunch of Hyſop dip'd in conſecrated Water; do thou, as it were, waſh me, by forgiving my Sins, and then my Soul ſhall be purer than the Flakes of the new-fallen Snow.

8. This will turn the diſmal Sorrow of my penitent Soul, into a new Scene of Joy and Satisfaction; this will be as great a Refreſhment to me, as a Pardon is to a Criminal, whoſe Bones are under the Torture of the Rack.

9. I beſeech thee to turn away thy Face from my Sins, as being unwilling any more to take notice of them, or to puniſh them: Let my Offences be blotted out of thy Regiſter, where Mens Sins are recorded.

10. I beſeech thee, O Lord, by thy Grace, to expel out of my Heart, my former corrupt Affections, and give it a bent and tendency to Goodneſs; recruit and quicken the Motions of thy Holy Spirit, which I by my Wickedneſs have ſuffered to languiſh, and grow cold within me.

11. Do not thou caſt me out of thy Preſence, as an abominable thing, refuſing to have any Spiritual Communication with me; O do not thou ſuffer thy Holy Spirit to depart from me, as it did from my Predeceſſor *Saul.*

12. O afford me the Satisfaction again, which I formerly had in thy Spiritual Aſſiſtances, and give me again thoſe large Meaſures of thy Grace, which heretofore thou waſt pleaſed ſo readily to deal out to me.

13. Then will I by publick Hymns, compoſed in thy Honour, ſet forth the great Extent of thy Mercy, perſwading other Sinners to turn unto thee and experience it.

14. But, tho' I have the greateſt Senſe of thy Mercy, yet I cannot but have continually penſive Thoughts, when I reflect upon my great Sin of Murder in the Caſe of *Uriah*; O deliver me from the Guilt of that crying Sin, and I will make triumphing Songs in praiſe of thy Goodneſs.

15. The Conſideration of this thy great Mercy and Forgiveneſs, ſhall ſet my Mouth and Lips a ſinging in thy Praiſe.

16. For 'tis not the moſt coſtly Sacrifices which will reconcile me to thee, after the commiſſion of ſuch heinous Offences; for I would not ſpare the offering up an Hecatomb, if I thought that would waſh away my Stains; but under this load of Guilt I muſt not approach thy Altar.

17. The Sacrifice which thou haſt the chiefeſt regard to, is an hearty Sorrow for Sin, and a Renovation of mind; and when Sinners bring theſe devout Affections to thy Altar, thou giveſt them an hearty Welcome.

18. O continue thou thy Favour to thy beloved City *Jeruſalem,* and let not the Fauls of their Prince provoke thy Judgments to fall upon the Inhabitants thereof; be thou their Garriſon to defend their Walls, againſt their Enemies.

19. And tho' at preſent thou haſt an abhorrence of my Sacrifices, by reaſon of the foul Crimes, which I have committed; yet when I have made my Peace with thee, and have confirmed my ſelf a-new in a ſettled Habit of Piety, then will I and my People offer joyful Sacrifices unto thee, and load thy Altars with Sacrifices and Offerings.

Paraphraſe on Pſal. LII.

O Thou wicked executor of *Saul*'s Tyrannical Commands, what a valiant Action haſt thou done to boaſt thy ſelf upon; that thou wert able to cut the Throats of fourſcore unarmed Prieſts?

2. *Whereas* the goodneſs of God : endureth *yet* daily ?

3. Thy Tongue imagineth Wickedneſs : and with lies thou cutteſt like a ſharp Raſour.

4. Thou haſt loved Unrighteouſneſs more than Goodneſs : and to talk of Lies more than Righteouſneſs.

5. Thou haſt loved to ſpeak all Words that may do hurt : O *thou* falſe Tongue.

6. Therefore ſhall God deſtroy thee for ever : he ſhall take thee and pluck thee out of thy dwelling, and root thee out of the Land of the living.

7. The Righteous alſo ſhall ſee *this* and fear : and ſhall laugh him to Scorn.

8. Lo, *this is* the Man that took not God for his Strength : but truſted unto the Multitude of his Riches, and ſtrengthned himſelf in his Wickedneſs.

9. *As for me, I am* like a green Olive-tree in the Houſe of God : my truſt is in the tender Mercy of God for ever and ever.

10. I will always give Thanks unto thee for *that* thou haſt done : and I will hope in thy Name, for thy Saints like it well.

EVENING PRAYER.

The LIII. PSALM.

Dixit inſipiens.

¶ ¶ *The Hebrew Title of this Pſalm is,* To the chief Muſician upon *Mahalath, Maſchil,* A Pſalm of *David. This is but the XIVth Pſalm lightly varied, that it might go to the Tune* Maſchil. *It was to be ſung whilſt a Flute was playing, for* Mahalath *ſignifies ſome ſuch Inſtrument, it being derived from the Hebrew Verb* Chalath, *which ſignifies,* To bore through.

THE fooliſh Body hath ſaid in his Heart : *There is* no God.

2. Corrupt are they, and become abominable in their Wickedneſs : *there is* none that doeth good.

3. God looked down from Heaven upon the Children of Men : to ſee if there were *any* that would underſtand, and ſeek *after* God.

4. But they are all gone out of the way, they are altogether become abominable : *there is alſo* none that doeth Good, no not one.

5. Are not they without Underſtanding that work Wickedneſs : eating up my People *at if* they *would* eat Bread ? they have not called upon *God.*

6. They were afraid *where* no fear was : for God hath broken the Bones of him that beſieged thee ; thou haſt put *them* to confuſion, becauſe God hath deſpiſed them.

7. Oh

2. But, tho' my Thoughts are only bent upon Miſchief, the Goodneſs of God is as vigilant to preſerve good Men, as thou art to deſtroy them, and thou canſt have no Power over them, unleſs God, for wiſe Reaſons, permit thee.

3. Thou doſt accuſtom thy Tongue to ſpeak falſe things with a premeditated Malice, and a reſolv'd Deſign to do thy Neighbour miſchief, and thy Lies cut every one they touch, like a keen Raſour.

4. When it lay in thy Power to do an Act of Juſtice, in vindicating the harmleſs Prieſts from the Power of *Saul,* thou madeſt it thy Choice to be inhumanely wicked, not only falſly to accuſe them, but barbarouſly to murder them by thy own Hand.

5. The miſchievous Trade of an Informer, which is ſcandalous to all the World beſides thee, is the object of thy Love; O thou perjur'd Tongue !

6. For this unparallel'd Wickedneſs of thine, God ſhall ſhower down his Vengeance upon thee, he ſhall deſtroy thy Habitation, and root out thy Family.

7. And when this remarkable Act of the Divine Juſtice ſhall be manifeſt, all good Men ſhall magnifie the Righteouſneſs of God in puniſhing notorious Offenders ; and the Name of wicked *Doeg* ſhall be a Name of Reproach, and Infamy, to all Generations.

8. As ſoon as his Name ſhall be mentioned, Men ſhall thus remark of him, This is that *Doeg* who laid aſide all application to God for Aſſiſtance, and reſolved, by Money, Fraud, or any other Wickedneſs, to perpetuate his Greatneſs ; but God has perfectly defeated his Deſigns, by ruining that Family which he, at the Expence of ſo much Wickedneſs, was building up.

9. But whilſt his Leaves wither, and his Family rots, I, having an opportunity again to frequent the publick Worſhip of God in his Houſe, ſhall flouriſh like a hopeful Olive-Tree, whoſe Leaf is always green ; and God's Mercy and Goodneſs ſhall preſerve and ſuccour me, as long as I live.

10. For theſe, and other very remarkable Acts of God's gracious Providence, interpoſed on my behalf, I will own his Goodneſs to my Lives end ; and whenever I am under a Misfortune, I will place my Truſt only in God for Deliverance ; for tho' ſuch a Reliance be looked upon as vain and fruitleſs by ſuch profane Wretches as *Doeg,* yet the Judgments of all good Men, which are much more to be valued, do highly approve it.

Paraphraſe on Pſal. LIII.

THE fooliſh irreligious Man, has thought within himſelf, tho' he be not ſo profane to utter it, that there is no Deity.

2. We live in a Generation, that are very Corrupt in their Morals, and by their wicked Lives are become very hateful to God ; and 'tis very hard to find a pious Man, eſpecially among the Abetters of *Saul's* Tyranny.

3. The Lord looked down from his heavenly Throne, to take a view of Mankind, to ſee if there were any that had the true Knowledge of God, and had a hearty Senſe of Religion.

4 But no ſuch were to be ſeen ; there was not ſo much as one Man of Piety and Integrity to be found.

5. Strange ! that among ſuch a number of Men, no one ſhould be endowed with a juſt Senſe of Religion ! That all ſhould be ſuch Contrivers of Miſchief ! That they ſhould ſet themſelves to devour good Men, with a like Greedineſs as a hungry Man eats a piece of Bread ! That they ſhould live under ſuch an univerſal Contempt, and neglect of God, and his Worſhip !

6. God Almighty put them under a panick Fear, making them to fly away with great Precipitation, when there was no apparent Cauſe of Danger ; thus God defeated the Adverſaries of *David,* they being diſpirited by his forſaking them.

7. But

7. Oh that the Salvation *were given* unto Iſrael out of Sion: Oh that the Lord would deliver his People out of Captivity!

8. *Then* ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

The LIV. PSALM.

Deus, in Nomine.

¶¶ *The Hebrew Title of this Pſalm is,* To the chief Muſician upon *Neginoth, Maſchil,* a Pſalm of *David,* when the *Ziphims* came and ſaid to *Saul,* Doth not *David* hide himſelf with us? *The Hiſtory of the Matter we have* 1 Sam 23. *For when* David *hid himſelf in the Wilderneſs of* Ziph, v. 15. *and* Maon, v. 24. *the treacherous Inhabitants of the Place made a Diſcovery to* Saul, *of his hiding himſelf in their Quarters; upon which, he gathering conſiderable Forces together, went in purſuit of him, and had hemm'd him in with his Troops; but of a ſudden,* Saul *being called home by an Invaſion of the* Philiſtines, *he was diverted from purſuing further his Attempt upon* David.

SAve me, O God, for thy Names *ſake*: and avenge me in thy Strength.

2. Hear my Prayer, O God: and hearken unto the Words of my Mouth.

3. For ſtrangers are riſen up againſt me: and Tyrants, which have not God before their Eyes, ſeek after my Soul.

4. Behold, God *is* my helper: the LORD is with them that that uphold my Soul.

5. He ſhall reward Evil unto mine Enemies: deſtroy thou them in thy Truth.

6. An offering of *a* free *Heart* will I give thee, and praiſe thy Name, O Lord: becauſe *it is ſo* comfortable.

7. For he hath delivered me out of all my Trouble: and mine Eye hath ſeen *his deſire* upon mine Enemies.

The LV. PSALM.

Exaudi, Deus.

¶¶ *This Pſalm was compoſed by* David *in the time of* Abſalom's *Rebellion, when* Achitophel, *his chief Counſellor, had taken a part with the Adverſaries, of whoſe Inſincerity he makes great complaint in this Pſalm.*

HEar my Prayer, O God: and hide not thy ſelf from my Petition.

2. Take heed unto me, and hear me: how I mourn in my Prayer, and am vexed.

3. The Enemy crieth ſo, and the Ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, *ſo* maliciouſly are they ſet againſt me.

4. My Heart is diſquieted within me: and the fear of Death is fallen upon me.

5. Fearfulneſs and trembling are come upon me: and *an* horrible *dread* hath overwhelmed me.

6. And I ſaid, Oh that I had Wings like a Dove: *for then* would I flee away and be at reſt.

7. Lo, *then* would I get me away far off: *and* remain in the Wilderneſs. 8. I

7. But under this great degree of Hardſhip and Oppreſſion, O that God, who dwells in Mount *Sion,* would afford us a Deliverance.

8. We may in ſome meaſure expect this when God ſhall deliver his People from the Slavery of *Saul*'s Tyrannick Oppreſſion; but chiefly when they ſhall be delivered by the Meſſias, from the Power of Satan, a greater Tyrant over the Souls of Men. That will be a time of great Joy, indeed, for the People of *Iſrael.*

Paraphraſe on Pſal. LIV.

O Lord God, for the ſake of thy good and gracious Being, afford me thy help in this time of extreme Danger; employ thy Omnipotent Power, in making my poor handful of Men, to gain the better of theſe numerous Troops.

2. I beſeech thee to hearken unto my earneſt Prayer, in delivering me from this formidable Danger.

3. The *Ziphites,* which were perfect Strangers to me, and who could not pretend to have received any Diſobligations from me, theſe have baſely betrayed me to *Saul*; and that Tyrannical Prince himſelf is come out, in an hoſtile manner, to fall upon and deſtroy me.

4. But the Almighty God is my Aſſiſtant, and, as he is an Adverſary to my Enemies, ſo will he be a Friend and an Auxiliary to thoſe, who eſpouſe my Cauſe.

5. And ſince God is my Helper, he ſhall make my Enemies dearly repent of their injurious Treatment of me; he ſhall deſtroy them, and defeat their unrighteous Deſigns, to make good his Promiſe, which he made to me of the Kingdom.

6. And when thou haſt paved the way to my Advancement by their Deſtruction, I will offer up liberal Sacrifices at thy Altar, and ſing Praiſes unto thy holy Name, which is the moſt grateful and pleaſant Exerciſe, which I can employ my ſelf in.

7. For thou, O God, haſt delivered me, out of the greateſt Danger and Strait that ever I was in, and I have ſeen the moſt deſirable Sight I could wiſh for, to behold my Enemies, whom I was in ſo great dread of, to march away from me in ſo great haſte.

Paraphraſe on Pſal. LV.

I Beſeech thee, O God, to afford a favourable Ear to my Supplication, and do not thou, in thine Anger, refuſe to receive my Petition.

2. I beg of thee, to liſten with Attention to what I have to offer to thee, and to have regard to my Prayer, which I put up to thee with the greateſt Anxiety of Mind.

3. Becauſe of the clamorous Threats of my Enemies, and becauſe my wicked Oppoſers follow ſo cloſe upon me, having very miſchievous Deſigns againſt me, being madly bent to do me all the harm they can.

4. My Heart aketh, through the Extremity of the Danger I am in; I am reduced to the very Agonies of Death, which unleſs thy Goodneſs prevents it, will certainly befal me.

5. The Unnaturalneſs of this Rebellion, has put me into the greateſt Conſternation; I am ſo over-charged with Fear and Amazement, that my Soul is not able to perform its ordinary Functions.

6. When firſt I was ſurprized with this ſtrange Relation, I ſaid to my ſelf, O that Nature had endowed me with the ſwift Wings of a Dove, for then would I fly away to ſome place, where I might reſt in Security, and free from theſe Mens malicious Attempts.

7. I would get away far off from the Society of theſe Factious Men, and remain among the wild Beaſts in the Wilderneſs, whom I could better truſt than theſe my wicked Subjects, tho' by their Allegiance they are obliged to defend me.

8. I would make haſte to eſcape: *becauſe of* the ſtormy Wind and Tempeſt.

9. Deſtroy their Tongues, O LORD, *and* divide them: for I have ſpied Unrighteouſneſs, and Strife in the City.

10. Day and Night they go about within the Walls thereof: Miſchief alſo, and Sorrow *are* in the midſt of it.

11. Wickedneſs is therein: Deceit and Guile go not out of their Streets.

12. For *it is* not an open Enemy that hath done me this Diſhonour: for then I could have born *it*.

13. Neither *was it* mine Adverſary that did magnifie *himſelf* againſt me: for then [*peradventure*] I would have hid my ſelf from him.

14. But *it was even* thou, my Companion: my Guide, and mine own familiar Friend.

15. We took ſweet Counſel together: and walked in the Houſe of God as Friends.

16. Let Death come haſtily upon them, *and* let them go down quick into Hell: for Wickedneſs is in their Dwellings, *and* among them.

17. As for me, I will call upon God: and the LORD ſhall ſave me.

18. In the Evening, and Morning, and at Noon-day will I Pray, and that inſtantly: and he ſhall hear my Voice.

19. It is he that hath delivered my Soul in Peace, from the Battle *that was* againſt me: for there were many with me.

20. *Yea, even* God *that* endureth for ever, ſhall hear *me*, and bring them down: for they *will* not turn, nor fear God.

21. He laid his Hands upon ſuch as be at Peace with him: and he brake his Covenant.

22. *The Words* of his Mouth were ſofter than Butter, having War in *his* Heart: his Words were ſmoother than Oyl, and yet *be* they very Swords.

23. O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the Righteous to fall for ever.

24. And as for them: thou, O God, ſhalt bring them into the Pit of Deſtruction.

25. The

8. Then, like that ſagacious Bird, I would fly away from the growing Tempeſt, and avoid the Hazards of this unnatural War.

9. O Lord, ſend Diviſion among their Counſels, that they may not be able, with ſucceſs, to form any Deſign againſt me; that they themſelves may feel the ill effects of Faction, after they have filled all *Jeruſalem* with Sedition and Tumult.

10. They run about in every part of that populous City, filling Peoples Ears with Factious and Seditious Diſcourſe, till they have made the Citizens of that place, to embark in the ſame miſchievous Deſign againſt me with themſelves.

11. And indeed, there are very wicked Deſigns hatching againſt me in that City, there being hardly any Street thereof, but there are treaſonable Meetings held againſt me.

12. But that which doth moſt ſenſibly affect me, is the Defection of *Achitophel* from me, and his joyning with the Rebels Forces; for if this had been done by one, who had formerly ſhewed any diſlike to my Gvernment, or had ever diſcovered a ſeditious or mutinous Spirit, I could more eaſily have digeſted the Misfortune.

13. Neither was it any of thoſe furious Men, who, for a conſiderable time before, have made very Saucy and Inſolent Demands upon me, and threatned me with an Inſurrection.

14. But it was a Friend, whom I kept in my Boſom, and to whom I unfolded all my Secrets, deſiring his Counſel and Advice upon all extraordinary Emergencies.

15. I took particular Delight in his Converſation, and loved to take his ſingle Advice upon any important Difficulty; nay, I had the greater Affection for him, becauſe he would accompany me to the publick Worſhip, which ſo few a part of my Courtiers would do.

16. But let God, by ſending ſudden Death among them, and taking away the Lives of their Ring-leaders, defeat all their treaſonable Projects; for they are always big with ſome miſchievous Deſign or other; in every Quarter they take up with, ſome new wicked Stratagem againſt me diſcovers it ſelf.

17. But as for my ſelf I promiſe, that I will never make uſe of ſuch unwarrantable means for the ſupport of my Cauſe; I ſhall only purſue juſt and prudent Methods, begging God's Bleſſing upon my Endeavours; and I doubt not but he will work my Deliverance.

18. If I do any thing extraordinary in this Affair, it ſhall be in the Conſtancy, the Frequency, and the Earneſtneſs of my Devotions; for I will put up my Requeſt to thee at Evening, when I go to Bed, at Morning when I riſe, and at Noon before I Dine; and this with ſuch Ardency and Importunity, as ſhall in a manner enforce thee to grant my Petition.

19. And when I ſhall fight the Army of my Rebels, I doubt not, but by God's Aſſiſtance I ſhall vanquiſh it, and thereby make my way to a quiet Settlement in my Throne again; for thy Aſſiſtance on my ſide, is equivalent to a Multitude of Auxiliary Troops.

20. But the Eternal God, who has eſpouſed my Cauſe, ſhall in anſwer to my Petition, chaſtiſe and humble them for their Inſolence and Wickedneſs; eſpecially ſince they are ſo hardned in it, that, after ſo many Intreaties and Exhortations, they will not return to their Duty which they owe both to God and me.

21. Eſpecially that perfidious Counſellor *Achitophel*, who has betrayed his beſt Friend and Benefactor, and violated his Oath of Truſt, which he had taken to be faithful to me.

22. The wretched Diſſembler ſpoke fairly to me, all the time he was hatching Miſchief againſt me, giving me ſmooth oily Words, at the ſame time, when by his ſecret Plots he was ſtabbing me to the Heart.

23, 24. Therefore I would adviſe every good Man, to ſuffer himſelf to be taught by my Example, whenever he is under any Calamity, to fly to God for Succour, and he, in his good time, ſhall eaſe him of that burden of his Afflictions, which lies ſo hard upon him; for he may lay down this for an undoubted Maxim, That tho' God, for wiſe Ends beſt known to himſelf, may ſuffer his pious Servants to lie for ſome time under moſt grievous Affliction, yet he will at laſt afford them a kind Deliverance.

25. And

25. The Blood-thirsty, and deceitful Men shall not live out half their Days: nevertheless my Trust shall be in thee, [*O Lord*].

MORNING PRAYER.

The LVI. PSALM.

Miserere mei, Deus.

¶¶ *The Hebrew Title of this Psalm is,* To the chief Musician upon *Jonath-elimrechokim* (*i. e.*) To the Tune of the silent Dove. A *Michtam* of *David*, when the Philistines took him in *Gath*. *The History of which we have* 1 Sam. 21. *For after divers Wanderings about* Naioth, 1 *Sam.* 19. 18. *and* Nob, 1 *Sam.* 21. 1. *he came to* Gath, *where he was discovered and brought to* Achish *King of the Place; to get out of whose Hands he was forced to counterfeit Madness.*

BE merciful unto me, O God, for Man goeth about to devour me: he is daily fighting and troubling me.

2. Mine Enemies are daily in hand to swallow *me* up: for *they* be many that fight against me, O thou most Highest.

3. *Nevertheless*, though I am sometime afraid: yet put I my trust in thee.

4. I will praise God, because of his Word: I have put my trust in God, and will not fear what Flesh can do unto me.

5. They daily mistake my Words: all that they imagine *is* to do me evil.

6. They hold all together, *and* keep themselves close: *and* mark my Steps, when they lay wait for my Soul.

7. Shall they escape for their Wickedness: thou, O God, in *thy* Displeasure shall cast them down.

8. Thou tellest my flittings, put my Tears into thy Bottle: *are not these things* noted in thy Book.

9. Whensoever I call *upon thee*, then shall mine Enemies be put to flight: this I know; for God *is* on my side.

10. In God's Word will I rejoyce: in the LORD's Word will I comfort me.

11. *Yea*, in God have I put my trust: I will not be afraid what Man can do unto me.

12. Unto thee, O God, *will I pay* my Vows: unto thee will I give Thanks.

13. For thou hast delivered my Soul from Death, and my Feet from falling: that I may walk before God, in the light of the living.

The

25. And for these bloody and treacherous Rebels, that are now up in Arms against me, they shall be cut off in the Flower of their Age, by my faithful and victorious Troops: But however, tho' my Deliverance should not be so great as I expect, this shall not hinder me from still continuing my reliance upon thee, O my gracious God.

Paraphrase on Psal. LVI.

O Gracious God, I beseech thee to interpose thy Almighty Power, in working my deliverance from these Dangers which on every side encompass me; for *Saul*, tho' but a Man, has taken up a Resolution to devour me, whom thou, the great God, hast promised to protect: He is continually endeavouring to take away my Life, and follows after me so close, wherever I go, 'till he is out of Breath.

2. His wicked Agents are spread abroad every where to work my Ruin; I cannot go to any place so remote, but I find Multitudes of them combining against me.

3. But tho' the Craft and Power of so many Enemies, make me sometimes a little fearful of my Condition; yet when I reflect upon thy Almighty Protection, I have no Distrust of my Deliverance.

4. I will continue to praise God for his wonderful Kindness, which he has all along vouchsafed me, particularly for his Promise, of bringing me in safety to the Crown of *Israel*, 1 *Sam.* 16. 13. therefore since I have the Almighty Power of God to defend me, I will not be terrified with the weak Attempts of Man against me.

5. All my Expressions, which I occasionally drop at any time, they pervert by malicious Interpretations to a bad meaning; and they lay out all their Thoughts to bring me into an ill Opinion with my People.

6. They meet together in secret Cabals to form mischievous Designs against me; they diligently observe all my Actions, that they may take some Advantage against me to ruin me.

7. Wilt thou, O God, suffer them to go unpunished, after the commission of so much wicked Treachery? No certainly, thou wilt throw down into the Grave the Actors of such Villanies.

8. Thou, O God, dost keep an exact Reckoning of the Troubles which I have undergone; how I have been forced to wander from Place to Place for Security; thou dost preserve any Tear I have shed in remembrance, as carefully as if thou didst keep them in a Viol; and thou dost enter all my Sufferings as it were into a Register.

9. Tho' my Enemies at present prevail against me, yet at last I shall find a happy Success of my Prayers, when thou shalt bless me with a glorious Deliverance from them; for I have no doubt thereof, since the great God has been pleased to espouse my Cause.

10, 11. I will rest satisfied with the kind Promise which God has made me, 1 *Sam.* 16. 13. nothing distrusting, but that it will be out of the Power of Man to do any thing to invalidate it.

12. I will therefore, in acknowledgment of thy Goodness, offer those Sacrifices and Oblations, which I have vowed to thee for my Deliverance; and will for ever bear in my mind a thankful Acknowledgment, for so great a Mercy.

13. For thou hast been pleased to deliver me from the very Jaws of Death, and from the Brinks of such a dangerous Precipice, by suffering this Stratagem to pass upon the Philistines, that I may have a longer opportunity of living to thy Honour in this World, and doing more good in my Generation.

Paraphrase

The LVII. PSALM.

Miſerere mei, Deus.

¶¶ *This Pſalm is entituled,* Al-taſchith, *a* Michtam *of* David, *when he fled from Saul in the Cave.* Al-taſchith *ſignifies,* deſtroy not, *and denotes the beginning of ſome known Song in theſe times.* Michtam *ſignifies a curious Compoſition. This Pſalm refers to the Hiſtory of* David, 1 Sam. 24. *when in the Cave of* En-gedi *he cut off* Saul's *Skirt, and had a fair opportunity of taking away his Life; which his Followers adviſed him to, but he piouſly refuſed it,* Sam. 24. 6.

BE merciful unto me, O God, be merciful unto me, for my Soul truſteth in thee: and under the ſhadow of thy Wings ſhall be my refuge, until *this* Tyranny be over-paſt.

2. I will call unto the moſt high God: *even* unto the God that ſhall perform *the Cauſe which I have in hand.*

3. He ſhall ſend from Heaven: and ſave me *from* reproof of him that would eat me up.

4. God ſhall ſend forth his Mercy and Truth: my Soul is among Lions.

5. And I lie *even among* the Children of Men, that are ſet on Fire: whoſe Teeth *are* Spears and Arrows, and their Tongue a ſharp Sword.

6. Set up thy ſelf, O God, above the Heavens: *and* thy Glory above all the Earth.

7. They have laid a Net for my Feet, *and* preſſed down my Soul: they have digged a Pit before me, *and* are fallen into the midſt of it *themſelves.*

8. My Heart is fixed, O God, my Heart is fixed: I will ſing and give Praiſe.

9. Awake up, my Glory, awake Lute and Harp: I *my ſelf* will awake *right* early.

10. I will give Thanks unto thee, O LORD, among the People: and I will ſing unto thee among the Nations.

11. For the greatneſs of thy Mercy *reacheth* unto the Heavens: and thy Truth unto the Clouds.

12. Set up thy ſelf, O God, above the Heavens: and thy Glory above all the Earth.

The LVIII. PSALM.

Si vere utique.

¶¶ *This Pſalm is likewiſe entituled,* Al-taſchith, *a* Michtam *of* David. *It was written under the Saulian Perſecution, and is chiefly levelled againſt ſome of* Saul's *chief Courtiers and Counſellors, who had given him Advice to deſtroy* David.

ARE your Minds ſet upon Righteouſneſs, O ye Congregation: and do ye judge *the thing that is* right, O ye Sons of Men? 2. Yea

Paraphraſe on Pſal. LVII.

O My gracious God, ſhew thy pity upon me, in reſcuing me from my Dangers; I put my truſt entirely in thee, not repoſing any confidence in the Strong-holds I am now poſſeſſed of; thou art the only Citadel that, in my Extremity, I can retire to, to defend me, till the Tyrannick Power of *Saul* be either reſtrained by thee, or taken from him.

2. He is the moſt high God, who has the ſovereign Power over all things, and I cannot addreſs my ſelf to any ſuperior Authority; I will therefore, in devout Prayer, apply my ſelf to him, that he may give a quick and happy Iſſue to my Affairs.

3. He will ſend me Relief, by employing his omnipotent Power for my Preſervation, which will be a better defence to me, than any Auxiliary Troops, to defend me from the number of *Saul*'s Forces, which have now ſurrounded me, and do ſo far exceed my Guards in number, that they are enough to eat them up.

4. And I have the greateſt Aſſurances which can be, that God will afford me this Defence, he being inclined thereunto by his Mercy, and goodneſs of Nature, being likewiſe obliged to aſſiſt me by his Veracity; he having not only promiſed me deliverance from this Trouble, but to give me the Kingdom likewiſe. But notwithſtanding this, at preſent, he is pleaſed to let my Life remain in as much danger, as if I was in the midſt of a Den of Lions and wild Beaſts.

5. I am encompaſſed round by *Saul's* Troops, in a place from whence I dare not ſtir; no Fire burns fiercer than their Rage againſt me; their Reproaches upon me are pointed with ſo much Malice againſt me, as if their Teeth were Spears, and their Tongues were Swords.

6. O Lord, ſhew thy ſelf to be the Supreme God, the Governor of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can reſcue me from; and the Glory which will accrue from ſuch an unexpected Preſervation of thy Servant, will ſound thy Praiſe all over the World.

7. No Hunter ever more craftily drew his Net over his Prey, than my Perſecutors have deſigned my Deſtruction; they were juſt upon the Point of taking away my Life, when, to my great Aſtoniſhment, I found that the Pit which they had dug to catch me in (as they would do a wild Beaſt) ſerved only to entrap my Enemies.

8. And now, O Lord, I have as firm and fixed an Aſſurance of my Deliverance, as if thou hadſt actually wrought it for me; and therefore I will ſing a triumphant Hymn to thy Honour.

9. I will now rouſe up my Muſical Faculty, which, during my Danger, has been long ſleeping; do you, my Inſtruments, that have ſo long hung uſeleſs by, awake; I my ſelf will raiſe up all my Powers, to ſing the Divine Praiſe.

10. I will not only ſing thy Praiſe among the Tribes of *Iſrael*, but likewiſe will diſplay it among Foreign Nations, where my Pſalms ſhall be ſung.

11. For thy Mercy and Truth are infinite in Extenſion, and unmeaſurable, as a Line drawn from Earth, through the immenſe ſpace of the Heavens.

12. O Lord, ſhew thy ſelf to be the Supreme God, the Governor of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can reſcue me from; and the Glory, which will accrue from ſuch an unexpected Preſervation of thy Servant, will ſound thy Praiſe all over the World.

Paraphraſe on Pſal. LVIII.

IS this the Righteouſneſs which you, who are the Privy-Counſellors of a King, pretend to? You that ought to have hindred the Prince from doing any Act of Violence to an innocent Perſon; Do you adviſe him to theſe Acts of Cruelty, O ye Sons of Men, and not Sons of God, as all good Magiſtrates are?

2. In

2. Yea, ye imagine Miſchief in your Heart upon the Earth: and your Hands deal with Wickedneſs.

3. The Ungodly are froward, *even* from their Mothers Womb: as ſoon as they are Born, they go aſtray, and ſpeak Lies.

4. They are as venemous as the Poiſon of a Serpent: *even* like the deaf Adder, that ſtoppeth her Ears.

5. Which refuſeth to hear the Voice of the Charmer: charm he never ſo wiſely.

6. Break their Teeth, O God, in their Mouths, ſmite the Jaw-bones of the Lions, O LORD: let them fall away like Water *that* runneth apace, *and when* they ſhoot their Arrows, let them be rooted out.

7. Let *them* conſume away like a Snail, *and be like* the untimely Fruit of a Woman: *and let* them not ſee the Sun.

8. Or ever your Pots be made hot with Thorns: ſo let Indignation vex him, *even as* a thing that is raw.

9. The Righteous ſhall rejoyce when he ſeeth the Vengeance: he ſhall waſh his Footſteps in the Blood of the Ungodly.

10. So that a Man ſhall ſay, Verily *there is* a reward for the Righteous: doubtleſs *there* is a God that judgeth the Earth.

EVENING PRAYER.

The LIX. PSALM.

Eripe me de inimicis.

¶¶ *This Pſalm is likewiſe entituled,* Al-taſchith, *a* Michtam *of* David, when *Saul* ſent, and watched the Houſe to kill him. *The Hiſtory is in* 1 Sam. 19. *when he was delivered by the pious Fraud of* Michal *his Wife, who let him down through a Window, and placed an Image in the Bed where he uſed to lie.*

DEliver me from mine Enemies, O God: defend me from them that riſe up againſt me.

2. O deliver me from the wicked Doers: and ſave me from the Blood-thirſty Men.

3. For lo, they lie waiting for my Soul: the mighty Men are gathered againſt me without *any* offence or fault of me, O LORD.

4. They run and prepare themſelves without *my* fault: ariſe thou therefore to help me, and behold.

5. Stand up, O LORD God of Hoſts, thou God of Iſrael, to viſit all the Heathen: and be not merciful unto them that offend of malicious Wickedneſs.

6. They

2. Inſtead of ſeriouſly ſtudying the Rules of Juſtice, you only contrive Miſchief in your Hearts; and inſtead of weighing Matters which come before you, with impartiality between Prince and Subject, you contrive only to gratifie the Tyrannick Will of your Maſter, and do not deal out, as you ought to do, Juſtice, but Oppreſſion.

3. But 'tis no wonder, that theſe wicked Counſellors are not more impartial, in their Determinations concerning me, for they are a wicked Generation of People, whom *Saul* has pick'd up to ſerve his Turn, whoſe whole Lives have been remarkably flagitious from their very Childhood, they being uſed to tell Lies, before they could ſpeak plain.

4. Their Tongue contains as much Venom as that of a Snake, nay, as the Tongue of an old cunning Adder, that ſtops his Ear, and will not be inticed out of his Hole by Muſick.

5. Such an old crafty Adder that runs his Head in the Ground, that he may avoid the hearing of the Airs of a tuneful Inſtrument, that is brought to charm him; tho' the Muſician plays thereon, with never ſo much Skill and Pleaſantneſs.

6. But thou, O God, whoſe Power is not to be reſiſted, do thou break out the Teeth of theſe biting Serpents, diſable the Jaw-bones of theſe devouring Lions, that tear good Men in pieces; let them run away in waſte like Water, no one valuing them; and whilſt they ſhoot out their Arrows to wound others, let them be deſtroyed themſelves.

7. Let them become like a Snail, which the further it goes, the more it waſteth of its Subſtance; Let them be deſtroyed, and their Bodies thrown into ſome dark hole, like abortive Births, and let them never more be beheld by the Eyes of Men, or ſee the Face of the Sun.

8. Without any delay, (as a Pot is ſet a-boiling by the ſtrong heat of a Fire of Thorns,) let the Divine Vengeance fret and torment them, as an Inflammation rankles a Wound.

9. This righteous Judgment of God, upon theſe wicked Counſellors, ſhall give juſt Cauſe of rejoycing to all good Men, cauſing them to triumph in the ſame manner as a Victor, whoſe Feet are dyed with Blood, as he walks over the Carcaſes of the Slain.

10. This will afford a juſt occaſion of Reflection for Men to pronounce; that God is not an idle Spectator of Human Affairs, but a juſt and righteous Judge of the World, rewarding good Men, and puniſhing the bad, even in this Life.

Paraphraſe on Pſal. LIX.

DEliver me, O God, from my malicious Enemies, and ſet me in a place of Safety, where I may be free from the wicked Deſigns of thoſe, who have combined together to take away my Life.

2. Defend me from the Contrivances of thoſe wicked Men, who make a Practice and Trade of Miſchief, and hunt after Innocent Perſons Blood, as if they were purſuing their Game.

3. They lie in Ambuſh to ſet upon me, that they may take away my Life; all the great Men in *Saul*'s Court, are in a Conſpiracy againſt me, though I am not conſcious of any Fault I have committed againſt that Prince.

4. They run together with all haſte, every one taking their Poſt to circumvent and betray me, who am a faithful Subject, without any ſtain of Diſloyalty upon me; I beſeech thee therefore to riſe up to my Aſſiſtance, and to conſider with what danger I am ſurrounded.

5. Stand up therefore, O my God, as one awaking out of Sleep in my defence, and ſeverely chaſtiſe theſe Heatheniſh Adverſaries of mine.

6. They

6. They go to and fro in the Evening: they grin like a Dog, and run about through the City.

7. Behold, they speak with their Mouth, and Swords *are* in their Lips: for who doth hear?

8. But thou, O LORD, shalt have them in derision: and thou shalt laugh all the Heathen to Scorn.

9. My Strength will I ascribe unto thee: *for thou* art the God of my refuge.

10. God sheweth me his goodness plenteously: and God shall let me see *my desire* upon mine Enemies.

11. Slay them not, lest my People forget it: but scatter them abroad among the People, and put them down, O LORD, our Defence.

12. For the Sin of their Mouth, and for the Words of their Lips they shall be taken in their Pride: *and why?* their Preaching is of Cursing and Lies.

13. Consume *them* in thy Wrath, consume *them*, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the World.

14. And in the Evening they will return: grin like a Dog, and will go about the City.

15. They will run here and there for Meat: and grudge if they be not satisfied.

16. As for me, I will sing of thy Power, and will praise thy Mercy betimes in the Morning: for thou hast been my Defence and Refuge, in the Day of my Trouble.

17. Unto thee, O my Strength, will I sing: for thou, O God, art my Refuge *and* my merciful God.

The LX. PSALM.

Deus, repulisti nos.

¶ ¶ *The Hebrew Title to this Psalm is,* To the chief Musician upon *Shushan Eduth*, a Michtam of *David* to teach, when he strove with *Aram Naharim*, and with *Aram Zobah*, when *Joab* returned, and smote of *Edom* in the Valley of Salt 12000. *The particulars of these Victories are recorded in the Books of* Samuel *and* Chronicles, *were are related his Successes in* Mesopotomia, *and particularly in* Zobah, 2 Sam. 8. 3, 5. *as also in* Idumea, 1 Chron. 18. 5, 6, 7. *how that* Abishai *slew* 18000 *in the Valley of Salt*, 1 Chron. 18. 12. *and upon their Insurrection afterwards*, Joab *slew* 12000 *more in the same Valley, and reduced almost all* Edom *to* David's *Government*, 1 Chron. 18. 13. *It is called* A Michtam, or Jewel. Psalm of *David*, to be sung upon the Hexacord or Instrument of six Strings in the Sanctuary. *This Psalm was not Penned after the Victories, but whilst* David *was preparing for this Expedition, or* whilst he strove, *as the Title expresses it.*

O God, thou hast cast us out, and scatter'd us abroad: thou hast also been displeased, O turn thee unto us again.

2. Thou hast moved the Land, and divided it: heal the Sores thereof, for it shaketh.

3. Thou

6. They go backwards and forwards in the dusk of the Evening, to prosecute their Villanous Contrivances, they run growling and barking at me throughout the City, as a Hound does after a Beast of Game.

7 They throw out of their Mouths Curses and Threats against me; the Words which proceed out of their Lips cut like Swords, and they think with themselves, that God does not make any Observation upon their Injustice, and Violence.

8. But they shall know, that thou, O Lord, shall disappoint all their wicked Practices against me, making them asham'd of their successless Attempts; for thou, who by thy watchful Providence dost defeat such wicked Designs, all over the World, shall particularly interpose thy Providence, in behalf of me thy faithful Servant.

9. All the opportunities, and ways of escaping my Dangers, I do not ascribe to my own Sagacity, but to thy Goodness, which hast put them into my Hands; for thou art my refuge in all my Distresses.

10. God so plentifully showers down his Mercies upon me, that they prevent my asking; and I do not doubt, but God in a little time, will give me the Satisfaction, of seeing my Enemies, in a more forlorn Condition than I am now in.

11. I do not desire, that thou shouldst slay them by an universal Destruction, lest the People should forget in a little time the severity of thy Justice, but now and then pick out one of the most remarkable Offenders, and make him a Monument of thy Vengeance: Do thou, O God my Defender, scatter them among the Heathen Nations, and throw them down from the height of Honour, which they now pride themselves in.

12. And this they have very deservedly brought upon themselves, by reason of their Pride and Treachery; for their whole Conversation is nothing but Lying and Calumny.

13. Therefore, if they will not be bettered by thy former Chastisements, destroy them in thy Anger, till they be quite perished; and that in so remarkable a manner, that all foreign Nations may take Notice, with how signal a Providence thou dost govern the World.

14. And since they like the imitating of a Dog so well, let them run about like a starving Dog, growling through the City.

15. Let them run from this House to that, hunting for a bit of Meat, and murmuring that they cannot fill their Bellies.

16. But as for my part, since thou hast delivered me from this impendent Danger, my first Addresses in the Morning shall be made to thee, to praise thy Goodness for so great a Deliverance.

17. Thou, O my God, who hast defended me by thy Almighty Power, shall be the subject of my Hymns: Thou, who dost not only employ thy *Omnipotence* in rescuing me, but who dost vouchsafe to discover, in so many particulars, thy infinite Mercy towards me.

Paraphrase on Psal. LX.

O Lord thou didst suffer us to be shamefully defeated by our Heathen Neighbours the Philistines, in our last Battle with them, under *Saul*'s Reign, 1 *Sam.* 31. but tho' thy Displeasure against us was then very great, we beseech thee to return to thy usual Favour, which thou wast wont to bear to us.

2. Thou hast been pleased to suffer very great Commotions, and intestine Divisions, to be in our Country, and which do, even to this Day, wofully distract it: O be thou pleased to lend thy Hand to heal these dismal Wounds, which do more threaten our Destruction, than the force of our Enemies abroad.

3. Thou

3. Thou haſt ſhewed thy People heavy things: thou haſt given us a drink of deadly Wine.

4. Thou haſt given a Token for ſuch as fear thee: that they may triumph becauſe of the Truth.

5. Therefore were thy beloved delivered: help me with thy right Hand, and hear me.

6. God hath ſpoken in his Holineſs, I will rejoice and divide Sichem: and mete out the Valley of Succoth.

7. Gilead is mine, and Mannaſſes is mine: Ephraim alſo is the ſtrength of my Head; Juda is my Law-giver,

8. Moab *is* my Waſh-pot, over Edom will I caſt out my Shoe: Philiſtia be thou glad of me.

9. Who will lead me into the ſtrong City: who will bring me into Edom?

10. Haſt thou not caſt us out, O God? wilt not thou, O God, go out with our Hoſts?

11. O be thou our help in trouble: for vain is the help of Man.

12. Through God will we do great Acts: for *it is he that* ſhall tread down our Enemies.

The XLI. PSALM.

Exaudi Deus.

¶¶ *This Pſalm was written by* David, *moſt probably, in the time of* Abſalom's *Rebellion, when he was driven, by the prevailing Power of his Rebel Son, beyond* Jordan, *to the Extremities of* Judæa; *and this is the* Ends of the Earth, *he mentions* Verſe 2.

HEar my crying, O God: give ear unto my Prayer.

2. From the Ends of the Earth will I call upon thee: when my Heart is in heavineſs.

3. O ſet me upon the *Rock* that is higher than I: for thou haſt been my hope, *and* a ſtrong Tower for me againſt the Enemy.

4. I will dwell in thy Tabernacle for ever: and my truſt ſhall be under the covering of thy Wings.

5. For thou, O LORD, haſt heard my Deſires: and haſt given an heritage unto thoſe that fear thy Name.

6. Thou ſhalt grant the King a long Life: *that* his Years *may endure* throughout all Generations.

7. He

3. Thou haſt exerciſed thy choſen People with very hard Diſpenſations, making them to partake of a very bitter Cup, having Wars with their Neighbouring-Nations, and very dangerous Factions among themſelves.

4. Tho haſt given Trophies, or *Tokens* of Victory, to us thy faithful Servants who truſted in thee; of having Conquered and Triumphed over the Adherents of *Saul*'s Houſe; as thy Word, which is Truth, did engage that I ſhould do.

5. And that deliverance of me and my Friends from the *Saulian* Party, I gratefully acknowledge to be a great Inſtance of thy Love to us; and therefore I beſeech thee at this juncture to be as ready to aſſiſt us, and to hear my Prayers, which I put up for my People, now engaged in this dangerous War.

6. In anſwer to this Prayer of mine, God has given this Oracular Reſponſe out of his Sanctuary, the Subſtance whereof is this, 'That I ſhall conquer and triumph over the Infidel 'Army, which is now advancing againſt me; and that the 'Country of the *Sichemites* ſhall be divided out among the Soldiers of my victorious Army; and that all the great Valley of '*Succoth* ſhall be meaſured out into Parcels, and be choſen by 'Lots among the Conquerors.

7. 'That *Gilead*, and that part of the Tribe of *Manaſſes*, 'which is beyond *Jordan*, though for a time they were ſubject 'to *Iſboſheth*, *Saul*'s Son, 2 *Sam.* 2. 8, 9. yet for the future they 'ſhall be entirely under my Government. *Ephraim*, which was 'under the ſame Defection from me, ſhall hereafter be a main 'Support of my Kingdom; *Judah*, the principal Tribe of all 'my Subjects, according to *Jacob*'s Prediction, *Gen.* 48. 19. is 'my Law-giver, out of which I chuſe my chief ſubordinate 'Magiſtrates and Miniſters of State.

8. 'The *Moabites*, after they are conquered by me, ſhall be 'reduced to a ſervile Condition, whom I ſhall make Slaves of 'to waſh my Feet, or to do ſuch other mean Drudgeries: And 'thou, O *Philiſtia*, be thou full of triumphal Acclamations, to 'receive me as thy Lord and Conqueror.

9. Who will attend me, in my triumphal Entry, into *Rabba* that ſtrong City of the *Ammonites*, 2 *Sam.* 12. 26. who will join in my Cavalcade, when I go to take Poſſeſſion of *Edom*?

10. Certainly, O Lord, thou haſt not laid aſide thy uſual Protection of us; Wilt not thou, in thy former manner, head our Armies?

11. We beſeech thee, to vouchſafe us thy Aſſiſtance in all our Extremities; for we look upon all human Aid to ſignifie nothing, in reſpect of thine.

12. For, whilſt we are ſo happy as to have the Divine Aſſiſtance, we doubt not, but we ſhall perform noble Exploits; 'tis his Power only, that can enable us to gain a Victory over our Enemies.

Paraphraſe on Pſal. LXI.

O Gracious Lord, I beſeech thee to lend a favourable Ear to my Prayer, which I put up to thee in my great Diſtreſs.

2. Altho' I am forced to take Shelter in the remote parts of my Kingdom, 2 *Sam.* 17. 22. yet thy omnipotent Power can afford me relief in this forlorn place, and tho' I be in never ſo diſconſolate a Condition.

3. Tho' my Misfortunes depreſs me never ſo low, yet thou art an impregnable Fortreſs to ſecure me againſt any Attempts, which ſhall be made againſt me; for, when I formerly truſted in thee, I always experienced thy Aſſiſtance for my Deliverance.

4. And thó' to my great Grief, in this time of my Exile, I am forced to be abſent from the publick place of thy Worſhip; yet after thou ſhalt be pleaſed to reſtore me, I will be ſo conſtant in my publick Devotions, that I may be ſaid to dwell in that ſacred Place: I will truſt to thee only for Succour, as Chickens do to the Wings of a Hen.

5. For I have always experienced thy Favour to me, in hearing the Requeſts of thy devout Servant, having formerly given to me the Inheritance of this Kingdom which I was not born unto.

6. And I doubt not, but, tho' I now live in Exile, thou wilt work my Reſtoration, and grant me a long and proſperous Reign afterwards.

7. He ſhall dwell before God for ever: O prepare thy loving Mercy and Faithfulneſs, *that* they may preſerve him.

8. So will I always ſing Praiſe unto thy Name: that I may daily perform my Vows.

MORNING PRAYER.

The LXII. PSALM.

Nonne Deo.

¶ ¶ *This Pſalm ſeems to be compoſed in the beginning of* Abſalom's *Rebellion, whilſt his Seditious Subjects were combining againſt him.*

MY Soul truly waiteth ſtill upon God: for of him cometh my Salvation.

2. He verily is my Strength and my Salvation: he *is* my defence, ſo that I ſhall not greatly fall.

3. How long will ye imagine miſchief againſt every Man: ye ſhall be ſlain all the ſort of you: yea, as a tottering Wall ſhall ye be, and like a broken Hedge.

4. Their device is only how to put *him* out whom God will exalt: their delight is in Lies, they give good Words with their Mouth, but curſe with their Heart.

5. Nevertheleſs, my Soul, wait thou ſtill upon God: for my hope *is* in him.

6. He truly *is* my Strength and my Salvation: he *is* my Defence, ſo that I ſhall not fall.

7. In God *is* my Health and my Glory: the Rock of my Might, and in God *is* my Truſt.

8. O put your Truſt in him alway, ye People: pour out your Hearts before him, for God *is* our hope.

9. As for the Children of Men, they *are* but vanity: the Children of Men are deceitful upon the weights, they *are* altogether *lighter* than vanity it ſelf.

10. O truſt not in Wrong and Robbery, give not your ſelves unto vanity: if Riches increaſe, ſet not your Heart *upon them.*

11. God ſpake once, *and* twice I have alſo heard the ſame: That Power *belongeth* unto God;

12. And *that* thou, LORD, art merciful: for thou rewardeſt every Man according to his Work. The

7. And that I may have again an opportunity of frequenting thy publick Worſhip, as long as I live; be pleaſed plentifully to beſtow thy Mercy upon me, and make good thy Promiſe to me for my Preſervation, and re-inſtating me in my Kingdom.

8. And this will be a freſh Obligation upon me, to praiſe thy gracious Majeſty, and to offer up thoſe Sacrifices and Oblations, which I have vowed unto thee upon my Reſtitution.

Paraphraſe on Pſal. LXII.

ALL my Expectations are grounded upon God alone, I expecting no Deliverance but from his Almighty Aid.

2. He is my Caſtle, to which I can with ſafety retire; whilſt he is pleaſed to take me into his Protection, tho' I may be expoſed to ſome ſmall Misfortunes, I do not fear any great Defeat by my Enemies.

3. How long will ye be contriving miſchievous Deſigns againſt good Men? God will not ſuffer you long to perſiſt in this Violence, for he ſhall bring you to as ſpeedy a Deſtruction, as a tottering Wall that ſhall ſoon fall down, and a broken Hedge which ſhall quickly be pulled up, and burnt.

4. Their only Aim is, to deprive me of the Regal Dignity, which God Almighty, notwithſtanding their ſpiteful Endeavours, will moſt certainly preſerve unto me; they gloſſing over their villanous Deſigns with plauſible Pretences, and under a ſhew of meaning me no harm.

5. But, O my Soul, do thou with ſilence wait for God's good time of Deliverance; for I have a good ground of hope in him, for Deliverance.

6. He is my Caſtle, to which I can with ſafety retire, whilſt he is pleaſed to take me into his Protection; tho' I may be expoſed to ſome ſmall Misfortunes, I do not fear any great Defeat from mine Enemies.

7. From God I expect my Deliverance and future Advancement; he is my Caſtle of defence, to ſecure me from any Aſſaults of mine Enemies.

8. And therefore I exhort all you good People, who have eſpouſed my Cauſe; do you, after my Example, renounce all Confidence in Secular Strength, and relie only upon the Divine Aid; beg his Aſſiſtance by devout Prayer, and he will not fail to afford us Relief.

9. Quit not your Intereſt with God, who is the trueſt Friend in the World, to depend upon the Aſſiſtance of Men, who are for the moſt part as deceitful, as a falſe pair of Scales; nay, if the lighteſt thing in the World were thrown into the Balance againſt them, it would be more weighty than they.

10. If you are deſtitute of the ordinary Conveniencies of Life, do not think to mend your Circumſtances by Fraud, Oppreſſion and Lying; or, tho' you are poſſeſſed of great Eſtates by honeſt means, you muſt not let them get poſſeſſion of your Affections, but be ready to part with them, when God calls for them back again.

11. God has frequently declared, as well by the courſe of his Providence, as by the Writings of his Prophets; That by his Power he diſpoſes of Human Affairs, contrary to Mens ordinary Expectations, and That future Events will come to paſs, not as they project, but as he pleaſes.

12. And That thou art not only a powerful God, to free good Men from the Oppreſſions which lie hard upon them, but That thou art likewiſe a *merciful* God, by laying up Rewards in ſtore by thy faithful Servants.

Para-

The LXIII. PSALM.

Deus, Deus meus.

¶¶ *The Hebrew Title is,* A Pſalm of *David,* when he was in the Wilderneſs of *Judah. The Hiſtory of his Flight thither, under* Saul's *Perſecution, is recorded of him* 1 Sam. 22. 5. *where the Prophet* Gad *adviſes him, for his ſafety, to get him into the Land of* Judah, and he departed and came into the Foreſt of *Hareth.*

O God, thou *art* my God: early will I ſeek thee.

2. My Soul thirſteth for thee, my Fleſh alſo longeth after thee: in a barren and dry Land where no Water is.

3. Thus have I looked for thee in Holineſs: that I might behold thy Power and Glory.

4. For thy loving Kindneſs *is* better than the Life it ſelf: My Lips ſhall praiſe thee.

5. As long as I live will I magnifie thee on this manner: and lift up my Hands in thy Name.

6. My Soul ſhall be ſatisfied, even as it were with marrow and fatneſs: when my Mouth praiſeth thee with joyful Lips.

7. Have I not remembred thee in my Bed: and thought upon thee when I was waking?

8. Becauſe thou haſt been my helper: therefore under the ſhadow of thy Wings will I rejoice.

9. My Soul hangeth upon thee: thy right Hand hath upholden me.

10. Theſe alſo *that* ſeek the hurt of my Soul: they ſhall go under the Earth.

11. Let them fall upon the edge of the Sword: that they may be a portion for Foxes.

12. But the King ſhall rejoice in God; all they alſo that ſwear by him, ſhall be commended: for the Mouth of them that ſpeak Lies ſhall be ſtopped.

The LXIV. PSALM.

Exaudi Deus.

¶¶ *This, with probability, was thought to be written when* David *was grown into Diſgrace with* Saul, *and had departed from his Court; ſome of the* Jews *think it was prophetically written of* Daniel, *but they do not bring ſufficient Reaſons to ſupport that Fancy.*

HEar my Voice, O God, in my Prayer: preſerve my Life from fear of the Enemy.

2. Hide me from the gathering together of the froward: and from the Inſurrection of wicked Doers.

3. Who have whet their Tongue like a Sword: *and* ſhoot *out* their Arrows, *even* bitter Words.

4. That

Paraphraſe on Pſal. LXIII.

O Gracious God, who haſt all my Life-long been an indulgent Father to me, I will addreſs my ſelf to thee early, making my Application to thee before any thing elſe.

2. I have as violent a Thirſt upon me, to be in a condition of partaking again in thy publick Worſhip, as is cauſed in me by the dry parched Wilderneſs, I am now forced to hide my ſelf in.

3. With the like eagerneſs have I expected to wait upon thee again, near thy *Holineſs* or Sanctuary, and that I may behold thy Ark, where thy majeſtick Power and Glory does moſt eminently reſide.

4. For thy Kindneſs and Favour, wherewith thou doſt befriend the Nation of the *Jews*, by reſiding among them, is a more valuable Bleſſing than Life itſelf; and, when thou art pleaſed to recal me from my Exile, I will thankfully acknowledge thy Favours in the publick Congregation.

5. And this I will do continually unto my Life's end, whenever I find my ſelf under any Difficulties, addreſſing my ſelf to thee for help.

6. The ſweeteſt Marrow, and the moſt delicious Oil, is not ſo pleaſant to others, as ſinging Praiſes to Thee is to me.

7. Was I not uſed to make thee the Subject of my Meditations, both a-Bed and Up?

8. I am conſcious, what a conſtant Aſſiſtance thou haſt all along afforded me, in my Troubles; therefore I have the better Aſſurance, that the Wings of thy providential Care ſhall defend me from all Harm.

9. My Soul hangs upon thee, as a Child that walks along with its Parent, thy Hand holding me up to keep me from falling, and that I may be able to go thy Pace.

10. But for my Enemies, thou art ſo far from upholding them, that they ſhall fall not only to the Ground, but into their Graves.

11. They ſhall be deſtroyed by the Sword in Battle, 1 *Sam.* 31. and their Carcaſes ſhall be devoured by the wild Beaſts of the Field.

12. Then ſhall God exalt me to the Kingdom, which he has promiſed me, with great Joy and Triumph; when all they that ſwear Allegiance to me ſhall be amply rewarded for their Duty; but the Mouth of *Saul*'s perjured Courtiers ſhall be ſo ſtopped, that they ſhall not be able to do further miſchief, by their falſe Informations againſt innocent Men.

Paraphraſe on Pſal. LXIV.

O Lord, I addreſs my earneſt Prayers to thee for thy Aſſiſtance; do thou preſerve me from my wicked Adverſaries, who have a deſign upon my Life.

2. Defend me from the Cabals and Plots, contrived againſt me by *Saul*'s Partizans; and from the open force, which they are now preparing againſt me.

3. They have not as yet, 'tis true, drawn the Sword againſt me; but they have whet their Tongues ſharper than any Weapons, to report baſe Calumnies of me, to take away my Reputation; and they ſhoot out Slanders of me, which pierce me more than their Arrows would;

4. That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5. They encourage themſelves *in* Miſchief: and commune among themſelves, how they may lay Snares, and ſay that no Man ſhall ſee them.

6. They imagine Wickedneſs and practiſe it: that they keep ſecret among themſelves, every Man in the deep of his Heart.

7. But God ſhall ſuddenly ſhoot at them *with* a ſwift Arrow: *that* they ſhall be wounded.

8. Yea, their own Tongues ſhall make them fall: *inſomuch that* whoſo ſeeth them ſhall laugh them to ſcorn.

9. And all Men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his Work.

10. The Righteous ſhall rejoice in the LORD, and put his Truſt in him: and all they that they are true of Heart ſhall be glad.

EVENING PRAYER.

The LXV. PSALM.

Te decet hymnus.

¶ ¶ *It is thought that this Pſalm was compoſed by* David *after ſome great Drought, and does probably relate to the three Years Famine, which followed ſome time after the Rebellion of* Abſalom, *recorded* 2 Sam. 21. *which being removed by plentiful Showers of Rain, the Pſalmiſt praiſes the Goodneſs of God for it in this Hymn.*

THOU, O God, art praiſed in Sion: and unto thee ſhall the Vow be performed [in *Jeruſalem.*]

2. Thou that heareſt *the* Prayer: unto thee ſhall all Fleſh come.

3. My Miſdeeds prevail againſt me: O be thou merciful unto our Sins.

4. Bleſſed is *the Man whom* thou chuſeſt, and receiveſt *unto thee:* he ſhall dwell in thy Court, and ſhall be ſatisfied with the Pleaſures of thy Houſe, *even* of thy holy Temple.

5. Thou ſhalt ſhew us wonderful things in thy Righteouſneſs, O God of our Salvation: *thou that art* the hope of all the ends of the Earth, and of them that remain in the broad Sea.

6. Who in his Strength ſetteth faſt the Mountains: *and is* girded about with Power.

7. Who

4. That they may bring into trouble honeſt and innocent Men, wounding them by vile Slanders, which they are not aware of.

5. They every day grow more and more hardned in their Falſeneſs and Impudence; encouraging one another in their wicked Trade of Defamation, ſaying, that God does not trouble himſelf with theſe Matters.

6. They put themſelves to a great deal of expence of Thought, for ſomething ſingularly wicked; and, when they have found it out, they ſet themſelves greedily to put it in practice, and that too with a great deal of Cunning and Secrecy.

7. But God ſhall blaſt their wicked Deſigns, by a more ſagacious reach of his Providence; which ſhall have a more certain Effect, than all their Contrivances, and ſhall end in their overthrow.

8. Yea, their own malicious Tongues, by which they deſigned miſchief to others, ſhall occaſion their own downfal; which wretched Diſappointment ſhall expoſe them to the greateſt Diſgrace.

9. But as for good and holy Men, they ſhall have occaſion to magnifie and adore the good Providence of God, which ſhall be diſcovered in their Deliverance, and for the prevailing of honeſt Simplicity above unrighteous Cunning.

Paraphraſe on Pſal. LXV.

THOU haſt particular Praiſes addreſſed to thee in Mount *Sion*, where is ſeated the Ark of thy Tabernacle, and where our publick Devotion is performed; and the whole City of *Jeruſalem* ſhall eccho with the Thankſgivings which ſhall be paid to thee there.

2. Thy readineſs to relieve thy devout Worſhippers in their diſtreſs, ſhall give encouragement to all Nations of the World, to apply to thee for help under their Calamities.

3. Every one of us ought to acknowledge, that our Sins are of that weight, that they are a ſufficient Obſtacle to hinder God's Favours being ſhewn to us; but thou art a merciful God which alloweſt Pardon upon ſincere Repentance, to the greateſt Offences.

4. But, notwithſtanding the many Offences which we have all, the very beſt of us, committed againſt thee, what a great degree of Happineſs doſt thou vouchſafe us, to allow us the Favour of partaking in thy publick Worſhip, and addreſſing our ſelves to thee in the Courts of the Tabernacle, and to have our Souls refreſhed with the Sacred Praiſes, which thou art celebrated with in thy holy Houſe?

5. Thou art remarkably famous, for thy good Providence in working ſignal Deliverances, of Perſons in trouble among us thy choſen People, and for not only confining thy Goodneſs to us, but by the extending it to Perſons in the remoteſt Parts of the Earth, even thoſe that dwell in the Iſlands which are encompaſſed by the Ocean.

6. For it is Thou, whoſe vaſt Power gave the Mountains ſuch a Firmitude, as not to be removed by the ſtrongeſt Hurricanes and Earthquakes; thy Omnipotence encompaſſes thee with an uncontroulable Authority over all thy Creatures, and ſits cloſe about thee, as the Armour about a great Warrior.

7. For

7. Who ſtilleth the raging of the Sea: and the noiſe of his Waves, and the madneſs of the People.

8. They alſo that dwell in the uttermoſt Parts of the Earth, ſhall be afraid at thy Tokens: thou that makeſt the out-goings of the Morning and Evening to praiſe *thee*.

9. Thou viſiteſt the Earth, and bleſſeth it: thou makeſt it very plenteous.

10. The River of God is full of Water: thou prepareſt their Corn, for ſo thou provideſt for the Earth.

11. Thou watereſt her Furrows, thou ſendeſt Rain into the little Valleys thereof: thou makeſt it ſoft with the drops of Rain, and bleſſeſt the increaſe of it.

12. Thou crowneſt the Year with thy Goodneſs: and thy Clouds drop Fatneſs.

13. They ſhall drop *upon* the dwellings of the Wilderneſs: and the little Hills ſhall rejoice on every ſide.

14. The Folds ſhall be full of Sheep: the Valleys alſo ſhall ſtand ſo thick with Corn, that they ſhall laugh and ſing.

The LXVI. PSALM.

Jubilate Deo.

¶ ¶ *The Title does not inform us who this Pſalm was compoſed by; ſome will have it to be wrote after the Captivity: But it is moſt probable it had* David *for its Author, being joined with the reſt of his Pſalms which lie in this part of the Book, eſpecially ſince the ancient Collectors have aſcribed it to no one elſe. If it was his, it was written ſoon after his coming to the Throne, when the* Philiſtines *had lately, viz. during* Saul's *Reign, made ſuch miſerable Ravages in his Country,* 1 Sam. cap. 14. & cap. 17.

O Be joyful in God, all ye Lands: ſing Praiſes unto the Honour of his Name, make his Praiſe to be glorious.

2. Say unto God, O how wonderful *art thou* in thy Works: through the greatneſs of thy Power ſhall thine Enemies be found Liars unto thee.

3. *For* all the World ſhall Worſhip thee: ſing of thee, and praiſe thy Name.

4. *O* come *hither* and behold the Works of God: how wonderful *he is* in his doing toward the Children of Men.

5. He turned the Sea into dry Land: *ſo that* they went through the Water on Foot; there did we rejoice thereof.

6. He ruleth with his Power for ever, his Eyes behold the People: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7. O praiſe our God, ye People: and make the Voice of his Praiſe be heard;

8. Who

7. For it is Thou, who doſt quiet the boiſterous Billows of the Ocean, when they rage never ſo furiouſly, and turn the greateſt Storm into a Calm at thy Pleaſure; thou doſt appeaſe the moſt turbulent Sedition of the People, and reſtore publick Peace after inteſtine Diſtractions.

8. All the barbarous Inhabitants of the remote Parts of the World ſhall be put into Conſternation, when they obſerve the unuſual Phænomena and Appearances in Nature, ſuch as Comets, Eclipſes and Earthquakes; nay the conſtant Revolutions of the Sun, Moon, and other heavenly Bodies, ſhall extort Adoration from them, to thee the great Creator:

9. Nay further, we have learned by our great Experience, what a kind Relief thou haſt afforded to the Earth, which was ſcorched by ſo long a Drought, ſending a ſeaſonable Rain, cauſing it plentifully to bring forth its Fruits, after ſo great a Barrenneſs.

10. God's River, the great Celeſtial Magazine and Repoſitory of Waters, from whence the Rains are ſupplied, overflows with Water; from hence thou ſendeſt down ſeaſonable Showers, to make the Corn grow, for the nouriſhment of the Inhabitants of the Earth.

11. Thou makeſt the Rain to ſtagnate, in all the little Furrows and Declivities thereof; thou doſt ſoften all the hard Clods of the Ground with a fatning Moiſture; and doſt afford it thy Bleſſing, to bring forth a happy increaſe.

12. 'Tis thy Divine Bounty, which encircles the Earth with beautiful Flowers, and a pleaſant Verdure, as it were with a Garland in the Spring of the Year; it is thou, who ſendeſt that unctuous Moiſture which deſcendeth out of the Clouds, which affords ſo ſucceſsful a Growth to all the vegetable World.

13. Even the heathy and barren Parts of the Wilderneſs ſhall, in ſome meaſure, be made fruitful, as far as their Soil is capable thereof, by the late gracious Rain; and even the ſides of the craggy Rocks, ſhall have a new Herbage ſpring upon them, and look pleaſant with a beautiful Green.

14. The Paſtures ſhall be ſo crowded with Flocks of Sheep, that they ſhall look as if they had Garments of Wooll upon them; and all the Valleys ſhall bring forth ſuch a prodigious Increaſe of Corn, that they ſhall rejoice and triumph with the unuſual Fertility.

Paraphraſe on Pſal. LXVI.

O Ye Inhabitants of all Regions of the World, ſing joyful Songs to the Honour of the great JEHOVAH; celebrate his glorious Name, and renowned Fame.

2. Saying, O Lord God of *Iſrael*, what ſignal Works haſt thou done for the Preſervation of thy People, of what a vaſt Extent is the Amplitude of thy Power? How haſt thou given the Lie to thy Enemies, who defied thy Power to interpoſe itſelf in our behalf?

3. All foreign Countries, when they ſhall hear of this ſo remarkable a Deliverance wrought by thee, ſhall be willing to take ſhare in thy Worſhip, and to adore and praiſe thy holy Name.

4. You Inhabitants of foreign Countries, come into *Judea*, or ſearch into the Annals of our Hiſtory, and you will be ſurprized to hear of thoſe great Miracles which God Almighty himſelf has been pleaſed to do, for us Men of this Country.

5. God, for our ſake, and to procure us a paſſage through the Red Sea, made the Waters on each ſide to retire, leaving us the dry Sands of the bottom of the Sea to walk upon; and this afforded our Forefathers a great occaſion of rejoicing.

6. And it muſt be ſuppoſed, that God preſerveth the ſame Authority over the Heathen Nations as he did then, making Obſervation what Deſigns they are driving on, to the prejudice of his Servants; for God will not ſuffer theſe unbelieving Idolaters, to gain the Dominion over his faithful People.

7. O therefore ye Nations, leave off your Superſtitions and Idolatry, and join with us in the Worſhip of the true God; that, in a mutual Conſort of all our Voices, we may make the Praiſes of our great JEHOVAH reſound the more.

8. That

8. Who holdeth our Soul in Life: and ſuffereth not our Feet to ſlip.

9. For thou, O God, haſt provided us: thou alſo haſt tried us, like as Silver is tried.

10. Thou broughteſt us into the Snare: *and* laid Trouble upon our Loins.

11. Thou ſufferedſt Men to ride over our Heads: we went through Fire and Water, and thou broughteſt us out into a wealthy *Place*.

12. I will go into thine Houſe with Burnt-Offerings: and will pay thee my Vows, which I promiſed *with* my Lips, and ſpake *with* my Mouth, when I was in Trouble.

13. I will offer unto thee fat Burnt-Sacrifices, with the Incenſe of Rams: I will offer Bullocks and Goats.

14. *O* come *hither*, *and* hearken, all ye that fear God: and I will tell you what he hath done for my Soul.

15. I called unto him with my Mouth: and gave him Praiſes with my Tongue.

16. If I incline unto wickedneſs with mine Heart: the LORD will not hear me.

17. *But* God hath heard *me*: and conſidered the Voice of my Prayer.

18. Praiſed *be* God, who hath not caſt out my Prayer: nor *turned* his Mercy from me.

The LXVII. PSALM.

Deus miſereatur.

¶ ¶ *This Pſalm, tho' it bears the Name of* David *in the Greek and Latin Verſions, was probably written after the Captivity by* Eſdras, *or ſome other inſpired Perſon, and is a Prophecy of the Propagation of the Goſpel.*

GOD be merciful unto us, and bleſs us: and ſhew us the light of his Countenance, [*and be merciful unto us*;]

2. That thy way may be known upon Earth: thy ſaving Health among all Nations.

3. Let the People praiſe thee, O God: *yea*, let all the People praiſe thee.

4. O let the Nations rejoyce and be glad: for thou ſhalt judge the Folk Righteouſly, and govern the Nations upon Earth.

5. Let the People praiſe thee, O God: let all the People praiſe thee.

6. *Then* ſhall the Earth bring forth her Increaſe: *and* God, *even* our own God, hall give us his Bleſſing.

7. God

8. That we may ſing Praiſes to that great God, whoſe continual Converſation keeps us from ſinking into nothing; whoſe good Providence defends us from all outward Accidents which may befal us; and, in our political State, who bears up our Spirits under national Calamities, and ſo directs our Counſels, that we may give the Enemy no great Advantage over us.

9. Indeed God has ſuffered ſometimes our Enemies to prevail againſt us; but this is not an Argument of his forſaking us, but of his great Love towards us; being willing to better us by theſe Afflictions, as a Refiner purges the Droſs from his Metal by the Fire.

10. Thou didſt, for ſome time, when the Philiſtines were ſuperior to us, in the Battles which were fought between us, ſuffer us to be catch'd in a Gin as wild Beaſts are, our Loins being as it were compaſſed round with an Iron-Chain, as the Loins of thoſe Creatures are, upon the ſpringing of the Trap which is ſet for them.

11. Thou ſuffereſt our Enemies to ride upon us as they would do upon Horſes and Aſſes; we have gone *through Fire*, i.e. Calamities of a greater ſize: *and Water*, i. e. Misfortunes of a leſſer magnitude; but at laſt thou haſt been pleaſed, after this long fatiguing March, to bring us to a very fruitful Paſture, a State of Liberty after long Oppreſſion.

12. Having therefore received ſo great a Benefit from God, I at the head of my People will go to God's Houſe to offer up to him a Sacrifice for this publick Bleſſing, and to diſcharge there my Vow, which in the time of my trouble I made to him.

13. I will make to thee a Burnt-Offering, not of poor lean Cattle, but of the choiceſt of every kind I can procure, fat Rams, Bullocks and Goats.

14. O all ye People of *Iſrael*, hearken to what I have now to propoſe to you; I will inform you, what gracious Inſtances of the Divine Favour God has been pleaſed to afford me.

15. I put up my Petitions to him for Deliverance from my Misfortunes, which he preſently anſwered, and turned my Addreſſes into Thankſgivings.

16. Which, beſide granting my requeſt, is another very great Inſtance of his Goodneſs to me, that herein I have an Opportunity of vindicating my Innocency, which was aſperſed by vile Slanders; for it is demonſtration, that, if I was ſo wicked as they would paint me out, God would not hear my Prayers.

17. But, in full confutation of their evil Suggeſtions, God hath vouchſafed a plenary Grant of all that I requeſted of him.

18. Thanks to my gracious God, for that he hath not rejected my Petition, but hath granted my deſires; not out of any Merit of mine, but out of his ſingular Mercy and Goodneſs.

Paraphraſe on Pſal. LXVII.

MY Prayer is, that God with his Mercy and Kindneſs would continually bleſs and protect our Nation; and that he would not look upon us, as formerly in his Anger, as it were out of a Cloud, but that he would view us with a ſerene and pleaſant Countenance, and as it were with the Sunſhine of his Favour.

2. That thy true Religion may be propagated all over the World, and that every Nation may receive the glad Tidings of their Salvation.

3. Let not the Praiſe and Worſhip of thee the true God, be confined only to *Judea*; but let the Inhabitants of every Nation come in, with us, to adore thee.

4. Nay, the very Heathen Nations have for their part the greateſt reaſon to exult and triumph, and to praiſe the Goodneſs of God; for he is coming to govern them by righteous and good Laws, who were before under the Government of Satan, and had nothing to guide them, but ſome few Laws and Tendancies of Nature, or ſome Precepts of an old Tradition, which are now almoſt obliterated.

5. Let therefore all the Heathen Nations, to whom thou art reaching out ſo great a Benefit, ſing to thy Praiſe; let every Infidel People teſtifie their Joy, and Gratitude, in Thankſgivings to thee.

6. Nay, we ſeem to ſee the happy times of the Meſſias his Reign; the *Earth hath brought forth her Increaſe* (as the Hebrew reads it) fruitful Seaſons and proſperous Years attend that glorious Time; and God, who is our peculiar God, ſhall diſtinguiſh us by a particular Mark of his Favour, ſome time or other, under this great and holy Government.

7. God

7. God shall bless us: and all the ends of the World shall fear him.

MORNING PRAYER.

The LXVIII. PSALM.

Exurgat Deus.

¶ ¶ *This Psalm bears the Title of* David, *and was without all doubt written by him. The occasion of writing it, most probably, was some signal Victories which he obtained, towards the beginning of his Reign, over the Philistines,* 2 Sam. 19. 23. *and which he attributed to the presence of God's Ark, which he settled at Mount* Sion, 1 Sam. 7. 1.

LET God arise, and let his Enemies be scattered: let them also that hate him, flee before him.

2. Like as the Smoke vanisheth, *so* shalt thou drive them away: *and like* as Wax melteth at the Fire, *so* let the Ungodly perish at the presence of God.

3. But let the Righteous be glad, and rejoyce before God: let them *also* be merry and joyful.

4. *O* sing unto God, and sing Praises unto his Name, magnifie him that rideth over the Heavens, as it were upon an Horse; praise him in his Name, {*Yea*} and rejoyce before him. {Jah}

5. *He is* a Father of the Fatherless; and defendeth the Cause of the Widows: *even* God in his holy Habitation.

6. He is the God that maketh Men to be of one mind in an House, and bringeth the Prisoners out of Captivity: but letteth the runagates continue in scarceness.

7. O God, when thou wentest forth before the People: when thou wentest through the Wilderness,

8. The Earth shook, *and* the Heavens dropped at the presence of God: *even as* Sinai also *was moved* at the presence of God, who is the God of Israel.

9. Thou, O God, sentest a gracious Rain upon thine Inheritance: and refreshedst it when it was weary.

10. Thy Congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the Poor.

11. The LORD gave the Word: great *was* the company of the Preachers.

12. Kings

7. God shall favour us with most signal Blessings; and all the Nations of the World shall worship him by the Exercise of the true Religion.

Paraphrase on Psal. LXVIII.

LET our great God exert his Power, which he has suffered as it were to lie sleeping by him, let him rise up at last in his Wrath, to take Vengeance upon the Enemies of his People; and, at his appearing on our side, all our Adversaries shall run away, not daring to abide one Shock from us.

2. Let their Army be as much dispersed, as the parts of Smoke are dissipated one from another, and at last the sight of it as much vanished and lost: Let thy appearing on our side make their Courage melt away, as the Wax melts away, and lessens, before the scorching-heat of the Sun.

3. But as for thy pious Servants, let them have an opportunity of paying a publick Thanksgiving to Almighty God, for a Victory over their Enemies.

4. Let us sing Songs of Victory to the great God, for this is his Triumph; he does not, like mortal Conquerors, make his Procession riding upon a Horse, but upon the highest Heavens: Praise him, not with any pompous Title, as Men upon this occasion affect, but by calling him by his own Name JEHOVAH, which is above all other honourable Compellations; and devoutly worship him, which is the greatest Service we can pay him.

5. He is a God, who, tho' dwelling in the highest Heaven, has vouchsafed to take to himself an especial place of residence here upon Earth; yea, he is withal pleased to do all the kind Offices for his distressed Creatures, succouring the Fatherless Children, and defending helpless Widows, from injurious Oppressors.

6. This is that great God, who maketh Concord in a Family, and has in good measure quieted the Factions which were raised in *Saul*'s Reign, who has brought me from a state of Thraldom under *Saul*'s Persecution, knocking off my Shackles and placing me upon a Throne: but as for such, who by their wicked Actions have turned deserters of God's Holy Laws, he is so far from advancing or assisting them, that he leaves them to starve in penury, as many of *Saul*'s wicked Informers now do.

7. But the greatest demonstration of thy Love to thy People *Israel* was shewn, when thou didst conduct our fore-Fathers through the Wilderness, in a cloudy Pillar by Day, and in a Pillar of Fire by Night, *Exod.* 13. 21.

8. And, when thou didst descend from Heaven to give thy Divine Law to thy Servant *Moses*, the Bowels of the Earth trembled with internal Convulsions, the Heavens rung with Peals of Thunder, and were dissolved into Lightning and Rain; the Mountain *Sinai* shook with such violent Concussions, as if it was going to move out of its Place, at the appearance of the great God of *Israel*.

9. Thou art the same gracious God, who in our fore-Fathers great Necessity and want of Food, didst send constantly showers of Manna, to refresh and sustain them in their weary march in the Wilderness, *Exod.* 16. 4.

10. Which made even that barren place, to be a comfortable Habitation for thy chosen People; thy gracious Bounty providing for thy distressed Servants, who would otherwise have been in want of necessary Subsistence, which the nature of that Soil could not have afforded them.

11. Thou did but speak the Word, and they gained a Victory over their Enemies; and the Women, whose custom it was to celebrate the Victories, *Exod.* 15. 23. met them with triumphal Songs, expressing themselves after this manner.

12. Kings

12. Kings with their Armies did flee, and were discomfited: and they of the Houshold divided the Spoil.

13. Though ye have lien among the Pots, *yet shall ye be* as the Wings of a Dove: that is covered with silver Wings, and her Feathers like Gold.

14. When the Almighty scattered Kings for their sake: then were they as *white* as Snow in Salmon.

15. As *the* Hill of Basan, *so is* God's Hill: even an high Hill, *as the* Hill of Basan.

16. Why hop ye so, ye high Hills? *this is* God's Hill, *in the which* it pleaseth him to dwell: yea, the LORD will abide *in it* for ever.

17. The Chariots of God *are* twenty thousand, *even* thousands of Angels: and the LORD is among them, *as* in the holy *Place* of Sinai.

18. Thou art gone up on high, thou hast led Captivity Captive, and received Gifts for Men: yea, even *for thine* Enemies, that the LORD God might dwell *among them.*

19. Praised *be* the LORD daily: even the God *who* helpeth us, and poureth his Benefits upon us.

20. He is our God, *even* the God of whom cometh Salvation: God is the LORD, by whom we escape Death.

21. God shall wound the Head of his Enemies: and the hairy Scalp of such a one as goeth on still in his Wickedness.

22. The LORD hath said, I will bring *my People* again, as I did from Basan: *mine own* will I bring again, as I did some time from the deep of the Sea.

23. That thy Foot may be dipped in the Blood of *thine* Enemies: *and that* the Tongue of thy Dogs may be red through the same.

24. It is well seen, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25. The Singers go before, the Minstrels *follow* after: in the midst *are* the Damsels playing with the Timbrels.

26. Give

12. 'Kings with their great Armies did flie before the Face 'of *Joshua*, and his Troops, *Josh.* 10. 16. 11. 8. and the Women 'and Children, which remained in the Tent, came out after 'the Battel to gather up the Spoil, which was left in the 'Field, *Numb.* 31. 8.

13. 'Tho' ye have formerly been reduced to the lowest de-'gree of drudgery, making Bricks and Pots in smoky Kilns; 'yet hereafter ye shall appear in a bright and splendid Equi-'page, glistering like the Wings of a Dove, whose Feathers 'shine with a beautiful intermixture of Gold and Silver.

14. 'When God was pleased, by the interposition of his 'Power, to grant his People a Victory over *Og* and *Sehon* and 'other Kings, he raised up the Credit and Honour of his Peo-'ple, and made them to look as glorious in the sight of their 'Neighbours, as the snowy Head of *Salmon* glisters, by the re-'flection of the Sun-Beams.

15. But by the way, let not *Basan* in a peculiar manner boast it self for its proud risings; Mount *Sion* it self, where God's Tabernacle is now placed, is a noble Hill likewise, and not inferior to *Basan.*

16. But, O you *Basan* and *Salmon*, why should you so dance and triumphantly Joy, as if you were the only remarkable Hills on this side the World? *Sion* is a much more glorious Hill, in which God, by the seating of his Tabernacle there, has made the place of his particular Residence, and will continue it there till the coming of the Messias.

17. As Princes usually are attended with a multitude of Chariots and Horsemen, so the Attendants of Almighty God, in his place of Residence in Mount *Sion*, are Myriads of Angels *(or as the Hebrew expresses it)* brisk and florid Spirits of the most bright and flaming Order in Heaven; and the Divine Presence is now as much actually in *Sion*, as it was formerly in *Sinai.*

18. Thou didst ascend up this holy Hill, when the Ark was brought thither, as a triumphing General returns home to his own City; the Captives which we have taken in this War, that was prospered by thy Assistance, were led or drawn as it were, after thy Chariot; it was thou that didst receive the Gifts which were made for the Ransom of the Prisoners Lives, and who didst put the Enemies under Contribution; that Peace being established all a-round, the Lord God might come to take up a quiet Habitation in this place.

19. Therefore continual Thanks be given to our great God, who not only assisteth us in our Wars, but is continually loading us with fresh Favours of every kind.

20. He is the peculiar tutelar God of our Nation, who preserves our State from all Dangers that may threaten it; he is the great JEHOVAH, the only true God, who interposes in our behalf, and keeps us from being conquered and slain by our Enemies.

21. God, who fights for us, shall strike our Enemies the Philistines with a mortal Blow upon the Head, so entirely defeating them, that they shall never again give us disturbance; he shall cut through the hairy Pate of those fierce Idolaters, and utterly destroy them.

22. Nay, God himself hath declared his Purpose of defending us, uttering these Words; 'I will always have a tender 'Care to protect my People *Israel*, I will as carefully guard 'them from their Enemies, as I formerly did defend them 'from the Power of *Og* King of *Basan*; I will interpose the 'same omnipotent Power in their behalf, as I did when I made 'them pass through the Red-Sea.

23. 'For I do design to give thee, O *David*, an absolute 'Victory over thy Enemies, making thy Feet to wade in their 'Blood in the Field of Battle, and suffering the Dogs, that 'follow the Army, afterwards to lick it up.

24. It was a glorious sight to behold, with what Pomp and Triumph thy holy Ark was introduced lately into the Sanctuary.

25. First went part of the Levites singing delightful Hymns to thy Honour; another part of them closed the Rear, playing upon variety of instrumental Musick; and between these two, a select Company of Virgins playing with Timbrels, and the Song which was then sung to thy Honour was this;

26. O

26. Give Thanks, O Iſrael, unto God the Lord in the Congregations: from the ground of the Heart.

27. There *is* little Benjamin their Ruler, and the Princes of Juda their Counſel: the Princes of Zebulon, *and* the Princes of Nepthali.

28. Thy God hath ſent forth Strength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us,

29. For thy Temples ſake at Jeruſalem: *ſo* ſhall Kings bring Preſents unto thee.

30. When the company of the Spear-Men and multitude of the Mighty are ſcattered abroad among the Beaſts of the People, *ſo that* they humbly bring pieces of Silver: *and when he* hath ſcattered the People *that* delight in War,

31. Then ſhall the Princes come out of Egypt: the Morians Land ſhall ſoon ſtretch out her Hands unto God.

32. Sing unto God, O ye Kingdoms of the Earth: O ſing Praiſes unto the Lord,

33. Who ſitteth in the Heavens *over all* from the beginning: Lo, he doth ſend out his Voice, yea, and that a mighty Voice.

34. Aſcribe ye the Power to God over Iſrael: his Worſhip and Strength is in the Clouds.

35. O God, wonderful art thou in thy Holy Places: even the God of Iſrael; he will give Strength and Power unto his People; bleſſed be God.

EVENING PRAYER.

The LXIX PSALM.

Salvum me fac.

This is a Pſalm of David, *compoſed in ſome time of very great Trouble, moſt probably in the time of* Abſalom's *Rebellion, and has relation to his Misfortunes at that time; but ſome things therein occur, which have a particular reference to the Sufferings of Chriſt, and his Crucifiers.*

SAve me, O God: for the Waters are come in even unto my Soul.

2. I ſtick faſt in the deep Mire, where no ground is: I am come into deep Waters, ſo that the Floods run over me.

3. I am weary of crying, my Throat is dry: my Sight faileth me for waiting ſo long upon my God.

4. They that hate me without a Cauſe, are more than the Hairs of my Head: they that are mine Eenemies, and would deſtroy me guiltleſs, are mighty. 5. I

26. 'O *Iſrael*! pay everlaſting Thanks to the great JEHOVAH, 'the only true God, in the ſacred Aſſembly of his devout Ser'vants; and this not ſuperficially, and as matter of form, but 'from the very bottom of your Heart.

27. 'To make up this noble Congregation, all the Tribes of '*Iſrael* aſcend the ſacred Hill of *Sion*; and among theſe the 'Tribe of *Benjamin*, *Jacob*'s youngeſt Son, that God was pleaſed 'to grace firſt with the Monarchy of *Iſrael*; there is the Tribe 'of *Judah*, out of whom the chief Nobility and great Council of 'our Nation are choſen, (to ſay nothing of my Advancement 'therefrom;) there were likewiſe the Chiefs even of the Tribes 'the moſt remotely diſtant from *Jeruſalem*, *Zebulon* and *Neph'thali*.

28. O *Iſrael*, God has commanded in freſh Succours, in order to thy Aſſiſtance; and we beſeech thee, O God, to perfect our Conqueſt over our Enemies, which by thy Aid we have ſo ſucceſsfully begun.

29. Becauſe of thy Ark and Tabernacles ſake, which are ſeated at *Jeruſalem*, and where thou doſt vouchſafe us thy more eſpecial Preſence, we are in good hopes, that, upon this account, thou wilt grant us now a more particular Succeſs in our Wars; ſo that Captive-Kings ſhall offer up Preſents at thy Altar, for their Ranſom.

30. For when their ſtrong Bodies of Spear-men, and other Battalions, ſhall be totally routed, and many of them deſtroyed by the fierce Boors and Country-men, in their Flight; when others, that are ſaved alive, ſhall come in humble manner, and pay ſo many pieces of Silver for their Redemption; and when this People who have ſo long delighted in War, and been plaguing us with it, ſhall have their fill of it, and be reduced to ſuch a degree of Weakneſs, as it ſhall not be in their Power, any more, to injure their harmleſs Neighbours;

31. Then ſhall *Ægypt*, and other Foreign Countries, ſend their Princes in embaſſy, to congratulate the happy Succeſſes of this Crown; and even Perſons from the Land of the *Moors*, or *Æthiopians*, ſhall come hither to join in the Worſhip with us, of our God,

32. O all ye Nations of the World, ſing Praiſes to our God; for time will come, under the Kingdom of the Meſſias, that you ſhall be admitted to the Worſhip of the true God.

33. For he, from his firſt Creation of all Things, was their Soveraign Lord, and had an abſolute Authority over them: And when he ſpeaks with his Thunder, any one may obſerve, what Power he is ſurrounded with.

34. You ought to praiſe and adore the Almighty Power of God, if it were only for his defence of the Jewiſh Nation by ſo many miraculous Preſervations; but his glorious Preſence is only diſcover'd to the Angels and Bleſſed Spirits in Heaven.

35. But even here on Earth our God JEHOVAH, reveals a wonderful degree of his Majeſty in his holy Sanctuary; diſplaying his Glory by his Shechinah; and ſending out Relief to his People when they are in diſtreſs; for ever Bleſſed be his Holy Name for ſo great a Favour.

Paraphraſe on Pſal. LXIX.

HElp, help, my gracious God, and ſave thy periſhing Servant; for ſuch a violent torrent of Water has broke in upon me, as riſes above my Head, and puts me in Danger of being drowned.

2. My Feet ſtick ſo faſt, that I cannot move them, in a deep Mudd which I can find no bottom of, and when the Flood comes in, it flows over me, I not being able to diſengage myſelf, and to ſwim away with the Stream.

3. I am tired with ſo long calling unto thee for aſſiſtance; my Throat is dry, all the moiſture thereof being ſpent with ſo long crying out: I have look'd up to thee ſo long for help, that mine Eyes ſeem'd to have loſt their Sight, by being ſo long turned upwards and fixed upon one Object.

The Hairs of my Head are not ſo numerous, but the number of my cauſeleſs Enemies exceed them; and tho' my Cauſe be never ſo Juſt, my Intereſt leſſens, and the Power of my Enemies is enlarged.

5. I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6. Let not them that truſt in thee, O Lord God of Hoſts, be aſhamed, for my Cauſe: let not thoſe that ſeek thee be confounded through me, O Lord God of Iſrael.

7. And why? for thy ſake have I ſuffered Reproof: Shame hath covered my Face.

8. I am become a Stranger unto my Brethren: even an alien unto my Mothers Children.

9. For the Zeal of thine Houſe hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10. I wept *amd chaſtened* my ſelf with faſting: and that was turned to my reproof.

11. I put on Sack-cloth alſo: aud they jeſted upon me.

12. They that ſit in the Gate ſpeak againſt me: and the Drunkards make Songs upon me.

13. But, Lord, I make my Prayer unto thee: in an acceptable time.

14. Hear me, O God, in the multitude of thy Mercy: even in the truth of thy Salvation.

15. Take me out of the Mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep Waters.

16. Let not the Water-floods drown me, neither let the deep ſwallow me up: and let not the Pit ſhut her Mouth upon me.

17. Hear me, O Lord, for thy loving kindneſs *is* comfortable: turn thee unto me according to the multitude of thy Mercies.

18. And hide not thy Face from thy Servant, for I am in trouble: O haſte thee and hear me.

19. Draw nigh unto my Soul *and* ſave it: O deliver me becauſe of mine Enemies.

20. Thou haſt known my reproof, my ſhame, and my diſhonour: mine Adverſaries are all in thy ſight.

21. Thy rebuke hath broken my Heart, I am full of heavineſs: I looked *for ſome* to have pity on me, but *there was no* Man, neither found I any to comfort me.

22. They

5. I never ſtood in any Obligation to them, if they had done any thing for my ſake, I always requited them with a far greater kindneſs: Thy all-ſearching Wiſdom, which knows all my Follies and Faults, can beſt tell if I have deſerved any of this ill Treatment which they give me.

6. Let not thoſe who have abetted my juſt Cauſe, and do depend upon thee for thy Aſſiſtance, be diſcouraged by thy letting my Adverſaries have an advantage againſt me, but afford me ſpeedy Relief, ſince thy own Honour is ſo much concerned therein.

7. For I have ſuffered many Reproaches, for my firm reliance upon thee; my Enemies upbraiding me that I truſt in a God that does not ſeem, hitherto, to have any concern for my Sufferings.

8. Thoſe, that are the nigheſt reluted to me in Blood, lay aſide their former familiarity; as being afraid that they ſhall ſhare in the Misfortunes, that I am involved with.

9. For that great Zeal and Concern, which I have always ſhewn for thy Worſhip, in puniſhing the Profanation and Neglect thereof, has drawn a Confederacy of Irreligious Men upon me, who are now juſt upon the point of compaſſing my Ruin.

10. Whenever I performed any Religious Exerciſe, as particularly when I kept a day of ſtrict Faſting and Humiliation, theſe prophane Perſons made a Mock of my Devotion.

11. when I put on Sack-cloth, the Habit of a Mourning Penitent, I became a Jeſt for theſe irreligious Men to laugh at.

12. Thoſe idle People that ſpend their time in loitering at the Gates of the City, and paſſing their Cenſures upon thoſe who walk by; theſe ſorry People make their Reflections upon me; and the Drunkards in their Cups, ſing Songs upon my Misfortunes, to make themſelves merry.

13. But for my part I take little notice of their profane irreligious Railery, but apply myſelf to thee for Relief, in a time when thy Aſſiſtance will be the moſt acceptable to me, and which will be moſt worthy of thy Interpoſition, eſpecially ſince all human Helps fail me.

14. O therefore be pleaſed to vouchſafe a gracious Anſwer to my Prayer, let thy Mercy be diſcovered in ſo great a Deliverance, and make good thy Promiſe to me, in preſerving me.

15. Deliver me from this great Affliction which I am plunged in, as a Man that is ſunk deep in the Mire; and which, like a deep Water, will drown me, unleſs thou doſt ſpeedily come to my Aſſiſtance.

16. Let me not periſh in this Deluge of Misfortunes, which are broke in upon me; let me not be buried alive in the Grave, which by theſe ſad Afflictions, I ſeem to be tumbled into, and to have the Ground thrown in upon me.

17. I beſeech thee. O Lord, to afford me timely Succour in this my great Diſtreſs, for thy Favour is the moſt comfortable thing I can enjoy; and be pleaſed to ſhew thy former Kindneſs to me, by letting me again partake of thy abundant Mercy.

18. do not thou, any longer, in thy Anger, turn thy Face from me, for I am now under ſo great Misfortunes, that I am not able to ſupport myſelf under them; O therefore do thou uſe all the Diſpatch poſſible, to come to my Aſſiſtance.

19. I beſeech thee to make nigher Approaches to me than thou haſt formerly done, and reſcue my Life out of my Enemies Hands, who are juſt ready to deſtroy it: do thou preſerve me, if it be but to hinder the Triumph of mine Enemies, who reproach me for my reliance upon thee.

20. Thy all-ſeeing Eye has taken notice what Diſgrace and Obloquy I have underwent, for the ſake of Religion and a good Conſcience; and thou doſt treaſure up in thy Eternal Mind, the Wrongs which they have done me.

21. The Reproaches, which thou haſt been pleaſed to expoſe me to have wounded me to the very Heart, eſpecially when I expected Succour from thee, but have been diſappointed therein; my Adverſaries in the mean time, making Jeſts upon me, for the Fruitleſneſs of my Hopes,

22. But

22. They gave me Gall to eat: and when I was thirſty they gave me Vinegar to drink.

23. Let their Table be made a Snare to take themſelves withal: and let the things *that ſhould have been* for *their* Wealth, *be unto them an* occaſion of falling.

24. Let their Eyes be blind that they ſee not: and ever bow thou down their Backs.

25. Pour out thine Indignation upon them: and let thy wrathful Diſpleaſure take hold of them.

26. Let their Habitation be void: and no Man to dwell in their Tents.

27. For they perſecute *him* whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28. Let them fall from one Wickedneſs to another: and not come into thy Righteouſneſs.

29. Let them be wiped out of the Book of the living: and not be written among the Righteous.

30. As for me, *when I am* poor and in heavineſs: thy help, O God, ſhall lift me up.

31. I will praiſe the Name of God with a Song: and magnifie it with Thankſgiving.

32. *This* alſo ſhall pleaſe the LORD: better than a Bullock that hath Horns and Hoofs.

33. The humble ſhall conſider *this* and be glad: ſeek ye after God *and* your Soul ſhall live.

34. For the LORD heareth the poor: and deſpiſeth not his Priſoners.

35. Let Heaven and Earth praiſe him: the Sea and all that moveth therein.

36. For God will ſave Sion, and build the Cities of Juda: that *Men* may dwell there, and have it in poſſeſſion.

37. The Poſterity alſo of his Servants ſhall inherit it: and they that love his Name ſhall dwell therein.

The LXX PSALM.

Deus in adjutorium.

¶¶ *This Pſalm was compoſed by* David, *in time of ſome extraordinary Diſtreſs. It is a part of the* 40*th Pſalm, with ſome little Variation.*

HAſte thee, O God, to deliver me: make haſte to help me, O LORD.

2. Let

22. But no one was ready to give me any Aſſiſtance or Comfort in my Trouble; they only contrived to aggravate my Misfortunes, with as much Cruelty, as one who gives a Cup of Gall and Vinegar to a thirſty Perſon, who begs for Drink; as the Jews ſhall hereafter give the ſame to the Meſſias, upon the Croſs, *Matt.* 27. 34. *John* 19. 28, 29.

23. And here I am carried off, to ſpeak of the miſerable Puniſhment, God ſhall lay upon the Perſecutors of that Spiritual Prince; as they inhumanly offered their Saviour Gall and Venegar, God ſhall make them drink of a more bitter Cup: their being gathered together to eat the Paſchal-Sacrifice, ſhall be the occaſion of their greater Deſtruction at the Siege of *Jeruſalem*; and that time, wherein they ſhall think to meet together in Joy, ſhall be a Seaſon of the moſt miſerable Grief.

24. Their Eyes ſhall be for many Ages ſo darkened, that they ſhall not ſee the Light of the Goſpel of the Meſſias; they ſhall be in all Countries, where they ſhall dwell, miſerable Slaves and Vaſſals, and always bow down under a foreign Yoke.

25. Thy Anger, O God, ſhall be poured out upon them, with the Fury of a Torrent; and ſurprize and overtake them, when they leaſt expect it.

26. Their City ſhall be deſtroyed, they ſhall be turned out of their own Country, and carried Captive into all foreign Nations; and none of their Poſterity left behind, to ſucceed them in *Judæa*.

27. Becauſe they perſecuted him, on whom thou haſt *laid the Chaſtiſement of us all*, Iſa. 53. 4, 5. and put to death the *Lord of Life*.

28. For this cauſe, thou ſhalt take the Grace of thy holy Spirit from them; ſo that having no reſtraint therefrom upon them, they ſhall run from one Sin to another, till they are arrived to ſuch a top-pitch of Wickedneſs, that God will bear with them no longer, but pronounce their Condemnation.

29. They ſhall be ſtruck out of the Liſt of God's Children, and ſhall not partake of thoſe glorious Rewards, which he lays in ſtore for his righteous Servants. This ſhall be the Portion of the wicked Crucifiers of the Meſſias.

30. But as for me, tho' I am at preſent under a Cloud of Misfortunes, God's gracious Aſſiſtance ſhall remove them from me, and raiſe me to my former Honour.

31. And then I ſhall have a freſh opportunity given me, to praiſe his great Name with a new Hymn, compoſed in thankful remembrance of his Goodneſs to me.

32. And ſuch a devout Thankfulneſs will be more acceptable to God, than to Sacrifice to him a full-grown Bullock.

23. This ſhall be an occaſion of very joyful Reflection to all good Men, to conſider how readily God appears, in the Defence of thoſe his pious Servants, who rely upon him: this will be an encouragement for them likewiſe to expect Preſervation, upon their truſting in him.

34. For all Men may depend upon this as an undoubted Truth, that God is always ready to aſſiſt his devout Servants, who rely upon him for deliverance from their Afflictions.

35. And now let all the Angels and Saints in Heaven, and all the Inhabitants of every Country of the World, joyn in conſort to praiſe our gracious God.

36. For God will yet, for many Ages, protect the City of *Jeruſalem*, and the Jews ſhall inhabit it.

37. Many Generations of his choſen People, who worſhip him with the true Religion which he has preſcribed, ſhall live quietly there.

Paraphraſe on Pſal. LXX.

O Lord, I beſeech thee to make all poſſible ſpeed, to deliver me from this imminent Danger which threatens me.

2. Let them be aſhamed and confounded, that ſeek after my Soul: let them be turned backward and put to confuſion, that wiſh me Evil.

3. Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4. But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy Salvation, ſay alway, the Lord be praiſed.

5. As for me, I *am* poor and in miſery, haſte thee unto me, O God.

6. Thou *art* my helper and my Redeemer: O Lord, make no *long* tarrying.

MORNING PRAYER.

The LXXI PSALM.

In te, Domine, ſperavi.

¶ *This Pſalm, tho' it does not bear the Name of* David, *in the Inſcription, yet it was probably written by him, and that in the time of* Abſalom's *Rebellion, becauſe of the Words,* Verſe 9. Forſake me not in my old Age; *for it cannot be referred to* Saul's *Perſecution of him, he being then but Thirty Years old.*

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy Righteouſneſs: incline thine Ear unto me, and ſave me.

2. Be thou my ſtrong hold whereunto I may alway reſort: thou haſt promiſed to help me, for thou *art* my Houſe of defence and *my* Caſtle.

3. Deliver me, O my God, out of the Hand of the Ungodly: out of the Hand of the Unrighteous and Cruel Man.

4. For thou, O Lord God, art the thing that I long for: *thou art* my hope, even from my Youth.

5. Thro' thee have I been holden up ever ſince I was Born: thou art he that took me out of my Mothers Womb, my praiſe ſhall be always of thee.

6. I am *become* as it were a Monſter unto many: but my ſure truſt is in thee.

7. O let my Mouth be filled *with* thy Praiſe: [*that I may ſing of thy Glory*] and Honour all the Day long.

8. Caſt me not away in the time of Age: forſake me not when my Strength faileth *me*

9. For mine Enemies ſpeaſt againſt me, and they that lay wait for my Soul, take their Counſel together, ſaying: God hath forſaken him, perſecute him and take him, for *there is* none to deliver *him*.

10. Go not far from me, O God: my God, haſte thee to help *me*.

11. Let them be confounded *and* periſh, that are againſt my Soul: let them be covered *with* Shame and Diſhonour, that ſeek to do me Evil.

12. As

2. Let thoſe, who are ſo wicked as to have a deſign againſt my Life, be ſhamefully diſappointed by the defeating of their Deſign by thy good Providence; let them take to themſelves all the Diſgrace of a routed Army.

3. Let Shame and Confuſion be a Reward to them for their ſcornful expoſing of me.

4. But let all thoſe pious Perſons, who depend upon thy heavenly Aſſiſtance for their Succour, have an opportunity of praiſing thy good Providence, by a timely Deliverance afforded them.

5, 6. Indeed my Condition, at preſent, is very deſtitute and forlorn, therefore I beſeech thee, O my Gracious God, to make a quick diſpatch of thy Succours to me, for I an totally deſtitute of any Aſſiſtance but thine, and therefore I beg of thee, with all poſſible Speed, to afford it me.

Paraphraſe on Pſal. LXXI.

O Lord, thou knoweſt that I never repoſed any Truſt or Expectation of Deliverance, in any one but thee, let not therefore my hopes be ſhamefully diſappointed; but, out of thy love to Juſtice, deliver me from my cruel Oppreſſors; hear my humble Addreſs to thee, and preſerve me from mine Enemies.

2. Be thou my ſtrong Citadel, to which I may betake my ſelf in time of extreme Danger, according to the Promiſe which thou haſt made to me, to preſerve me in my Diſtreſs.

3. I beſeech thee, O my gracious God, to interpoſe thy particular Providence, in reſcuing me from my unjuſt and cruel Adverſaries.

4. For thou art the Object of my Hope and moſt ardent Deſire: from my Youth to this very time, my Dependance has always been upon thee.

5. Thou haſt ſupported me under all the Dangers and Calamities which have befallen me ever ſince my Childhood: And ſince thou didſt take me into thy Hands to nurſe and cheriſh me, when firſt I came out of my Mother's Womb, and haſt by thy wonderful Providence preſerved me ever ſince, I make no doubt but thou wilt extend the ſame gracious Goodneſs to me, now in my old Age; for all which Favours I am eternally obliged to praiſe thee.

6. I am become a frightful Spectacle to a great many, who are afraid to come near me; but notwithſtanding their wrong Opinion of me, I will not ceaſe to expect Deliverance out of my Troubles from thy Hand, who wilt reſtore me to my former Dignity, and ſet me right in the good Opinion of my Subjects again.

7. O give me once more an Opportunity of ſinging Praiſes to thee, in the publick Congregation; that I may ſpend the Day in the devout Worſhip of thee.

8. Thou who haſt vouchſafed me ſo many wonderful Deliverances from my Troubles, in my younger time, O do not thou throw me out of thy Protection in my old Age, when I have leſs Abilities, than I had formerly, to help myſelf.

9. For the Mouths of my Enemies are open againſt me, by conſtant Revilings and Calumnies; they are always bandying together in Plots and Conſpiracies againſt my Life; they giving out that God, my wonted Protector, has diſclaim'd any further care of me, by reaſon of my Sins; and that now is their favourable Opportunity of throwing me out of my Dominions, or making themſelves Maſters of my Perſon, ſince no one is likely to interpoſe to reſcue me from them.

10 Therefore, O my gracious God, be not thou backward to aſſiſt me in this Extremity of Danger; leave me not without thy care for a minute, but make all imaginable haſte to ſuccour me.

11. Let all my Adverſaries, that are embarked in this wicked Deſign againſt my Life, be routed and ſhamefully defeated, ſo that they may not be able to attempt the ſame againſt me for the future.

12. But

12. As for me, I will patiently abide alway: and will praise thee more and more.

13. My Mouth shall daily speak of thy Righteousness *and* Salvation: for I know no end *thereof.*

14. I will go *forth* in the strength of the LORD God: and will make mention of thy Righteousness only.

15. Thou, O God, hast taught me from my Youth up until now: *therefore* will I tell of thy wondrous Works.

16. Forsake me not, O God, in mine old Age, when I am gray-headed: until I have shewed thy Strength nnto *this* Generation, *and* thy Power to all them *that* are *yet for* to come.

17. Thy Righteousness, O God, *is* very high: and great things are they that thou hast done; O God, who *is* like unto thee?

18. O what great Troubles and Adversities hast thou shewed me! and yet didst thou turn and refresh me: *yea,* and broughtest me from the deep of the Earth again.

19. Thou hast brought me to great Honour: and comforted me on every side.

20. Therefore will I praise thee and thy faithfulness, O God, playing upon an Instrument of Musick: unto thee will I sing upon the Harp, O thou holy One of Israel.

21. My Lips will be fain when I sing unto thee: and so will my Soul whom thou hast delivered.

22. My Tongue also shall talk of thy Righteousness all the Day long: for they are confounded and brought unto Shame, that seek to do me Evil.

The LXXII PSALM.

Deus, judicium.

¶¶ *This is a Psalm of* David, *written, as most of the Antient and Modern Commentators allow, upon* Solomon's *being anointed to be his Successor by* Zadock, *and his solemn Inauguration thereupon,* 1 Kings. 1. 1. *And herein* David *recommends him, in this Form of Prayer, to the Blessing of God upon this undertaking. But, by some imperceptable Motions of the Holy Spirit, his Mind is carried off to speak of the* Messias. *Upon which account many of the Jewish Writers explain this Psalm, as spoken mostly of the* Messias. *So says* R. Obadiah *and* R. Eben Ezra. *The Midrash upon these Words,* Give thy Judgments, *&c. say,* This is the King Messias. *And in the* Talmud, *when the Question is ask'd,* What is the Name of the Messias? *It is answer'd,* Hinnon *from V.* 17. *of this Psalm,* His Name shall endure for ever. *And* R. Solomon Jarchi *and* Kimchi *say, That all their old* Rabbins *explain this of King* Messias: *And* Kimchi *particularly says,* that This is properly to be understood of Christ, but Hyperbolically only of *Solomon.*

GIve the King thy Judgments, O God: and thy Righteousness unto the King's Son.

2. Then shall he judge thy People according unto Right: and defend the Poor.

3. The

12. But, however thy good Providence shall think fit to dispose of me, I will continually persist to trust in thee; and I doubt not, but thou wilt in thy good time, give me an Opportunity, by a fresh Deliverance, to praise thy Goodness more than I have done heretofore.

13. Thy Justice, in vindicating the Cause of the Innocent, shall be the continual Theme of my Song; which is an Attribute of thine so boundless, that no mortal Intellect can fathom, and no Tongue express.

14. I will now draw up my Army to meet my Enemies, not trusting in the Numbers and Valour of my Troops, but in the Almighty Power of God who assists me; I will not encourage my Soldiers, by making boast of the Superiority of my Forces, but by mentioning to them thy Favour of my Cause.

15. Thou, O God, hast been my Tutor, and the Defender of my Weakness, ever since I was a Child, and therefore I shall always bear in mind the grateful Remembrance, of those many miraculous Preservations, which thou hast afforded me.

16. Therefore, O my God, I beseech thee not to cast off the Care of me, in my declining Years, when I have most occasion for thy Protection; but afford me an Opportunity of letting the People of this Generation see, and praise thy Goodness in my Preservation, as the People under *Saul*'s Reign saw it once before; and let thy Almighty Power, interposed in my behalf, be a standing Monument of thy Justice, in preserving Innocent Persons, to all future Ages.

17. And indeed it must be owned, that thy Justice, in this particular, is much to be admired; for if we recount all the signal Deliverances which thou hast wrought for thy pious Servants throughout all Ages; we shall be necessitated in Admiration to cry out, Who is to be compared to our God?

18. I have not forgot, with what great Afflictions thou hast been pleased formerly to exercise me in, and yet in thy good time, thou wast pleased to deliver me from them, and to reinstate me in a joyful Prosperity; and tho' I were plunged as it were in an Abyss of Misfortunes, yet thou wast pleased to raise up my Head above Water again.

19. For thou didst not only deliver me from the Dangers of *Saul*'s Persecution, but wast pleased to advance me to the Honour of the Regal Power, and all the Satisfactions which attend that high Condition.

20. Therefore I will not fail, still to trust in thy wonted Goodness towards me, and when thou shalt have accomplished my Deliverance, I will praise thy infinite Goodness upon Instruments of Musick of the noblest kind I can procure, I my self bearing a part in the Consort, and playing upon the Harp, and singing a new Psalm which I shall compose, in memory of the Deliverance.

21. And then, not only my Lips, but my very Soul, shall exalt and triumph, when in my Song I shall commemorate so glorious a Deliverance.

22. Nor shall it suffice me, only once solemnly to commemorate thy Mercy towards me; but this mighty Deliverance shall be the constant Subject of my Discourse, for thy so justly turning those Harms upon my Adversaries, which they unjustly designed against me.

Paraphrase on Psalm LXXII.

I Beseech thee, O Lord, to afford to me thy Servant *David,* a Talent of executing the Regal Office with Justice and Equity, and grant to my Son *Solomon,* that he my follow may Example, in the Exercise of the same Vertues.

2. And that shall enable him, to administer Justice with an impartial Hand to all his Subjects, and to defend poor Sufferers, against the Injuries of opulent Oppressors.

3. But

3. The Mountains also shall bring Peace: and the little Hills Righteousness unto the People.

4. He shall keep the simple Folk by their Right; defend the Children of the Poor, and punish the Wrong-doer.

5. They shall fear thee, as long as the Sun and Moon endureth: from one Generation to another.

6. He shall come down like the Rain into a fleece of Wool: even as the drops *that* water the Earth.

7. In his time shall the Righteous flourish: yea, and abundance of Peace, so long as the Moon endureth.

8. His Dominion shall be also from the one Sea to the other: and from the Flood unto the Worlds end.

9. They that dwell in the Wilderness shall kneel before him: his Enemies shall lick the Dust.

10. The Kings of Tharsis, and of the Isles, shall give Presents: the Kings of Arabia and Saba shall bring Gifts.

11. All Kings shall fall down before him: all Nations shall do him Service.

12. For he shall deliver the Poor when he crieth: the needy also, and *him* that hath no helper.

13. He shall be favourable to the simple and needy: and shall preserve the Souls of the Poor.

14. He shall deliver their Souls from falshood and wrong: and dear shall their Blood be in his Sight.

15. He shall live, and unto him shall be given of the Gold of Arabia: Prayer shall be made ever unto him, *and* daily shall he be praised.

16. There shall be an heap of Corn in the Earth, high upon the Hills: his Fruit shall shake like Libanus, and shall be green in the City like Grass upon the Earth.

17. His Name shall endure for ever, his Name shall remain under the Sun among the Posterities: which shall be blessed through him, and all the Heathen shall praise him.

18. Blessed *be* the LORD God, even the God of Israel: which only doth wondrous things.

19. And

But I foresee, that tho' *Solomon*'s Reign shall be very happy and advantageous to the People, yet another Prince, *viz.* the Messias, who shall come after him, shall be the Author of greater and more Spiritual Blessings; In his time the barren and unfruitful Mountains, whose unhappy Soil now hinders them from bringing forth any thing acceptable, shall be bless'd, by having the Gospel of the Messias preach'd to the Inhabitants thereof.

4. He shall maintain the right of the simple ordinary Men, in having the Gospel preach'd unto them before others of higher Quality, offering even to poor Children the Benefits of his Covenant, denouncing everlasting Punishment to those who shall disobey his Laws.

5. The Religion which he shall establish, shall never be abolished, but shall continue to the end of the World.

6. He shall descend with a kind Influence, just as a gentle Rain, which stands in pearly drops upon a Fleece of Wool; and like the dew which settles upon the Grass.

7. During the time of whose Divine Administration, Piety and Holiness shall remarkably flourish in the World under the Influence of his Laws, and Men shall enjoy the Satisfaction of everlasting Peace of Conscience, *Zach.* 9. 10. *Dan.* 9. 24.

8. His Kingdom shall be so enlarged, that all Nations of the Earth shall flow into it, and yield Obedience to his Laws, *Psal.* 2. 8. *Isa.* 45. 22.

9. Those that live in the most remote and desert Places, shall adore his Majesty; those that are now Enemies to the true Worship of God, shall with the most humble prostration, fall down to the Ground, in their devout Addresses to him.

10. He shall have his Pious Worshippers, in the most remote Parts of the World, such as *Arabia* in *Asia*, and *Sheba* in *Africa*.

11. The most potent Monarchs shall lay down their Crowns at his Feet, and their Subjects shall submit themselves to his Sovereign Dominion.

12. He shall deliver poor and distressed Sinners, from the Load of their oppressed Consciences, and Tyranny of Satan; offering the Terms of Salvation to Men, to whom there is no other Redeemer given but himself.

13 He shall shew abundant Mercy to the Souls of poor Sinners, delivering them from the Stratagems, and Power of the Devil.

14. He shall defend them from the false Accusations, and evil Suggestions of that malicious Spirit; accounting the Souls of Men to be so dear to him, that he shall lay down his Life to keep them from Perishing.

15. God shall advance him to a state of immortal Life and Glory, and to a Crown far more precious than one made of *Arabian* Gold: When he shall be Worshipped by all created Beings to all Eternity, and continual Hallelujahs shall be sung to his Honour.

16. The Blessings of this Spiritual Kingdom shall be multiplied, like the produce of a very fruitful Year, when the barren Mountains yield a plentiful Crop, and the standing-Corn shakes with the Wind upon the Hills, as the Trees do upon *Libanus* and other Mountains; and the Cities shall yield forth Fruit, from his Word sown among them, as kindly as the Grass grows in a fertile Pasture.

17. His Kingdom shall be of Eternal Duration, and all future Generations shall be blessed in him, *Gen.* 22. 18. and likewise the Heathen Nations shall submit themselves to his Laws, and join in his Worship.

18. All Honour and Glory therefore be ascribed to the great God of the Jews, who alone is vested with omnipotent Power, and can perform miraculous Actions which are above the force of Nature.

19. The

19. And blessed *be* the Name of his Majesty for ever: and all the Earth shall be filled *with* his Majesty. Amen, Amen.

EVENING PRAYER.

The LXXIII PSALM.

Quam bonus Israel.

¶¶ *This Psalm is entituled in the Hebrew,* A Maschil of Asaph. *For the Psalms of* David *are said to end, according to the Hebrew Copies, at the conclusion of the last Psalm; and most of the Psalms from this to the* CVIIth *are attributed to* Asaph. *Who this* Asaph *was, is not so well agreed; some think him to be* Asaph *the famous Singer in* David's *time,* 1 Chron. 16. 5. 2 Chron. 5. 12. *Bishop* Patrick *thinks him to be* Asaph *the Seer, who lived in the Days of* Hezekiah, *mentioned* 2 Chron 29. 30. *whose Psalms were ordered to be sung together with those of* David *by that Prince. But the House of* Asaph *being a noted Family of the Tribe of* Levi, *and always in considerable Post about the Temple, their might be, as I doubt not but there were, several Psalmographers of that Name, whose Psalms are compiled together in this Collection. Therefore this Psalm might probably be composed in* Hezekiah's *Reign, when* Senacherib *made that miserable Ravage in* Judæa, *and was Crowned with such great Victories and Successes,* 2 Chron. 32. 1. *Which was a great Discouragement to good Men, that such mighty Success should attend a wicked Heathen Prince; when* Hezekiah, *notwithstanding his great Zeal for God and Religion, suffered so much.*

TRuly God is loving unto Israel: *even* unto such as are of a clean Heart.

2. Nevertheless my Feet were almost gone: my treadings had well- nigh slipt.

3. And why? I was grieved at the wicked: I do also see the Ungodly in such Prosperity.

4. For they are in no peril of Death: but are lusty and strong.

5. They *come* in no misfortune like other Folk: neither are they plagued like *other* Men.

6. And this is the cause that they are so holden with Pride, and overwhelmed with cruelty.

7. Their Eyes swell with fatness: and they do even what they list.

8. They corrupt other, and speak of wicked Blasphemy: their talking is against *the most* High.

9. For they stretch forth their Mouth unto the Heaven: and their Tongue goeth through the World.

10. Therefore fall the People unto them: and thereout suck they no small advantage.

11. *Tush*, say they, how should God perceive it: is there Knowledge in the most High?

12. Lo, these *are* the Ungodly, these prosper in the World, and these have Riches in possession: and I said, Then have I cleansed my Heart in vain, and washed mine Hands in Innocency.

13. All

19. The renown of his glorious Majesty shall continue to all Generations, especially when it shall be attended with so much gracious Goodness, as shall be then displayed, when the Gentiles shall be called under the Kingdom of the Messias, and admitted to be partakers of his Worship.

Here endeth the second Book of the Psalms.

Paraphrase on Psalm LXXIII.

NOtwithstanding God's Dispensations are sometimes very severe, yet we may lay down this as an undoubted Maxim, that God does take particular care to protect and defend the Jewish Nation, and that, tho' some ill Men among them are punished for their Sins, all pious and faithful *Israelites*, shall at length, some way or other, partake of his Favour and Goodness.

2. Notwithstanding this, I was under a Temptation of disbelieving this great Truth, and making a halt in this fundamental Article of Religion.

3. For it was not only a sad reflection, but it was a great stumbling-Block to me in my Thoughts about Providence, to observe wicked Men to partake of so many secular Advantages, and to have all their Undertakings, tho' never so unlawful, to be crowned with uncommon Successes.

4. They stand in no fear of the Bands or Empire of Death; but they enjoy uninterrupted Health and Vigour, and live to the longest Line of Life.

5. Whereas the generality even of good Men, are subject to Calamities of divers sorts, to have their Estates impaired, to be cross'd with Disappointments, to labour under Pain or Sickness; but these Persons seem to have an Immunity from all these Misfortunes.

6. And this heightens them to an excessive degree of Pride, and puts them upon using all unlawful means, by Rapine and Violence to maintain it.

7. They enjoy all the good things of this World with that Plenty and Variety, as to grow so fat with them, that tehy can hardly see; there is not any thing which they can wish for, but they readily enjoy.

8 They poison their Neighbours, by suggesting wicked and irreligious Thoughts to them; and by uttering blasphemous Words against God himself.

9. They spare neither God nor Man in their impious Discourse, they open their Mouth against Heaven, and every thing else that is sacred, nor do they spare to take the Liberty of abusing the holiest Man upon Earth.

10. For this reason, the unthinking People oftentimes close in with their impious Sentiments; and they foolishly fancy, they shall enjoy a greater share of this Worlds Blessings, if they conform their Practice to these Atheistical Opinions.

11. It is no matter, say they, what Religionists talk; we have no sufficient Evidence that God does take notice of what we do, or if he does, Why doth he permit us to go on?

12. Now it is plainly manifest, that these are the Men that enjoy the greatest Satisfactions of this World; that have large Incomes to lavish away in Gratification of their Lust; which gave me the Temptation of making this unwary Conclusion, That, since these wicked Men enjoy so much Happiness, notwithstanding their opon Defiance of Almighty God, it is to no purpose, that I put my self to the Trouble of a Religious Course of Life, and endeavour to transact every Affair with my Neighbours with exact Justice: since their Irreligion is better rewarded than my Devotion and Sincerity.

13. For

13. All the Day long have I been puniſhed: and chaſtened every Morning.

14. *Yea, and* I had almoſt ſaid even as they: but lo, then I ſhould have condemned the Generation of thy Children.

15. Then thought I to underſtand this: but it *was* too hard for me,

16. Until I went into the Sanctuary of God: *then* underſtood I the end of theſe *Men*;

17. Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

18. Oh how ſuddenly do they conſume: periſh, and come to a fearful end!

19. Yea, even like as a Dream when *one* awaketh: ſo ſhalt thou make their Image to vaniſh out of the City.

20. Thus my Heart was grieved: and it went even through my Reins.

21. So fooliſh *was* I and ignorant: *even* as it *were* a Beaſt before thee.

22. Nevertheleſs, I *am* alway by thee: for thou haſt holden *me* by my right Hand.

23. Thou ſhalt guide me with thy Counſel: and after that receive me *with* Glory.

24. Whom have I in Heaven *but thee*: and *there is* none upon Earth, that I deſire in compariſon of thee.

25. My Fleſh, and my Heart faileth: *but* God is the ſtrength of my Heart, and my portion for ever.

26. For lo, they that forſake thee, ſhall periſh; thou haſt deſtroyed all them that commit Fornication againſt thee.

27. But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy Works [*in the Gates of the Daughter of Sion.*] The

13. For, as for my part, I am ſo far from being encouraged by God for my devout Addreſſes to him, and my dependance upon him, that I have been exerciſed by continual Afflictions, hardly a Morning or Evening occurring without ſome freſh Trouble befalling me.

14. And I was not very far from uttering theſe ungodly Thoughts of mine, in Irreligious Speech, as they do; but then I checked my ſelf with this Conſideration; That if I ſhould do ſo, I ſhould utterly condemn all Piety and true Religion.

15. I was for a great while very buſie in my Thoughts, to find out a Solution for theſe great Inequalities of Providence; but I found that to be a Queſtion too difficult, to be reſolved by my Natural Underſtanding.

16. At laſt I bethought my ſelf to apply to God for Illumination, addreſſing my ſelf in Prayer to him in his Temple, and conſulting his holy Word which is repoſited there; and then I was preſently ſet right, as to my former Error, and found that the end of theſe Men was more Miſerable, than their beginning was Proſperous.

17. I perceived, that thou doſt on purpoſe raiſe them to high and ſlippery Places, that their Fall may be with ſuch a force, as ſhall utterly deſtroy them.

18. But ſee how all of a ſudden their Gallantry is loſt, how they are pulled down from the height of Fortune, and forced to undergo miſerable and ignominious Deaths.

19. That all their boaſted Felicity in this World, is but a Dream, in which the buſie Fancy entertains the Mind with ſpecious Phantaſms of Things in which there is no reality; and tho' a Man takes them for real in his Sleep, yet when he wakes he finds them to be all empty Deluſion: In the ſame manner God ſhall deſtroy their Name and Family, and make them of no longer a continuance, than ſuch a vain Image or Phantaſm.

20. But before I received this Satisfaction, concerning the Diſtribution of thy Providence, I was pricked to the very Heart, to think, That thou ſhouldeſt reward thy Enemies more plentifully than thy good Servants.

21. But ſince I am now better informed, I cannot but condemn my former Miſtake, as a ſtupid and beſtial Ignorance.

22. But let me be never ſo ignorant in my own ſelf, ſince I have thee, O God for my Tutor, to inſtruct me, I need not fear committing any fatal Miſtake in the Exerciſe of my Duty; whilſt thou holdeſt me by my Hand, I need not fear falling again into any dangerous Miſtake.

23. For I am reſolved that thy Holy Word ſhall be my Guide, as long as thou ſhalt be pleaſed to continue me in this World; and after that I have good hopes thou wilt tranſlate me to a better, in which I ſhall be out of all danger of miſtaking.

24. Lord, thou knoweſt that there is nothing in the whole Univerſe, that I honour or love like thee; none of the glorious Luminaries or Stars of Heaven, none of the more glorious Orders of Angels have ever taken off any part of thy Worſhip from me; not all the Riches and Honours and flattering Vanities of this World have been able to alienate my Affections from thee: but notwithſtanding their Enticements, I have ſtill loved thee above them all.

25. This enables me to reſt ſatisfied with my lean Cheeks and pained Heart, when I look upon the fat jolly Countenances of my wicked Adverſaries; this gives a refreſhing Comfort to my Heart, to conſider, that God is my conſtant Friend and Support, and will give me an everlaſting Inheritance, which is much better than the ſhort-lived Pleaſures of theſe wicked Men.

26. But as for thoſe Men who deſert thy Holy Religion, by wicked and flagitious Lives, and by Superſtitious and Idolatrous Worſhips, God Almighty ſhall ſhower down his Vengeance upon them; a ſignal Inſtance whereof was to be ſeen in the late great Deſtruction of *Senacherib*'s Army, 2 *Chron.* 28. 6.

27. From which Monuments of thy Severity I learn this wholeſom Leſſon; That it is the beſt and ſafeſt way I can take, to keep cloſe to God's Precepts, and not to violate them for any Temporal Advantage, but to truſt ſincerely in God, and to wait his good time and method for any thing I can deſire; and to ſpend my time devoutly in the Worſhip and Praiſe of him, eſpecially in compoſing Pſalms to his honour.

Para-

The LXXIV. PSALM.

Ut quid, Deus?

¶¶ *This is another Aſſaphian Pſalm, compoſed by ſome other Divine Poet of the Houſe of* Aſaph, *different from the Author of the foregoing Pſalm, during the time of the Captivity. It contains a very mournful Relation of the Deſtruction of the Temple by* Nebuchadnezzar's *Soldiers, and the miſerable Calamities and Reproaches which they ſuſtained in their Captivity.*

O God, wherefore art thou abſent *from us* ſo long: *why* is thy Wrath ſo hot againſt the Sheep of thy Paſture?

2. O think upon thy Congregation: *whom* thou haſt purchaſed and redeemed of old.

3. Think upon the Tribe of thine Inheritance: *and* Mount Sion, wherein thou haſt dwelt.

4. Lift up thy Feet that thou maiſt utterly deſtroy every Enemy: which hath done evil in thy Sanctuary.

5. Thine Adverſaries roar in the midſt of thy Congregation: and ſet up their Banners for Tokens.

6. He that hewed Timber afore out of the thick Trees: was known to bring it to an exellent Work.

7. but now they break down all the carved Work thereof: with Axes and Hammers.

8. They have ſet fire upon the Holy Places: and have defiled the dwelling-place of thy Name, *even* unto the ground.

9. *Yea*, they ſaid in their Hearts, Let us make havock of them altogether: *thus* have they burnt up all the Houſes of God in the Land.

10. We ſee not our Tokens, *there is* not one Prophet more: no, not one is there among us, that underſtandeth any more.

11. O God, how long ſhall the Adverſary do this diſhonour: how long ſhall the Enemy blaſpheme thy Name, for ever?

12. Why withdraweſt thou thy Hand: *why* pluckeſt thou not thy right Hand out of thy Boſom *to conſume the Enemy?*

13. For God is my King of old: the help that is done upon Earth, he doth it *himſelf.*

14. Thou didſt divide the Sea through thy Power: thou breakeſt the Heads of the Dragons in the Waters.

15. Thou ſmoteſt the Heads of Leviathan in pieces: and gaveſt him *to be* meat for the People in the Wilderneſs.

16. Thou

Paraphraſe on Pſal. LXXIV.

O Lord, why doſt thou ſuffer us to lie ſo long in this forlorn State of Captivity? Why are thy Diſpenſations ſo very ſevere upon thy choſen People, to which thou haſt formerly vouchſafed ſuch indulgent Favours?

2. We are thy People, whom thou haſt ſingled out of the reſt of the World to be thy Church, whom thou haſt purchaſed and made thine by ſo many miraculous Deliverances, eſpecially that remarkable one, from the Egyptian Bondage.

3. Think upon our afflicted Nation, which thou haſt choſen to be the Lot of thy Inheritance, as the particular Tribes took to the ſeveral Provinces of *Judæa*, for theirs.

4. Lift up thy Feet, and make all the ſpeedy Paces poſſible, that thou mayſt take Vengeance by an utter Deſtruction of thoſe profane Wretches who have made ſuch Havock and Devaſtation of the ſacred Temple.

5. There were heard the Clamours and Curſes of the rude Soldiers, where thy devout Servants uſed to pay thee their ſolemn Praiſes and Adorations; and out of deſpight to thy holy Religion, and to grieve us, they fixed up their Enſigns and Colours, painted with the Effigies of their Idol-Gods, in that holy place.

6. It is well known from the ſacred Records of our Nation, to what admirable Beauty the skilful hand of the Artificers brought the rough Cedar-Trees which were cut down by the Hatchets of *Airam*'s Wood-men, in the thick Tyrian Foreſts, 1 *Kings*, 5. 10.

7. But now they tear down all the curious Carvings, that coſt ſo much time and exquiſite Labour in the fitting up, with Axes and Hammers, and ſuch other rude Inſtruments of Iron.

8. The wicked Wretches did ſet Fire to the ſacred and noble Edifice, which was the Glory of the World, and what parts of the Walls eſcape the devouring Flames, they demoliſhed and laid even with the Ground.

9. Nor were they ſatisfied with the Deſolation of the noble Temple of *Jeruſalem*, but, think they, we will utterly deſtroy their very Religion; and therefore they ſet themſelves to pull down every little Synagogue, or School, which was to be found in the whole Country of *Judea*.

10. But ſince that time, thy Providence has been more ſevere to us; for, during that dreadful Devaſtation, we had the Comfort of having thy Heavenly Meſſengers, the Prophets, among us, but in this Generation they are all dead, and no Succour appears in their places: We do not ſee any of the *Tokens*, or miraculous Signs, which they were empowred to act, that they might be the Credentials of their Divine Miſſion; no one that pretends to the Prophetical Character, no one that is illuminated with the Divine Knowledge, is to be found in our Nation now.

11. But, O juſt God, how long wilt thou ſuffer theſe profane Idolaters to ſcoff at thy true Religion?

12. Why art thou ſo ſlow in taking Vengeance upon ſuch inſolent Offenders? Why doſt thou ſuffer thy Power to lie uſeleſs by thee, and doſt not exert it in the puniſhment of ſuch outragious Offenders?

13. For God is the ancient Protector of our Nation; He himſelf working eminent Deliverances for his Servants, in the Eye of the World.

14. For it was thy Divine Power which divided the Waters of the Red-Sea for the *Iſraelites* to paſs through; and it was thy Power which broke the Head of thoſe Egyptian Serpents *Pharaoh* and his Army, which were deſtroyed, as they followed after the *Iſraelites* through the Sea.

15. Thou by thy Power didſt drown *Pharaoh*, that cruel Prince, fierce as the Leviathan, and made the Carkaſes of him and his Nobles, and others who attended him, to be eat by the Fiſhes of the Red-Sea, which afterwards became Food to the Inhabitants of the Wilderneſs of *Etham*, Exod. 14. 23.

16. Thou broughteſt out Fountains and Waters out of the hard Rocks: thou driedſt up mighty Waters.

17. The Day *is* thine, and the Night is thine: thou haſt prepared the Light and the Sun.

18. Thou haſt ſet all the borders of the Earth: thou haſt made Summer and Winter.

19. Remember this, O Lord, *how* the Enemy hath rebuked: and how the fooliſh People hath blaſphemed thy Name.

20. O deliver not the Soul of thy Turtle-Dove unto the multitude *of the Enemies:* and forget not the Congregation of the poor for ever.

21. Look upon the Covenant: for *all* the Earth is full of darkneſs and cruel habitations.

22. O let not the ſimple go away aſhamed: but let the poor and needy give Praiſe unto thy Name!

23. Ariſe, O God, maintain thine own Cauſe: remember how the fooliſh Man blaſphemeth thee daily.

24. Forget not the Voice of thine Enemies: the preſumption of them that hate thee, increaſeth ever *more and more.*

MORNING PRAYER.

The LXXV PSALM.

Confitebimur tibi.

¶¶ *This Pſalm was probably compos'd by* Aſaph, *the famous Muſician in* David's *time, upon ſome of the great Victories, which that Prince obtained over the Neighbour-Countries. It ſeems to be written in the form of a Dialogue, between the King and the People of* Iſrael.

People.] UNto thee, O God, do we give Thanks: *yea unto thee* do we give Thanks.

2. Thy Name alſo *is* ſo nigh: and that do thy wondrous Works declare.

King.] 3. When I receive the Congregation: I ſhall judge according unto right.

4. The Earth is weak, and all the Inhabiters thereof: I bear up the Pillars thereof.

4. I ſaid unto the Fools, deal not ſo madly: and to the Ungodly, Set not up your Horn.

People.] 6. Set not up your Horn on high: *and* ſpeak *not* with a ſtiff Neck.

7. for promotion *cometh* neither from the Eaſt, nor the Weſt: nor yet from the South.

8. *And*

16. 'Twas thy Divine Power which enabled *Moſes* to ſmite the Rock of *Rephidim*, and to make freſh Waters flow from it, *Exod.* 17. 6. and which dried up the Waters of *Jordan* for the People to paſs over, *Joſ.* 3. 13.

17. The Day and Night are the works of thy Almighty Creation, the glorious Light of the Sun ows its Original to thee.

18. All the Climes, and periodical Revolutions of the Sun, are eſtabliſh'd by Thee; the Summer and Winter, and other Viciſſitudes of the Year are ſettled by thy Wiſe Ordinance.

19. Therefore I beſeech thee, O Lord, to interpoſe this Omnipotent Power of thine for our Deliverance, and ſuffer not any longer thoſe ſtupid Idolaters, to break their fooliſh and blaſphemous Jeſts upon thee, and thy Holy Worſhip.

20. O do not, for ever neglect the complaint of thy poor Captive-Servants, who do not with loud Clamours utter their Grief to thee, but like the Turtle-Dove, only make their ſilent moans.

21. O let not our Sins vacate the Covenant, which thou didſt make with our fore-Father *Abraham*, that his Poſterity ſhould for ever enjoy the Land of *Canaan*; whoſe Houſes now are deſtroy'd upon our Captivity, and no Habitation remaining, but a few lurking-holes for Thieves and Robbers.

22. O let not the earneſt Prayers of us, poor diſtreſſed Captives, be put up to thee in vain; but let us, tho' now under this miſerable forlorn Condition, return with Joy from our Captivity, and praiſe thee again in our publick Worſhip at *Jeruſalem*.

23. But, O Lord, if we for our Sins do not deſerve to be pitied by thee, yet we beſeech thee to vindicate thy own Cauſe, thy Honour being ſo much injured by the Scoffs, and Blaſphemies of our irreligious Enemies.

24. For 'tis now high time to puniſh the daring Blaſphemy of theſe Men, which now every Day more and more encreaſe, and talk with louder Impieties againſt Heaven; and becauſe thou haſt ſo long ſuffer'd their violence, they now deny thy ability to deliver us.

Paraphraſe on Pſalm LXXV.

People.] WE pray unto thee, O Lord, our bounden Thanks, again we ſay, we pay our bounden Thanks for thy repeated Favours conferr'd upon us.

2. For thou art always near and ready to aſſiſt us, as thy many Miracles, interpoſed on our behalf, do abundantly demonſtrate.

King.] 3. Whenever I ſhall preſide in the general Meeting of the Tribes of *Iſrael*, I will not adminiſter Juſtice as formerly it has been done, only to gratifie a particular Faction, but I will diſtribute it with all the Impartiality imaginable.

4. The foundations of the Jewiſh Common-wealth are yet weak and tottering, the fundamental Laws thereof being undermined by *Saul*'s Tyranny; Houſes burnt, Families undone, and all the frame of Eccleſiaſtical Affairs looſe and ſhatter'd: And all the weight of theſe important Concerns lie upon me alone, who am to ſettle a Government which lies in ſuch miſerable diſorder.

5. I have already declared my Will to many of the irreligious great Men of *Saul*'s late Court, that I would not any longer allow them in their uſual Prophane and Atheiſtical Diſcourſe, nor bear with them to go on in their former Arrogance and Oppreſſion.

People.] 6. We likewiſe ſecond thy excellent Reſolution, O King, and humbly pray that a check may be put to their Pride and Oppreſſion, which we have ſuffered ſo much by; and that they may not demean themſelves with ſuch an haughty and contemptuous deportment to us, as formerly they have done.

7. For Riches and Honours do not proceed from Mens own Abilities, or from Natural Cauſes; or as ſome fondly preſume, from the quarters or diſpoſitions of the Heavens.

8. For

8. *And why*? God is the Judge, he putteth down one, and ſetteth up another.

9. For in the Hand of the LORD there is a Cup, and the Wine is red: it is full mixt, and he poureth out of the ſame.

10. *As for* the dregs thereof: all the Ungodly of the Earth ſhall drink *them*, and ſuck them *out*.

King.] 11. But I will talk of the God of Jacob: and praiſe him for ever.

12. All the Horns of the Ungodly alſo will I break: *and* the Horns of the Righteous ſhall be exalted.

The LXXVI. PSALM.

Notus in Judæa.

¶¶ *This Aſaphian Pſalm was written probably by that* Aſaph, *who bears the Name of the* Seer, 2 Chron. 29, 30. *and ſeems to be a Song for publick Rejoycing, after the great deſtruction of* Senacherib's *Army: And this ſeems to be the Opinion of the ancient Greek Church, from that of* Apollinarius, Κοίσεγον Ἀσσυρίων γελόων Ἄσαφ ἐχίρων.

IN Jury *is* God known: his Name *is* great in Iſrael.

2. At Salem *is* his Tabernacle: and his dwelling in Sion.

3. There brake he the Arrows of the Bow: the Shield, the Sword, and the Battle.

4. Thou *art* of more Honour and Might: than the Hills of the Robbers.

5. The Proud are robbed, they have ſlept their ſleep: and all the Men whoſe Hands were mighty; have found nothing.

6. At thy rebuke, O God of Jacob: both the Chariot and the Horſe are fallen.

7. Thou, *even* thou art to be feared: and who may ſtand in thy ſight, when thou art Angry?

8. Thou didſt cauſe thy Judgment to be heard from Heaven: the Earth trembled and was ſtill.

9. When God aroſe to Judgment: and to help all the meek upon Earth.

10. The fierceneſs of Man ſhall turn to thy Praiſe: and the fierceneſs of {*them* / *others*} ſhalt thou refrain.

11. Promiſe unto the LORD your God, and keep it, all ye that are round about him: bring Preſents unto him that ought to be feared.

12. He ſhall refrain the Spirit of Princes: *and is* wonderful among the Kings of the Earth.

The

8. For ſince God is the Governour of all the World, he takes the diſpoſal of theſe Things into his Hands; he does not permit them to the Conduct of blind Chance, or to be ſnatched at Mens pleaſure; he, according to the determinations of his infinite Wiſdom, raiſes up one from low Eſtate to the ſupreme Dignity, and oftentimes throws down a great Perſon to the moſt abject degree of Meanneſs and Contempt.

9. God does, as it were, hold in his Hand a Cup of Wine, which looks indeed of a curious florid colour, but is mixed with intoxicating Poiſon, which for the moſt part ſinks to the bottom of the Cup; out of this he diſtributes Draughts to the Sons of Men, and deals out Proſperity or Misfortunes to them thereby.

10. Good Men drink from the upper part thereof, and if a drop of the Venom comes to their Shares, God by his good Providence keeps it from doing them any harm, nay, oftentimes he makes the Afflictions conveyed thereby prove Phyſick to them: But as for wicked *Men*, the Dregs of the Cup, where the Poiſon is the ſtrongeſt, will fall to their ſhare, and every drop of God's Wrath ſhall be ſucked out by them.

David.] 11. Theſe Conſiderations on the infinite Juſtice and goodneſs of God, ſhall occaſion me continually to bleſs his Majeſty, and daily to praiſe him in his publick Worſhip.

12. And as much as in me lies, I will follow the Example of God, and diſcourage all Wickedneſs in my Dominions, laying ill Men under Diſfavours and Puniſhments, and rewarding Honeſty and Piety whereſoever I find them.

Paraphraſe on Pſalm LXXVI.

THO' the Glory of God be ſufficiently manifeſt to all the Nations of the World, by the Works of his Creation; yet by his miraculous Operations, and eſpecial Providences, he is more remarkably noted in the Country of *Judæa*.

2. For at *Jeruſalem*, the Metropolis of that Country, is the Temple and Ark, and the Reſponſes which are given out upon all great Emergencies of State from the Sanctuary, in which place God Almighty being ſo eminently preſent, he may be ſaid not improperly, to dwell there.

3. Whilſt we were religiouſly performing our Worſhip there, we had the great Advantage of God's fighting for us, and deſtroying the Aſſyrian Army.

4. For this great Action of thine, thou art more celebrated and famous, than the neighbouring Hills were, for the Robberies committed by the Aſſyrian Soldiers.

5. Thoſe arrogant Men, that inſulted our City with ſo much Pride and Contempt, who plunder'd and ravaged all the Country about them, are themſelves ſpoiled of their Treaſure; and the moſt part of them lying down to ſleep, having by the deſtroying Angel their Lives taken away; never roſe up again; but were entirely defeated without ſtriking one ſtroke.

6. Thou didſt but give order, and the briskeſt Charioteer in his fulleſt Career, tumbled down dead from his Seat, and the moſt experienced Horſemen when they were inviſibly wounded by thy Hand, fell headlong from their Saddles.

7. This ſignal Inſtance of thy Severity ſhews, That thou art the great God whom all Mortals ought to reverence and fear, and to take care how they offend ſuch a powerful Deity, that in a a moment of time, without any apparent cauſe, could lay the greateſt part of ſuch a numerous Army dead upon the Ground.

8. God Almighty thundred from Heaven, by ſuch a terrible Judgment as the whole World was amazed at, and durſt not ſpeak a word under the mighty Conſternation;

9. But only were eager to obſerve, what amazing Inſtances of Severity he was pleaſed to make uſe of, for the protection of his pious Servants.

10. Now this will be a ſufficient warning to Tyrannical Princes, and *all others*, that for the future they ſhall not dare to oppoſe themſelves to thee and thy true Religion.

11. Now in gratitude for ſo great a Deliverance, let every pious Jew, according to his Ability, vow ſomething ſacred to God, and religiouſly perform it; nay, let all the neighbouring-Nations make Preſents in Honour of that God, whoſe Power they have ſo lately been Spectators of.

12. He is able to give a check to the boundleſs Deſires of ambitious Monarchs; and by this wonderful Action for the preſervation of his People, has made himſelf admired and feared by the Kings of all Nations.

The LXXVII. PSALM.

Voce mea ad Dominum.

¶ ¶ *This Pſalm was compoſed by one of the Houſe of* Aſaph, *who lived during the time of the Captivity; the Miſeries and length of which, he in this Pſalm bemoans.*

I Will cry unto God with my Voice: even unto God will I cry with my Voice, and he ſhall hearken unto me.

2. In the time of my Trouble I ſought the LORD: my Sore ran, and ceaſed not, not in the Night-ſeaſon; my Soul refuſed comfort.

3. When I am in heavineſs, I will think upon God: when my Heart is vexed, I will complain.

4. Thou holdeſt mine Eyes waking: I am ſo feeble, that I cannot ſpeak.

5. I have conſider'd the Days of old: *and* the Years that are paſt.

6. I call to remembrance my Song: and in the Night I commune with mine own Heart, and ſearch out my Spirits.

7. Will the Lord abſent *himſelf* for ever: and will he be no more entreated?

8. Is his Mercy clean gone for ever: *and* is *his* Promiſe utterly come to an end for evermore.

9. Hath God forgotten to be gracious: and will he ſhut up his loving Kindneſs in diſpleaſure?

10. And I ſaid, it is mine own Infirmity: *but I will remember* the Years of the right Hand of the moſt Higheſt.

11. I will remember the Works of the LORD: and call to mind thy Wonders of old time.

12. I will think alſo of all thy Works: and my talking ſhall be of thy doings.

13. Thy way, O God, is holy: who is ſo great a God as our God?

14. Thou *art* the God that doth Wonders: and haſt declared thy Power among the People.

15. Thou haſt mightily delivered thy People: even the Sons of Jacob and Joſeph.

16. The Waters ſaw thee, O God, the Waters ſaw thee, and were afraid: the depths alſo were troubled.

17. The Clouds poured out Water, the Air thundred: and thine Arrows went abroad.

18. The voice of thy Thunder *was heard* round about: the Lightnings ſhone upon the Ground, the Earth was moved and ſhook withal.

19. Thy

Paraphraſe on Pſal. LXXVII.

WHenever I am oppreſſed by any Misfortunes, as in this miſerable State of Captivity, we all of us are under moſt grevious Afflictions, I will addreſs myſelf to God in devout Prayer, and I doubt not but he will anſwer my Petitions.

2. It is my conſtant Practice, in the time of my Trouble, to have mine Eyes run with as much vehemency, as if I had a flux of Rheum in them, both night and day my afflicted Soul refuſes any Conſolation.

3. Whenevet I find my Soul oppreſſed with Grief, I will pour it out to God in devout Prayer, and lay before him the Unhappineſs of my Condition.

4. And the preſent Affliction which thou art pleaſed to lay upon me, is ſo very grievous, that I cannot take my reſt in my Bed, my Tongue not being able to utter my Sorrows.

5. But to aſſwage my grief, I recount the many remarkable Inſtances of thy Providence vouchſafed to our Nation, as they ſtand recorded in our ſacred Annals.

6. Then I fall to my accuſtomed Method of compoſing Pſalms to thy Honour; and this gives me occaſion of reflecting upon my Sins, which are the ſad occaſion of my Misfortunes; and ſuggeſts to me the proper Methods I ought to purſue, in making my Peace with God.

7. Is God ſo verv angry with our Nation, that he is reſolv'd never to be reconcil'd to us again?

8. Have we no Foundation for our Hope left, in his former Mercies and Promiſes which he made to us, and muſt we be utterly rejected, after his having choſen us to be his People?

9. Has God diveſted himſelf of his Goodneſs, which is his beloved Attribute, and will he ſuffer his Juſtice entirely to ſwallow up that lovely Quality?

10. Then thought I to my ſelf, that tho' this is a very grievous Affliction, and as much as Fleſh and Blood can bear, yet it is what God hath ſent us, and what we by our Sins have deſerv'd; and we will remember how thou haſt deliver'd thy Servants from as ſevere Calamities in former times.

11. Thoſe miraculous Preſervations, which thou haſt heretofore afforded us, ſhall be a ſufficient ground for us to expect Deliverance now.

12. Nay, thoſe wonderful Deliverances, ſuch as our Redemption from the Egyptian Bondage, ſhall be a conſtant Subject for my Thoughts to meditate upon; theſe ſhall afford matter for my Diſcourſe, and be a Theme to exerciſe my Pſalmody.

13. Thou doſt always purſue the moſt juſt and holy Methods, in the ſevereſt Diſpenſations of thy Providence, altho' we cannot comprehend them with our Mortal Eye; therefore even under theſe great Afflictions, which thou art pleaſed to lay upon us, we cannot but acknowledge thee to be the only true God, a God of infinite Wiſdom and Majeſty.

14. Thou art that great God, by whoſe Power *Moſes* wrought his mighty Miracles, to the Aſtoniſhment and Confuſion of the Egyptian People.

15. It was thou that didſt deliver thy choſen People from the Tyranny of *Pharaoh*, as well as the Poſterity of *Joſeph*, which were all begotten in that Kingdom, as the Seed of *Jacob* and his other Sons, who came Sojourners to inhabit there.

16 That ungovernable Body of Waters the Sea, being as it were affrighted at thy Preſence, fled back from before thee, and afforded a dry Paſſage for the *Iſraelites* to paſs through its Channel.

17. The Clouds poured out prodigious Showers of Water, condenſed into maſſy Hail-Stones; the Skies rung with Peals of Thunder, and flaſhes of Lightning, like ſo many fiery Arrows, were ſhot from every quarter of the Sky.

18. All *Egypt* were affrighted by ſuch roaring Claps of Thunder, as were never heard before, a thick and ſubſtantial Lightning, like heaps of burning Coals, or a Torrent of melted Metal, run glowing along the Ground, an Earthquake at the ſame time ſhaking the Earth, as if it were ready to move out of its place.

19. Thou

19. Thy way is in the Sea, and thy paths in the great Waters: and thy footsteps are not known.

20. Thou leddest thy People like Sheep: by the Hand of Moses and Aaron.

EVENING PRAYER.

The LXXVIII. PSALM.

Attendite, populo.

¶ ¶ *This Psalm was written, to put the People in mind of the many Instances of the Divine Favours to the People of the Jews, whilst they continued in Obedience to Gods Commands; as likewise of the particular Marks of his Displeasure towards them, upon their lapsing into Idolatry, or pursuing a vitious Course of Life. And because he closes his pious Observations, taken out of the Sacred History, with the Reign of* David, *it makes it highly probable, that the* Asaph *who composed this Hymn was the famous inspired Singer, who belonged to the Tabernacle in* David's *time.*

HEar my Law, O my People: incline your Ears unto the Words of my Mouth.

2. I will open my Mouth in a Parable: I will declare hard Sentences of old.

3. Which we have heard and known; and *such as* our Fathers have told us;

4. That we should not hide *them* from the Children of the Generations to come; but to shew the Honour of the LORD, his mighty and wonderful Works that he hath done.

5. He made a Covenant with Jacob, and gave Israel a Law: which he commanded our fore-Fathers to teach their Children.

6. That their Posterity might know *it: and* the Children *which were* yet unborn;

7. To the intent that when they came up: they might shew their Children the same;

8. That they might put their trust in God: and not to forget the Works of God, but to keep his Commandments;

9. And not to be as their fore-Fathers, a faithless and stubborn Generation: a Generation that set not their Heart a-right, and whose Sprit cleaveth not stedfastly unto God;

10. Like as the Children of Ephraim: *who being* harnessed, *and* carrying Bows, turned themselves back in the Day of Battle.

11. They kept not the Covenant of God: and would not walk in his Law;

12. But forgat what he had done: and the wonderful Works that he had shewed for them.

13. Marvellous things did he in the sight of *our* fore-Fathers, in the Land of Egypt: even in the Field of Zoan.

14. He divided the Sea, and let them go through: he made the Waters to stand on a heap.

15. In

19. Thou didst go before thy People, leading them in a Tract at the Bottom of the Red-Sea, which was never discovered to any humane Eye before, and when they were arrived safely on the opposite shore, the Waters closed again, and the Path, through which they made their miraculous March, shall never be seen again to all Eternity.

20. And lastly, after this, thou wast pleased, in thy Goodness, to conduct our Nation in their March, through all the blind ways of the Wilderness, as a Shepherd leads his Sheep; *Moses* and *Aaron*, under whose Government they were, receiving all their Orders and Instructions from thee.

Paraphrase on Psal. LXXVIII.

O My Country-men, the People of the Jews, attend with diligence to the words which I am now going to speak unto you.

2. I will lay before you several very instructive Considerations worthy of your Remark, which are gathered out of the Sacred Records, relating to Matters of Fact, some of which happened in former Ages at a very remote distance from us:

3. Matters of Fact, which being written in our inspired Books, we are sure of the Truth of; and others, being handed down to us by Tradition from our Fathers, we can entertain no reasonable Suspicion concerning them.

4. Which instructive Truths, as our Forefathers have delivered down to us, so we have the justest reason to hand them down to our Children likewise; that all future Generations may be sensible of those stupendious Works, which God has been pleased to do for our sakes.

5. For when God establish'd our Judicial Law, he laid an Injunction upon the Parents, That they should teach, not only the Precepts of the Law, but also Gods miraculous Deliverances, *to their Sons, and their Sons Sons*, Deut. 4. 9.

6. That future Generations, which should be descended from them, might be informed of these excellent Rules of Life, and kind Dispensations of God's Providence.

7. And when these Generations should be grown up, they should instill the same Truths into their Children likewise.

8. That being well-instructed in the Mosaical Institutions, they might not be so liable to transgress them; and that being informed of God's former gracious Dispensations, they might be inforced, out of Gratitude, to obey his Commands.

9. And that they might not copy after their Predecessors the Jews in former times, who, tho' they were so highly befriended by God, yet carried themselves very obstinately and stubbornly towards him, falling into Idolatrous Worship; and if they kept themselves from Idols, they did not fear and trust in God, with that Sincerity which they ought.

10. Nay they turned their Backs as much upon God's Commandments, as the *Israelites* did when they run away from the *Amorites*, Deut. 1. 48. when even the *Ephramites*, that were our famous Archers, and in whose Prowess the strength of the Army lay, run cowardly away, and left the Victory to the Enemies.

11. They being stomachfully and unreasonably Disobedient, would not conform themselves to the Holy Laws, which God gave them to govern their Lives by.

12. But immediately forgot God's Miracles wrought in their behalf, and upon every new Difficulty which arose, fell presently to a distrusting of God's Providence, and murmuring against *Moses*.

13. And yet at the same time that they were so peevish and froward, they could not but remember, what unheard-of Miracles God wrought for their sakes in *Zoan*, that Province of *Egypt*, where *Pharaoh* kept his Court.

14. He seperated the Waters of the Red-Sea, affording them a dry Path for them to march through, the Waters being heaped upon one another, as Stones in a Wall, upon each side of them, *Exod.* 14. 22.

15. In the Day-time he conducted them, and shewed them the way that they should take, by a thick Cloud which skreened them from the scorching-heat of the Sun; and at night he directed

15. In the Day-time alſo he led them with a Cloud: and all the Night through with a light of Fire.

16. He clave the hard Rocks in the Wilderneſs: and gave them drink thereof, as it had been out of the great depth.

17. He brought Waters out of the ſtony Rock: *ſo that* it guſh'd out like the Rivers.

18. Yet for all this they ſinned more againſt him: and provoked the *moſt Higheſt* in the Wilderneſs.

19. They tempted God in their Hearts: and required Meat for their Luſt.

20. They ſpake againſt God *alſo*, ſaying: Shall God prepare a Table in the Wilderneſs?

21. He ſmote the ſtony Rock indeed, that the Water guſhed out, and the ſtreams flowed *withal*: *but* can he give Bread alſo, *or* provide Fleſh for his People?

22. When the LORD heard *this*, he was wroth: ſo the Fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael.

23. Becauſe they believed not in God: and put not their Truſt in his help.

24. So he commanded the Clouds above: and open'd the Doors of Heaven.

25. He rained down Manna alſo upon them for to eat: and gave them Food from Heaven.

26. So Man did eat Angels Food: for he ſent them Meat enough.

27. He cauſed the Eaſt-Wind to blow under Heaven: and through his Power he brought in the South-Weſt Wind.

28. He rained Fleſh upon them, as thick as Duſt: and feathered Fowls like as the ſand of the Sea.

29. He let *it* fall among their Tents: *even* round about their habitation.

30. So they did eat, and were well filled, for he gave them their own deſire; they were not diſappointed of their Luſt.

31. But while the Meat was yet in their Mouths, the heavy Wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen *Men that were* in Iſrael.

32. But for all this they ſinned yet more: and believed not his wondrous Works.

33. Therefore their Days did he conſume in Vanity: and their Years in Trouble.

34. When

lected them by bright Light, which ſhone before them, *Exod.* 13. 21.

16. He commanded his ſervant *Moſes* to ſmite the Rock of *Rephidim*, Exod. 17. 6. and that of *Kadeſh*, Numb. 20. 8. 11. upon which the Waters flowed out with ſuch a mighty Stream, as not only ſerved them and their Cattle to drink thereof, but made a great a Pond or Lake, in a manner reſembling the Sea.

17. And if one had been to view, with what a guſhing Stream the Water poured down from thoſe craggy Rocks, one would have taken it to have been the Cataract of ſome great River falling down a Precipice.

18. But notwithſtanding this miraculous Relief in their Diſtreſs, they preſently fell into a new Diſtruſt of his Providence, thereby in a very high Degree provoking his Goodneſs.

19. They ſtill proceeded to murmur at God's Diſpenſations, and not being content with the Food God had ſent them, *Exod.* 16. they would have Fleſh to gratifie their wanton Appetite.

20. They impiouſly again made a Doubt of God's Omnipotence; is God able to furniſh us out a plentiful Table in this barren Wilderneſs?

21. We do not deny but he might by ſome extraordinary way, open the Rocks, and let the Waters which were lodged before in their Caverns, flow out; but does his Power reach to afford us ſubſtantial Food, not ſhowers of Manna, but the ſolid Fleſh of Birds or Beaſts in this barren Country, where hardly any living Creature is wont to appear?

22. This provoked Almighty God to ſuch a high degree, that he inflicted very ſevere Puniſhments upon them; as particularly he deſtroy'd many of them by Lightning, *Numb.* 11. 6.

Becauſe notwithſtanding the Inſtances of many miraculous Operations, which they had been Eye-witneſſes of, they ſtill continued to diſtruſt his Promiſes, of conducting them to the Land of *Canaan*.

24. But, notwithſtanding this ungracious return which they made to God's Goodneſs, he ſtill continued his wonted Favour to them, by miraculouſly making the Clouds drop down Manna upon them in ſuch abundance, as if the Doors of Heaven's Granary were open'd, and Bread-Corn with vehemence were poured out upon them.

25. The Rains then did not by moiſtening the Earth, ripen the Grain in the ordinary and ſlow way of Vegetation; but ſhowers of a ſort of Bread-Corn ready for Food, fell down from the Skies.

26. And by this all the mighty number of the *Iſraelites* were filled with the delicious Food, that Angels, if they wanted Nouriſhment, would deſire to be fed with; and this in ſuch Abundance, that every one was ſatisfied.

27. Tho' this Manna was a ſufficient Nouriſhment and Support for their Bodies, yet God was pleaſed to comply with their Weakneſs, and to gratifie their Fondneſs, and cauſed a South-Eaſt Wind to blow.

28. This Wind brought a wondrous flight of Quails, which fell down among them in a Shower, and lay ſo thick upon the Ground, that like the Sea-Sands, they were not to be numbred, *Numb.* 11. 31.

29. All round their Tents every day, fell down great heaps of theſe delicious Birds.

30. So they did eat in great Abundance, and gratifie their wanton Appetites to the full.

31. But *while the Fleſh was yet between their Teeth, and before it was chewed, the Wrath of the Lord was kindled againſt the People, and the Lord ſmote the People with a very great Plague*, Numb. 11.

33. By this terrible Peſtilence, ſweeping away the richeſt and the nobleſt of the Tribes.

32. But ſuch was their Obſtinacy, that theſe ſevere Judgments made little or no Impreſſion upon them, but they preſently fell into ſtill greater Stubbornneſs and Infidelity, diſtruſting God's preſervation, notwithſtanding his innumerable Miracles wrought for their ſakes, and not believing his Promiſe in bringing them to *Canaan*.

33. Therefore God reſolved that Generation ſhould never enter into that Promiſed Land, but ſhould die in the Wilderneſs, *Numb.* 14. 28. and therefore wore them out in fruitleſs Wanderings through the Wilderneſs, ſome ſevere Affliction or other ſtill exerciſing them, till they were totally conſumed, except *Caleb* and *Joſhua*.

34. When he ſlew them, they ſought him: and turned them early, and enquired after God.

35. And they remembred that God *was* their Strength: and *that* the High God was their Redeemer.

36. Nevertheleſs, they did but flatter him with their Mouth: and diſſembled with him in their Tongue.

37. For their Heart was not whole with him: neither continued they ſtedfaſt in his Covenant.

38. But he *was ſo* merciful, *that he* forgave their miſdeeds: and deſtroyed them not.

39. Yea, many a time turned he his wrath away: and would not *ſuffer* his whole diſpleaſure to ariſe.

40. For he conſidered that they *were but* Fleſh: *and that they were even* a Wind that paſſeth away, and cometh not again.

41. Many a time did they provoke him in the Wilderneſs: *and* grieved him in the Deſert.

42. They turned back and tempted God: and moved the holy One in Iſrael.

43. They thought not of his Hand: *and of* the Day when he delivered them from the Hand of the Enemy.

44. How he had wrought his Miracles in Egypt: and his Wonders in the Field of Zoan.

45. He turned their Waters into Blood: *ſo* that they might not drink *of* the Rivers.

46. He ſent Lice among them, and devoured them *up*: and Frogs to deſtroy them.

47. He gave their Fruit unto the Caterpiller: and their Labour unto the Graſhoper.

48. He deſtroyed their Vines with Hail-*Stones*: and their Mulberry-Trees with the Froſt.

49. He ſmote their Cattle alſo with Hail-*Stones*: and their Flocks with hot Thunder-Bolts.

50. He caſt upon them the furiouſneſs of his Wrath, Anger, Diſpleaſure and Trouble: *and* ſent Evil Angels among them.

51. He made a way to his indignation, and ſpared not their Soul from Death: but gave their Life *over* to the Peſtilence.

52. And ſmote all the firſt-Born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53. But

34. Indeed ſome time after, when God's Judgments were extraordinary ſevere upon them, they entered upon ſome faint degrees of Repentance, and implored God's Pardon, ſhewing ſome willingneſs to be reconciled to his Favour.

35. And they came to acknowledge, That all their Safety did depend upon God, and that their Nation could not expect any Deliverance, but from him the only true God, whom they worſhipped.

36. But this was but a Copy of their Countenances, and not any real Renovation of their Mind; all their Repentance and Reſolution of Amendment being feigned.

37. For their Hearts were not rightly diſpoſed, nor entirely bent to ſerve him, but coutinually broke the Engagements which they made to God, *Numb.* 16. 3. & 20. 3, 4.

38. But notwithſtanding this Inſincerity and Colluſion, which they ſhewed towards God, he, out of his gracious Goodneſs, was pleaſed to remit a great deal of the Puniſhment, which he had decreed againſt them, *Numb.* 14. 21.

39. He ſhewed them ſeveral Inſtances of his puniſhing them, leſs than their Sins had deſerved.

40. For he was pleaſed graciouſly to conſider, that they were but Men derived from a Stock originally depraved, and ſubject to a world of Temptations, and to the hurry of many tumultuous Paſſions: and that their whole Life was but a puff of Wind, which whiffles about for a minute or two, and ſpends itſelf, and no one hears of it afterwards.

41. And tho' their Puniſhment was very ſevere, yet they could not expect better Treatment from God, they having been guilty of ſuch frequent Diſtruſts concerning him, and murmuring againſt him, no leſs than ten ſeveral times, *Numb.* 14. 22. during the forty Years of their ſtay there.

42. Sometimes reſolving to run back into their Egyptian Slavery again, at other times unneceſſarily putting him upon the Expence of new Miracles, to gratifie their Curioſity and Peeviſhneſs, whilſt at other times, they diſtruſted God's Ability to help them.

43. All that time, ſtupid People as they were! never reflecting upon the unparallel'd Miracles which he had wrought, for their Deliverance from the Oppreſſion of *Pharaoh*:

44. Thoſe mighty Miracles which *Moſes* by God's Aſſiſtance did, in *Zoan*, that Province of *Egypt* where *Pharaoh* kept his Court.

45. When he changed the Waters of the great River *Nile*, and that of all the Canals and Ciſterns which were fed by it, into putrid Gore; ſo that neither Men nor Cattle could drink of it, *Ex.* 7. 21.

46. After that, he ſent among the *Egyptians* a Plague of Lice, which Eat into their Bodies, *Exod.* 8. 21. and another Plague of Frogs, whoſe filthy Slime made all the Fruits of the Earth, and their other Proviſions, ſo foul, that they could not be eaten, *Exod.* 8. 5.

47. Next this, God ſent Swarms of Catterpillars and Graſshoppers to deſtroy the Fruits of the Earth, as faſt as they ſhould encreaſe, *Exod.* 10. 4.

48. Then they were plagued by a Froſt, which killed their Vines to the very Roots; and by Hail-Stones, which fell with ſuch a Fury, as to tear off the Branches, and ſtrip off the Bark of their Mulberry-Trees.

49. And leſt the Hail ſhould not do Execution enough, there was Fire mingled with it; both which together, deſtroy'd not only Lambs and Flocks of Sheep, bnt the Herds of larger Cattle likewiſe, *Exod.* 9. 25.

50. By ſeveral other Plagues he manifeſted his ſevere Diſpleaſure towards them; as by the Murrain-Boils, and continual Darkneſs, *Exod.* 9. 10. till at laſt he ſent out his Deſtroying Angels into every Houſe of the *Egyptians*, *Exod.* 12. 23.

51. And they ſcattered the Contagion of a ſweeping Peſtilence where-ever they came, deſtroying in one Night's time an innumerable multitude of People, as frighted every Houſe with one or more dead Corpſes.

52. He ſtruck with ſudden Death every Firſt-Born both of Man and Beaſt, in the Country of *Egypt*, which was Peopled by *Miſraim* the Son of *Ham*, *Exod.* 12. 3.

53. But

53. But as for his own People, he led them forth like Sheep: and carried them in the Wilderneſs like a Flock.

54. He brought them out ſafely, that they ſhould not fear: and overwhelmed their Enemies with the Sea.

55. And brought them within the Borders of his Sanctuary: even to his Mountain *which* he purchaſed with his own right Hand.

56. He caſt out the Heathen alſo before them: cauſed their Land to be divided among them for an Heritage, and made the Tribes of Iſrael to dwell in their Tents.

57. So they tempted and diſpleaſed the moſt High God; and kept not his Teſtimonies;

58. But turned their Backs, and fell away like their *fore*-Fathers: ſtarting aſide like a broken Bow.

59. For they grieved him with their Hill-Altars: and provoked him to diſpleaſure with their Image.

60. When God heard *this*, he was Wroth: and took ſore Diſpleaſure at Iſrael;

61. So that he forſook the Tabernacle in Silo: even the Tent *that* he had pitched among Men.

62. He delivered their Power into Captivity: and their Beauty into the Enemies Hands.

63. He gave his People over alſo unto the Sword: and was wroth with his Inheritance.

64. The Fire conſumed their young Men: and their Maidens were not given to Marriage.

65. Their Prieſts were ſlain with the Sword: and *there were* no Widows to make lamentation.

66. So the Lord awaked as one out of Sleep: *and* like a Giant refreſhed with Wine.

67. He ſmote his Enemies in the hinder Parts: and put them to a perpetual Shame.

68. He refuſed the Tabernacle of Joſeph: and choſe not the Tribe of Ephraim;

69. But choſe the Tribe of Judah: *even* the Hill of Sion which he loved.

70. And *there* he built his Temple on high: and laid the Foundation of it like the Ground which he hath made continually.

71 He

53. But as for the *Iſraelites*, whom he choſe to be his peculiar People, he took care of them by an eſpecial Providence, conducting them through the Wilderneſs, as a Shepherd guides his Flock, continually watching over them, and providing them with Supplies in all their Wants.

54. He led them on, and made them go fearleſs through the midſt of the Seas whilſt the ſwelling Waters ſeemed to hover over their Heads on each ſide; which, as ſoon as they had paſſed over to the other Shore, fell down with violence upon their purſuing Adverſaries, and drowned them all.

55. It was his careful Providence, which brought them into the Land of *Canaan*, and particularly gave them Poſſeſſion of Mount *Sion*, which was won by King *David* from the *Jebuſites*, 2 *Sam.* 5. 6. and where the Holy Ark of God is now repoſited.

56. It was his peculiar Grace and Favour that endowed them with Strength, to ſubdue the old Inhabitants of the Land of *Canaan*, and which afforded them an opportunity of dividing among themſelves, by Lot, the parts of that fruitful Country, after the expulſion of the *Canaanites*.

57. But for all theſe miarculous Favours indulged to them, they ſtill continued in their ancient Obſtinacy and hardneſs of Heart, diſtruſting his Providence and diſobeying his Laws.

58. They continued to purſue the Steps of their fore-Fathers who came out of *Egypt*, in falling frequently into Idolatry, and a diſtruſt of God's Providence; erring as much from the Mark of their Duty, which God by his Laws had preſcribed them, as an Arrow that falls from a Bow, which is ſnapped in the drawing.

59. For they grievouſly offended God by building Altars in high Places, Conſecrated to ſome Pagan-Idol, which was Worſh ippedhere.

60. This was yet a higher provocation of God, which made him withdraw his wonted Favour, and to take up a Reſolution of inflicting very ſevere Puniſhments upon them:

61. To leave their Armies to themſelves without his Aid and Aſſiſtance, ſuffering them to be routed by the Philiſtines, and to let his Sacred Ark be taken by thoſe Infidels; that Ark which he had taken up for the place of his eſpecial Preſence, 1 *Sam.* 4. 10.

62 Thus he let that, which was the Seat of his Power and Beauty, to be poſſeſſed by our Idolatrous Enemies.

63. Suffering a great number of the *Iſraelites*, whom for their Sins he was angry with, to fall by the Sword of the Philiſtines, 1 *Sam.* 4. 10.

64. The Anger of God, like a fierce Fire, deſtroyed their young Men, the flower of their Army, more than the Philiſtine-Troops, who vanquiſhed them; the ſlaughter of which was ſo great, that many Virgins were forced to remain unmarried.

65. Several of the Prieſts that were Conſecrated to the Divine Service, were killed by that prevailing Enemy, 1 *Sam.* 4. 11. and their Widdows were ſo grieved by the publick Loſs, that they could not lament the loſs of their Husbands, 1 *Sam.* 4. 20.

66. Then God roſe up in haſte to take Vengeance upon theſe prophane Enemies, with as much eagerneſs as a chief Commander riſeth up from Sleep, during whoſe repoſe ſomething very diſadvantageous had happened to his Army; and fell on them with as much Fury, as an Athletick or Combatant redoubles his Strength upon his Antagoniſt, after he is refreſhed by a Cup of Wine.

67. For God ſmote them with ſevere Diſeaſes, ſending the *Hæmorrhoids* among them, whereby their ſhameful Parts laboured under very ſharp pains, 1 *Sam.* 5. 6. becoming thereby a reproach to their Neighbours.

68. This Plague inflicted upon the Philiſtines, forced them to bring back the Ark again, which God then would not have to remain, as before at *Shilo*, which belonged to the Tribe of *Ephraim*, the Son of *Joſeph*.

69. But choſe rather to have it placed in Mount *Sion*, which is ſituate within the Territories of the Tribe of *Judah*.

70. And there God deſigns to have a fixt and ſtately Temple built to his Honour, which ſhall not be removed from Place to Place, as the Ark and Tabernacle, but be as fixt and immoveable as the Ground on which it is built.

71. Out

71. He choſe David alſo his Servant: and took him away from the Sheepfolds.

72. As he was following the Ews great with young ones he took him: that he might feed Jacob his People, and Iſrael his Inheritance.

73. So he fed them with a faithful *and true* Heart: and ruled them prudently with all his Power.

MORNING PRAYER.

The LXXIX PSALM.

Deus, venerunt.

¶¶ *This Pſalm being intituled,* A Pſalm of *Aſaph, was written by the ſame* Aſaph *who compoſed the* LXXIVth *Pſalm, which is upon the ſame Subject,* viz. *The Deſtruction of* Jeruſalem *by* Nebuchadnezzar.

O God, the Heathen are come into thine Inheritance: thy holy Temple have they defiled, *and* made Jeruſalem an heap of *Stones.*

2. The dead Bodies of thy Servants have they given *to be* Meat unto the Fowls of the Air: and the Fleſh of thy Saints unto the Beaſts of the Land.

3. Their Blood have they ſhed like Water on every ſide of Jeruſalem: and *there was* no Man to bury *them.*

4. We are become an open Shame to our Enemies: a very Scorn and Deriſion unto them that are round about us.

5. LORD, how long wilt thou be angry: ſhall thy Jealouſie burn like Fire for ever?

6. Pour out thine Indignation upon the Heathen that have not known thee: and upon the Kingdoms that have not called upon thy Name.

7. For they have devoured Jacob: and laid waſte his Dwelling-place.

8. O remember not our old Sins, but have Mercy upou us, *and that* ſoon: for we are come to great Miſery.

9. Help us, O God of our Salvation, for the Glory of thy Name: O deliver us, and be merciful unto our Sins for thy Names ſake.

10. Wherefore do the Heathen ſay: Where *is now* their God?

11. O let the Vengeance of thy Servant's Blood *that is* ſhed: be openly ſhewed upon the Heathen in our ſight.

12. O

71. Out of the Tribe of *Judah* likewiſe, God was pleaſed to chooſe his firſt good King he ſet over his People, his pious Servant *David*, who was ſo far from being born to the Purple, that God raiſed him to that high Office from the Sheep-folds.

72. He being the younger Son of *Jeſſe* a plain Country-man, whoſe Flocks of Sheep he was feeding, and following after the Ews that were ready to Yean, that he might take up the Lambs which they dropped before they came to any Damage; whilſt he was exerciſing this mean Employ, he recieved his Call to the Regal Office by the Prophet, 1 *Sam.* 10. 11. to feed the People of *Iſrael.*

73. And truly he performed the Royal Shepherd's part as well as the Rural; for he has governed the Nation with admirable Juſtice and Integrity, and with a Skill ſuperior to thoſe Princes which are of Royal Extractions, and are educated in Expectation of a Crown.

Paraphraſe on Pſalm LXXIX.

O Merciful God, we beſeech thee to afford thy Aſſiſtance, to free us from this inſupportable Miſery and Tyranny of our Adverſaries; for the Heathen Idolaters have taken Poſſeſſion of our Country, which thou waſt formerly pleaſed to own for thy Inheritance, and they have not only profaned thy Sacred Temple, by their irreverent Behaviour therein, but have plundered it of all the holy Utenſils and Treaſure, and have made the once noble City *Jeruſalem* a Heap of Rubbiſh.

2. They have not only murdered the Prieſts, and other holy Perſons that officiated in that Sacred Place, but have not allowed their Bodies to be interred, ſuffering them to be devoured by wild Beaſts and ravenous Birds.

3. They have made their Blood to run down the Streets of *Jeruſalem* like Water, no kind Friend was ſuffered decently to interr their Corps.

4. We that formerly gave Laws to the *Edomites*, and other neighbouring Nations, are now become the Jeſt and By-word to them, *Ezek.* 35. 72.

5. O Lord, we hope, that this extream Severity, which thou art pleaſed to exerciſe us with, will not continue any very long time; and that this Jealouſie of thine, which now, like a conſuming Fire, flames againſt us, for our Spiritual Adultry and Worſhip of ſtrange God's, will not always laſt, ſo that we are never to be recieved into thy Favour again.

6. We pray thee to lay thy Judgments upon our Enimies the Heatheniſh *Babylonians*, who pay thee no Worſhip, but pay all their Religious Addreſſes to Devils and Dumb Images; rather than upon us, who tho' guilty of many Sins, do ſtill continue to be devout Worſhippers of thee the true God.

7. For their Wickedneſs now ſeems to be ripe for thy Vengeance, upon their Commiſſion of ſuch abominable Crimes, as the Depopulation of a Country peculiarly bleſſed by God, and by demoliſhing the only Temple in the whole World, which was dedicated to the true Deity.

8. But we beſeech thee, O Lord, in this ſevere Viſitation of thine, ſince our own Sins are ſo very great, do not bring to our account the Sins committed by our fore-Fathers, particularly their Idolatry paid to the Calf, which God for a long time threatned to viſit, *Exod.* 32. 34. but, if it be thy Heavenly Pleaſure, grant us a ſpeedy Iſſue from this inſupportable Miſery, which our captive Condition, and the barbarous Tyranny of our Maſters, expoſes us to.

9. We pray thee to deliver us from this Oppreſſion, to pardon our Sins, and to reſtore us to our Country again, if not for our Sakes (for we confeſs we cannot deſerve it) yet for thy own Honour, which our wicked Adverſaries daily Blaſpheme and Undervalue; for ſuffering thy only true Worſhippers to be in ſuch a forlorn State of Captivity.

10. Why ſhouldeſt thou ſuffer theſe Heathen Wretches to make this Reflection upon us, What is become of this Nation's only true God now? and why are his Servants the moſt wretched People of the Univerſe?

11. Therefore, O Lord, do thou pour out thy Vengeance upon theſe wicked Wretches, call them to a ſevere reckoning for all the innocent and ſacred Blood which they have ſpilt; and let not only our Eyes but let all the World ſee, that thou wilt not ſuffer theſe Injuries and Indignities offered to thy poor Servants, to go unpuniſhed.

12. *O* let the ſorrowful ſighing of the Priſoners come before thee: according to the greatneſs of thy Power, preſerve thou thoſe that are appointed to die.

13. And for the Blaſphemy wherewith our Neighbours have Blaſphemed thee: reward thou them, O LORD, ſeven-fold into their Boſom.

14. So we that are thy People, and Sheep of thy Paſture, ſhall give thee Thanks for ever: and will alway be ſhewing forth thy Praiſe from Generation to Generation.

The LXXX. PSALM.

Qui regis Iſrael.

¶ ¶ *The Hebrew Title of this Pſalm is,* To the chief Muſician upon *Shuthannim Eduth*, i. e. *the Hexachord or ſix-ſtringed Inſtrument of the Sanctuary,* A Pſalm of *Aſaph, The Perſon who compoſed this Pſalm was one of the Aſaphian Family, who was carried into the Captivity and endited this Hymn there; upon the ſame Subject with the former Pſalm,* viz. *the Miſeries and Hardſhips which they underwent under the oppreſſion of their* Aſſyrian *Maſters.*

HEar, O thou Shepherd of Iſrael, thou that leadeſt Joſeph like a Sheep: ſhew thy ſelf alſo, thou that ſitteſt *upon* the Cherubims.

2. Before Ephraim, Benjamin and Manaſſes: ſtir up thy Strength, and come *and* help us.

3. *Turn us again, O God, ſhew the light of thy Countenance, and we ſhall be whole.*

4. O LORD God of Hoſts: how long wilt thou be angry with thy People that prayeth?

5. Thou feedeſt them with Bread of Tears: and giveſt them plentiouſneſs of Tears to drink.

6. Thou haſt made us a very ſtrife unto our Neighbours: and our Enemies laugh us *to Scorn.*

7. *Turn us again, thou God of Hoſts: ſhew the light of thy Countenance, and we ſhall be whole.*

8. Thou haſt brought a Vine out of Egypt: thou haſt caſt out the Heathen and planted it.

9. Thou madeſt *room* for it: and when it had taken root, it filled the Land.

10. The Hills were covered with the ſhadow of it: and the Boughs thereof *were like* the goodly Cedar-Trees.

11. She ſtretched out her Branches unto the Sea: and her Boughs unto the River.

12. Why haſt thou *then* broken down her Hedge: that all they that go by pluck off her *Grapes*?

13. The wild Boar out of the Wood doth root it up: and the wild Beaſts of the Field devour it.

14. Turn

12. A great many of our poor Country-men are now in Bonds and Fetters, and ready to have the Sentence of Death executed upon us; O do thou interpoſe thy Omnipotent Power, and reſcue them from their impendent Fate.

13. And ſince they have ſo egregiouſly diſhonoured thy holy Name and Religion, by their impious Speeches concerning thee, and their cruel Treatment of thy choſen People; let thy Seven-fold, (*i. e.*) very ſevere Puniſhment, fall upon them.

14. And for this opportune Interpoſition of thy Providence in our behalf, we thy choſen People will keep a continual Feſtival in token of this great Deliverance from our Captivity, and no future Generation ſhall be backward, in paying their Acknowledgment for ſuch a remarkable Bleſſing.

Paraphraſe on Pſalm LXXX.

O Thou who haſt all along been pleaſed to be, as it were the Shepherd of the People of *Iſrael*, me beſeech thee to hear our Prayers, and to exert thy Paſtoral Care at this preſent Juncture, over thy poor Flock, who are now ready to be devoured by Wolves; and to comfort our dejected Hearts in this ſad time: Manifeſt thy Glory to us, as thou didſt uſe to appear with, when we beheld thy Shechinah from thy Seat, the Ark of the Covenant, which was placed between the Cherubims.

2. Shew thy ſelf with as much Glory and Power, as thou waſt wont formerly to diſcover thy ſelf to the Tribes of *Ephraim, Benjamin* and *Manaſſes*, whoſe Tents were pitched nigheſt to the Sanctuary, when they travelled through the Wilderneſs, *Numb* 2. 18. Let our Enemies feel the Vengeance of this glorious Power, and we thy Servants the aſſiſtance thereof.

3. O *reſtore us to our Country again, and put an end to our Captivity and Exile, and admit us to thy Favour again by pardoning our Offences; and then we ſhall think our ſelves to be in a happy Condition indeed.*

4. O Lord, thou who art the Creator and Governour of all Angelical Order, we hope this thy ſevere Anger will not long continue towards thy choſen People, who earneſtly put up Petitions to thee, in this great diſtreſs.

5. The daily Food which thou feedeſt us now with, are Sighs and Groans: and the Drink which thou affordeſt us, is a large Cup of Tears.

6. Thou by our Captivity, haſt accaſioned us to be a ground of Contention to the *Idumeans*, and our other Neighbouring-Nations, who Quarrel about the dividing our former Eſtates; who likewiſe rejoice and triumph over theſe our ſad Misfortunes.

7. O *reſtore us to our Country again, put an end to our Captivity and Exile, and re-admit us to thy Favour, by pardoning our Offences; and then we ſhall think our ſelves to be in a happy condition.*

8. Thou didſt formerly bring us thy choſen People, as it were a choice Vine out of *Ægypt*, and after having rooted up the ancient Inhabitants of *Canaan*, didſt plant it in that fruitful Country.

9. And, that it might flouriſh the better, thou didſt pluck up all the wild Idolatrons Plants which grew round, after which it did ſo happily take root, that it ſpread its Branches all over that Country which was entirely Peopled by the Off-ſpring of *Abraham*.

10. It put forth its noble Shoots to ſo large an extent, that it covered the ſides of the Hills; the heads of the Cedar-Trees not diſplaying a more gallant verdure, than this Vine.

11. It ſpread itſelf all over the Land of *Canaan*, which is extended on the Weſt to the Mediterranean Sea, and on the Eaſt to the *Euphrates*.

12. Why therefore haſt thou withdrawn thy former Protection from us, and broken down the fence which thou hadſt made round this thy beloved Vine, and permitted the Neighbouring-Nations round to pluck off the Choice Grapes which ſhe has yielded, they poſſeſſing themſelves of the fair Eſtates which belonged to us.

13. The Cattle and Wild Beaſts run into thy Vineyard, and root up the Walks and the Plantations thereof, which were cultivated with ſo exact a Care; all the Wild and Barbarous Nations, which lived near us, partaking of the Spoil of our noble Country.

14. We

14. Turn thee again, thou God of Hoſts, look down from Heaven: behold, and viſit this Vine;

15. And the *place of the* Vineyard that thy right Hand hath planted: and the Branch *that* thou madſt ſo ſtrong for thyſelf.

16. *It is* burnt with Fire, *and* cut down: *and* they ſhall periſh at the rebuke of thy Countenance.

17. Let thy Hand be upon the Man of thy right Hand: and upon the Son of Man, *whom* thou madſt ſo ſtrong for thine own ſelf.

18. And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19. *Turn us again,* O LORD *God of Hoſts: ſhew the Light of thy Countenance, and we ſhall be whole.*

The LXXXI. PSALM.

Exultate Deo.

¶¶ *This Pſalm is not improbably attributed to* Aſaph *of* David's *time. It was compoſed upon a Feaſt of Tabernacles, or the Feaſt of Trumpets, which was a part of it, or rather an Introduction to it,* Lev. 23. 24. *to be a Hymn for the uſe of the Congregation upon that ſolemn Feſtival. And in the Jewiſh Liturgy, this Pſalm is ſtill made uſe of upon this occaſion. To this the blowing Trumpets,* v. 3. *does refer; For the new Moon in the Month of* Tiſri, *when this Feaſt was celebrated, was the firſt Day of the Jewiſh Year, in which time the World was ſuppoſed to be created, the Fruits being then ripe. Which conſideration, together with that of the Harveſt being now gathered in, made this to be the moſt joyful and glorious Feſtival of all the Year.*

SIng we merrily unto God our Strength: make a cheerful Noiſe unto the God of Jacob.

2. Take the Pſalm, bring hither the Tabret: the merry Harp with the Lute.

3. Blow up the Trumpet in the new Moon: *even* in the time appointed, and upon our ſolemn Feaſt-day.

4. For this *was made* a ſtatute for Iſrael: *and* a Law of the God of Jacob.

5. This he ordained in Joſeph *for* a Teſtimony: when he came out of the Land of Egypt, and had heard a ſtrange Language.

6. I eaſed his Shoulders from the burden: and his Hands were deliver'd from making the Pots.

7. Thou calledſt upon me in Troubles, and I delivered thee: and heard thee what time as the Storm fell upon thee.

8. I

14. We beſeech thee therefore, O Lord; out of thy wonted Mercy and Compaſſion to hear our humble Prayers which we make to thee in this woful Calamity, reſtore us to thy wonted Favour, and look with a favourable Aſpect upon this Vine which thou haſt planted.

15. Afford thy wonted Protection to the Vineyard, which thou thy ſelf, for ſo many Ages haſt cultivated; do thou order and dreſs the Branches of this Vine, which thou waſt wont to make to flouriſh and ſhoot out, with ſuch Strength and Fruitfulneſs, for thy own proper uſe; for we, of all the People in the World, were peculiarly ſet aſide for thy Worſhip.

16. But alaſs this noble Plant, through the Extremity of thy Diſpleaſure, is cut down and burnt as an unprofitable Stem, and if thou continue thy Severity upon us, the remaining Root will be deſtroyed, and our whole Nation periſh.

17. Let therefore thy wonted Goodneſs be extended to thy choſen People, which, by the right Hand of thy Power, thou haſt preſerved from ſo many former Difficulties and Dangers; whom thou didſt formerly advance to ſo great Glory and Power, in the ſight of the heathen Nations, for the Honour of thy only true Worſhip.

18. And if thou ſhalt be ſo good and gracious, as to deliver us from this miſerable Captivity, we do ſincerely Promiſe, to retain ſuch a juſt Senſe of Gratitude for this thy Mercy, as never to revolt to our former ſinful Courſes and Idolatries again; O revive us from this State of Death, and then we will make it the whole Buſineſs of our Lives, devoutly to worſhip thee, and to obey thy Sacred Commandments.

19. *O reſtore us to our Country again, put an end to our Captivity and Exile, re-admit us to thy Favour, by pardoning our Offences; and then we ſhall think ourſelves, to be in a happy Condition indeed.*

Paraphraſe on Pſal. LXXXI.

WE being now to celebrate this noble Feſtival, let us praiſe God with a Conſort of the choiceſt Vocal and Inſtrumental Muſick; let us praiſe that God, who is the great and only Defenſe of our Jewiſh Nation.

2. Come, ſtrike up with the Flutes and Hoboys; with the airy Violin, and with the ſofter Lute.

3. Have your Eyes fixed upon the Heavens, and as ſoon as ever you diſcover the new Moon of the Month *Tiſri*, then let all the Trumpets ſound aloud to congratulate the beginning of the New-Year, which is a renowned Feaſt, in Commemoration of the Creation of the World.

4. As *Moſes*, by particular Direction from God, enjoyned us Jews to obſerve, *Lev.* 23. 34. *Speak unto the Children of* Iſrael *ſaying, In the ſeventh Month, in the firſt day of the Month, ſhall ye have a Sabbath, a Memorial of blowing of Trumpets, an holy Convocation.*

5. This Feſtival God commanded to be obſerved by all the Tribes of *Iſrael*, not excepting the Tribe of *Joſeph*, which was diſtinguiſh'd from their Brethren by a more plentiful Condition, as being the Deſcendents of ſo great a Progenitor, after God had brought them out of *Egypt*, where they were Strangers and Sojourners.

6. I (ſays God) by my miraculous Power wrought their Deliverance, and reſcued them from the Oppreſſion of *Pharoah*, who made their Shoulders ſore with the mighty Burden he forc'd them to carry; it was I that freed them from that hard and ignominious Labour, which he put them upon, to make Bricks and Earthen Ware.

7. 'When thou didſt call upon me in thy great Diſtreſs, being purſued by *Pharoah* and his Army, I heard thy Petitions, and deſtroyed thine Enemies, by drowning them in the Red-Sea; but in the moſt remarkable manner, I anſwered thee, when I gave thee the Law from Mount *Sinai*, which was accompanied with ſuch a terrible Storm of Thunder and Lightning, *Exod.* 14. 16.

8. I proved thee alſo: at the Waters of Strife.

9. Hear, O my People, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me.

10. There ſhall no ſtrange God be in thee: neither ſhalt thou worſhip any other God.

11. I *am* the LORD thy God, who brought thee out of the Land of Egypt: open thy Mouth wide, and I ſhall fill it.

12. But my People would not hear my Voice: *and* Iſrael would not *obey* me.

13. So I gave them up to their own Hearts Luſts: *and let them* follow their own imaginations.

14. O that my People would have hearkned unto me: *for* if Iſrael had walked in my ways,

15. I ſhould ſoon have put down their Enemies: and turned my Hand againſt their Enemies.

16. The haters of the LORD, ſhould have been found Liars: but their time ſhould have endured for ever.

17. He ſhould have fed them alſo with the fineſt Wheat-*flour*: and with Honey out of the *ſtony* Rock ſhould I have ſatisfied thee.

EVENING PRAYER.

The LXXXII. PSALM.

Deus ſtetit.

¶¶ *This Pſalm was written by* Aſaph, *upon the Corruption of ſome wicked Magiſtrates in his time. King* Jehoſaphat *had made a Reformation of ſeveral Abuſes, which had crept into the Judicatories in his Reign, and eſtabliſh'd Juſtice upon an excellent foot,* 2 Chron. 19. 7. *But before* Hezekiah's *time Matters were grown into Diſorder again, as* Iſaiah *complains,* Iſa. 11. 12. *and it is upon this Account that* Aſaph *the Seer, who lived in* Hezekiah's *time, wrote this Pſalm.*

GOD ſtandeth in the Congregation of Princes: he is a Judge among Gods.

2. How long will ye give wrong Judgment: and accept the Perſons of the Ungodly?

3. Defend the Poor and Fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4. Deliver the Out-caſt and Poor: ſave *them* from the Hand of the Ungodly.

5. They

8. 'I made a Tryal of thy Temper at the Waters of *Meribah*, Exod. 17. 7.

9. Now ſince, O *Iſrael*, I have heard you ſo often, it becomes 'you to hearken unto me: I will make a publick Declaration of 'my Will towards you, and aſcertain you, what Duties I expect 'of you to perform, and what will be the Conſequence of your 'Obedience or Neglect.

10. 'I ſtrictly require of you, that you ſhall not worſhip 'the Gods of other Nations, *Exod.* 23. 13. nor pay Divine 'Worſhip to any pretended God, or created Being, *Exod.* 20. '3, 23.

11. 'Now if thou wilt diſcharge this Duty, which is the Foun-'dation of all true Religion, and follow thoſe other Rules which 'I, the true God, have preſcribed thee in my Law; I, who am 'that God whoſe miraculous Power delivered thee from the 'Egyptian Slavery, will exert my omnipotent Power again in 'thy defence, and, tho' thou askeſt never ſo great a Benefit, I 'will grant it thee; nor ſhall thy Affections crave more, than my 'Goodneſs ſhall anſwer.

12. 'But my People would not ſubmit themſelves, to be go-'govern'd by the Precepts which I gave them; nor obey 'thoſe wholſome Laws I preſcribed to them, for a Rule of their 'Lives:

13. 'But ſince they were ſo ſtubborn and refractory, I ſuffered 'them to take their own Courſes; to follow blindly whatever 'their corrupt Affections ſuggeſted to them; and to purſue all 'the Idolatries and Superſtitions which a miſguided Zeal, and 'bigotted Fancy, might lead them to.

14. 'But, tho' their Behaviour has been ſo very undutiful 'and unworthy towards me, yet I could not but heartily wiſh, 'they would have been governed by my Counſel, and would 'have yielded obedience to my Laws.

15. 'For then I would moſt certainly have performed my 'Conditional Promiſe, I made to them; I would have inter-'poſed my Power, and defended them againſt their ſtrongeſt 'Enemies.

16. 'The Idolatrous Nations, which have frequently pre-'vail'd againſt *Iſrael*, ſhould have been always ſubject to them, 'and have been forced to have paid an outward, tho' a Diſ-'ſembled Duty, to their Maſters; but the Peace and Proſpe-'rity of the Jewiſh Nation, ſhould have been of a laſting Conti-'nuance.

17. 'For then every Year ſhould have been to them a part 'of a Golden Age, every Harveſt ſhould have filled the Coun-'try with Fruits of every kind, which might ſerve both for 'Uſe and Delicacy; the Fields ſhould have loaded the Wains 'with Wheat of the fineſt ſort, free from all Smut and Mildew; 'and every Rock ſhould have ſweated with drops of the ſweeteſt 'Honey.

Paraphraſe on Pſalm LXXXII.

O All ye Princes and Magiſtrates, whom God has raiſed to a particular eminency above your Brethren, and advanced to be a ſort of inferior Gods, as being commiſſion'd by his Authority, and acting as his Proxies; do you conſider, that God exerciſes a ſuperior Judicature over you, he minds what you do amiſs in your Courts, and will bring you to a ſevere Reckoning, for any Prevarication in your Acts of Juſtice.

2. Therefore you onght to conſider, what a great degree of Folly and Wickedneſs it is, for you to pervert the Courſe of Juſtice, and by your Sentence to wrong the innocent, and to juſtifie the Oppreſſor.

3, 4. The buſineſs of your high Calling is, to protect poor Men and Orphans, who have no Money to give, and no Friend to ſollicit for them; from the Violences of rich Oppreſſors, and to skreen them by the Juſtice of the Laws, from the Injuries offered them by others.

5. But

5. They will not be learned, nor underſtand, but walk on ſtill in Darkneſs; all the Foundations of the Earth are out of courſe.

6. I have ſaid, Ye *are* Gods: and ye *are* all the Children of the moſt Higheſt.

7. But ye ſhall die like Men: and fall like one of the Princes.

8. Ariſe, O God, and judge thou the Earth: for thou ſhalt take all Heathen to thine Inheritance.

The LXXXIII PSALM.

Deus, quis ſimilis?

¶¶ *This Pſalm bearing the Name of* Aſaph, *was in all probability compoſed by one of that Family in the Reign of* Jehoſaphat; *againſt whom it is recorded,* 2 Chron. 20, 21. That the Children of *Moab,* and the Children of *Ammon,* and among them other, beſides the *Ammonites,* came to Battle, *which is referred to in this Pſalm,* v. 2. 6.

HOld not thy Tongue, O God, keep not ſtill ſilence: refrain not thy ſelf, O God.

2. For lo, thine Enemies make a murmuring: and they that hate thee, have lift up their Head.

3. They have imagined craftily againſt thy People: and taken Council againſt thy ſecret ones.

4. They have ſaid, Come, and let us root them out, that they be no *more a* People: and that the Name of Iſrael may be no more in remembrance.

5. For they have caſt their Heads together with one conſent: and are confederate againſt thee.

6. The Tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarens;

7. Gebal, and Ammon, and Amalek: the Philiſtines, with them that dwell at Tyre.

8. Aſſur alſo is joyned with them: and have holpen the Children of Lot.

9. But do thou to them as *unto* the Madianites: *unto* Siſera, and unto Jabin, at the Brook of Kiſon.

10. *Who* periſhed at Endor: and became *as* the Dung of the Earth.

11. Make them and and their Princes like Oreb and Zeb: yea, *make* all their Princes like as Zeba and Salmana;

12. Who ſay, Let us take to our ſelves: the Houſes of God in poſſeſſion. 13. O

5. But the Judges of our time are ſo obſtinately reſolved in their unjuſt Determinations, that they have no check of Conſcience to reſtrain them from Injuſtice; their Eyes are ſo blinded by Gifts, that they will not ſee what is right, *Exod.* 23. 8. nay our whole National Conſtitution is like to be ſubverted, when thoſe who ought to maintain the Laws, do offer the greateſt Violence to them.

6. I have ſuffered you to be called by my moſt honourable Name, and to be eſteemed as of a Divine Original, and not of ordinary Human Extraction.

7. But let not theſe great Titles ſwell you up, ſo as to forget whoſe Authority you act by, and whoſe Power you are ſubject to; for you are ſo far from being real Gods, and exempted from the Laws of Mortality, that you ſhall die as well as any ordinary Man, or any Pagan Magiſtrate.

8. But ſince theſe wicked Magiſtrates have ſo ſhamefully perverted the Judicial Power, do thou, O God, take it into thy Hand; for we expect there will be a time, in which thou ſhalt Judge the whole World, as well Pagans as Jews, according to their Works; and then thou wilt make them ſeverely pay for their Violations and Diſtortions of the Rules of Juſtice.

Paraphraſe on Pſalm LXXXIII.

WE beſeech thee, O God, not to ſtand ſilently by, as if thou waſt a Neuter in our Cauſe, when our Condition ſeems ſo very hazardous.

2. Eſpecially when our Enemies are ſo clamorous, and threaten ſo loud, and a confederacy of Idolatrous Nations elated by ſome former Succeſſes, do treat us after ſo arrogant and contemptuous a manner.

3. They have formed very cloſe and cunning Deſigns, in order to invade our Country, and how to ſubdue us to their Yoke, whom thou doſt protect and keep, as it were, ſecretly covered under thy Wing, that they ſhould not injure us.

4. For they have maliciouſly reſolved among themſelves, and mutually encourage each other, utterly to extirpate our Nation, and to make the Name of Jewiſh People to be loſt among Men.

5. There is a joynt-Reſolution of a great many Nations, who for the moſt part have different Intereſts and Views, and yet they all combine together for the ſubverſion of our Government, and thy true Religion.

6. Swarms of barbarous Nations come out of their Huts to invade us, *Edomites, Moabites,* and *Iſmaelites,* as well thoſe who took their Name from their Father *Iſmael,* as from their Mother *Hagor.*

7. With theſe are joyn'd the *Giblites, Joſ.* 13. 5. the *Ammonites, Amalekites, Philiſtines,* who have invited the Inhabitants of *Tyre* likewiſe into the Confederacy.

8. And leſt this great Fry of barbarous Aſſociates ſhould not be ſufficient, they have called in likewiſe to their Aſſiſtance the *Aſſyrians,* to fight for the *Ammonites* and and *Moabites,* the Deſcendents of *Lot,* whoſe cauſe they have eſpouſed, and are a principal *Arm* (as the Hebrew calls it) or Support of their Cauſe.

9. But we beſeech thee, O Lord, to give us as entire a Victory over theſe many and powerful Enemies, as thou didſt to our Fore-fathers over the *Midianites* by the Hand of 300 Men and a few Lamps, *Judges* 7. 21. let them be deſtroyed, as the *Iſraelites* did *Jabin* at the River *Kiſhon, Judges* 4. 24. and as his General *Siſera* fell by the Hand of a Woman, v 21.

10. This memorable Victory being obtain'd at *Endor* near *Tanach* and *Megiddo,* where this Battle was fought, *Joſh.* 17. 11, *Judges* 5. 19. there the Army likewiſe was deſtroyed, and their Carcaſes left rotting.

11. Let theſe Infidel Nations, and their Princes, be as unſucceſsful in their Attempts upon us as *Oreb* and *Zeb,* two Princes of the *Midianites,* who were taken Captive at *Gideon, Judges* 7. 25. and as their two Kings *Zebah* and *Zalmunna,* who underwent the ſame Fate, *Judges* 8. 12.

12. Who encourage one another in a wicked Enterprize, ſaying, Let us poſſeſs our ſelves of, and plunder the Temple of God, and make Spoils of all the Sacred Furniture of that, and of the Senagogues.

13. O

13. O my God, make them like unto a Wheel: *and* as the Stubble before the Wind;

14. Like as the Fire that burneth up the Wood; and as the Flame that conſumeth the Mountains.

15. Perſecute them even ſo with thy Tempeſt: and make them afraid with thy Storm.

16. Make their Faces aſhamed, O LORD: that they may ſeek thy Name.

17. Let them be conſumed and vexed ever *more and more*: let them be put to ſhame and periſh.

18. And they ſhall know that thou whoſe Name is JEHOVAH: *art only* the moſt *Higheſt* over all the Earth.

The LXXXIV PSALM.

Quam dilecta!

¶ ¶ *The Hebrew Tittle does not inform us who this Pſalm was written by; it only tells us, That it was directed* To the chief Muſician upon *Gittith*, And to be ſung by the *Korites*. *It was certainly compoſed by one who was hindred from partaking of the publick Worſhip; And therefore* David *was probably the Author thereof, when he was driven from the City, and hindred from frequenting the Tabernacle, by the prevailing Arms of his Son* Abſalom.

O How amiable *are* thy dwellings: thou LORD of Hoſts!

2. My Soul hath a deſire and longing to *enter into* the Courts of the LORD: my Heart and my Fleſh rejoyce in the living God.

3. Yea, the Sparrow hath found her an Houſe, and the Swallow a Neſt, where ſhe may lay her young: *even* thy Altars, O LORD of Hoſts, my King and my God.

4. Bleſſed *are* they that dwell in thy Houſe: they will be alway praiſing thee.

5. Bleſſed *is* the Man whoſe Strength *is* in thee: in whoſe Heart *are thy* ways.

6. *Who* going through the vale of Miſery, uſe it for a Well: and the Pools are filled with Water.

7. They will go from Strength to Strength: *and unto the God of Gods* appeareth every *one of them* in Sion.

8. O LORD God of Hoſts, hear my Prayer: hearken, O God of Jacob.

9. Behold, O God our defender: and look upon the Face of thine anointed.

10. For one Day in thy Courts: *is* better than a thouſand.

11. I had rather he a Door-keeper in the Houſe of my God: than to dwell in the Tents of Ungodlineſs.

12. For

13. O thou, our kind Protector, make theſe our Adverſaries to be as giddy and unſettled in their Counſels, and to turn round with as much Volubility as the *Threſſing-Wheels of a Cart*, Iſa. 28. 28. and diſperſe their Forces like Chaff blown about by the Wind.

14. Let them be deſtroyed, as Fire burns up a woody mountainous Country, which Men deſign to clear for a better Cultivation

15. Let a terrible Storm of thy Vengeance ſhatter them, and ſo diſperſe all their Forces, that they may never be able to rally again.

16. Let them receive a ſhameful Defeat, that they may be convinced that thou art the only true God, whoſe Power can defeat ſo great an Army, and that, under this Conviction, they may leave off their Idolatry, and joyn in thy Worſhip.

17. But if they will not be informed by theſe awakening Judgments, do thou then proſecute them with greater Puniſhments, even to their utter Extirpation.

18. That all Men may take warning by their Examples, how they provoke the great JEHOVAH; and that they may learn that thou art the Governour, and Supreme Lord of all the World.

Paraphraſe on Pſalm LXXXIV.

O God, the Lord and Creator of all the Angelick Natures, how lovely is it to be in thy Tabernacle, where ſuch a number of bleſſed Spirits do continually attend!

2. My Soul has a paſſionate deſire and longing, after ſo long an Abſence, to come into the Courts of the Tabernacle, and to join in the publick Service there; I have an earneſt Tendency and Wiſhing both of Body and Mind, to preſent myſelf in that holy Place, before the preſence of thee, who art the true and living God, and not a fictitious Being, as other falſe Gods are.

3. It grieves me to think that the Sparrows, Swallows, and other Birds, can partake of a Felicity that I am debarr'd of; and that thou, O my great God and Sovereign, art pleaſed to ſuffer them to build their Neſts, and hatch their young ones in that ſacred Houſe which I the Prince of the Country am driven from!

4. O what a Happineſs do they enjoy, who have the opportunity of paying their conſtant Devotion, and and at all the ſolemn hours, of Worſhip, can return to their Exerciſe of Praiſe and Thankſgiving!

5. O how happy is that Perſon that has ſtrength to travel to thy Houſe, and whoſe thoughts are taken up in his journeying thither.

6. Thoſe Perſons who live at a great diſtance from the Tabernacle, and are forced to travel over a barren dry Heath, to get to it on a ſolemn day of Worſhip, are very happy Perſons in reſpect of myſelf, who cannot go thither at all; the Comfort and Satisfaction they receive, in being to appear before God, makes them to be as pleaſant in their travelling over the ſcorching-Sands, as if they had Wells and Ciſterns all the way to drink of.

7. Theſe Men do not grow wearier in their travelling, but by reaſon of their pious Joy, grow ſtronger the further they go, till they come to preſent themſelves before God's Table on Mount *Sion*.

8. O thou, who art the God of Angels and Men, and the Protector of the People of *Iſrael*, vouchſafe to hear my Prayer, and let me be no longer debarred of the Satisfaction of the Publick Worſhip.

9. O thou, who haſt been all along the Defender of our Nation, and particularly of me thy Servant in my many former Adverſities, I beſeech thee in Mercy, to have regard to the Petition of me, whom thou haſt anointed to the Kingly Office.

10. I ſhould rather chooſe a Life, tho' of but one day, to be ſpent in the Devotion of that Place, than a thouſand Years in this wretched place which I am now baniſh'd to

11. I had rather be in the meaneſt Employ, ſo low as that of a Door-keeper about God's Houſe, where I might have an Opportunity of paying a conſtant Attendance on him, than in an Idolatrous Country, tho' it were never ſo plentiful, where I am deprived of his Worſhip.

12. For

12. For the LORD God *is* a light and defence: the Lord will give Grace and Worship, and no good *thing* shall he with-hold from them that live a godly Life.

13. O LORD God of Hosts: blessed is the Man that putteth his Trust in thee.

The LXXXV PSALM:

Benedixisti, Domine.

¶¶ *This Psalm seems to be composed by* Esdras, *or some other Inspired Person, soon after the Restoration of the Jews from their Captivity. The Hebrew Title informs us nothing more concerning it, but that it was directed* To the chief Musician, to be sung by the Sons of *Korah.*

LORD, thou art become gracious unto thy Land: thou hast turned away the Captivity of Jacob.

2. Thou hast forgiven the offence of thy People: and covered all their Sins.

3. Thou hast taken away all thy displeasure: and turned *thy self* from thy wrathful Indignation.

4. Turn us then, O God our Saviour: and let thine Anger cease from us.

5. Wilt thou be displeased at us for ever: and wilt thou stretch out thy Wrath from one Generation to another?

6. Wilt thou not turn again and quicken us: that thy People may rejoyce in thee?

7. Shew us thy Mercy, O LORD: and grant us thy Salvation.

8. I will hearken what the LORD God will say [*concerning me,*] for he shall speak Peace unto his People, and to his Saints, that they turn not again * [unto Foolishness.]

* *Coverdale's* first Translation reads it, *That they turn not themselves unto Foolishness*, as it ought to be; tho' I know not how in After-Editions the Words, *unto Foolishness*, came to be left out.

9. For his Salvation *is* nigh them that fear him: that Glory may dwell in our Land.

10. Mercy and Truth are met together: Righteousness and Peace have kissed *each other*.

11. Truth shall flourish out of the Earth: and Righteousness hath looked down from Heaven.

12. Yea, the Lord shall shew loving kindness: and our Land shall give her increase.

13. Righteousness shall go before him: and he shall direct his going in the way.

MORN-

12. For the great God, who does there in an especial manner discover himself, is a Light to direct Men in the right Rule of Life, and a strength to defend them from all that is really hurtful to them; and affords all Spiritual and Temporal Blessings to his pious Servants who obey his Commands.

13. But still, O my God, this is my Satisfaction, that tho' I am restrained from paying Devotion in publick to thee; whilst I put my whole Confidence in thee for my Deliverance, I shall be so far from thinking myself void of all Comfort, that I shall stand possessed of a considerable degree of Happiness.

Paraphrase on Psalm LXXXV.

O Lord, thou hast shewed a very extraordinary Act of thy Favour to our Nation, in freeing us from so long and heavy a Captivity.

2. We are sensible now, that thou hast forgiven the Offences of us thy People, which brought these remarkable Judgments upon us.

3. We are now satisfied, that thy sad Displeasure towards us is abated, and that thou hast more kind Dispositions towards us, than thou hast lately manifested.

4. And we beseech thee to compleat our Restoration, and let not any ungrateful Returns we may have made to thee after so great a Deliverance, provoke thee to shew any new Marks of thy Displeasure.

5. Alas! shall we never find an end of our Sufferings, and after we are return'd to our Country, must we experience a new Scene of Trouble rising up upon us, from our quarrelsome Neighbours? *Ezra* 4. 45.

6. But however we trust, that thy Goodness will revive us, after the long Oppression of our Captivity, and will finish the Work of our Restoration, that we may enjoy the Blessings of our Country in entire Peace.

7. O Lord, let thy infinite Mercy pardon our Sins, which are still very great, for if thou shouldest deal with us according to our Provocations, thou must again plunge us into as great Afflictions, as those we have lately been delivered from.

8. We will wait with Patience to hear what determination God will pronounce, concerning the future Condition of his People, which I doubt not will be very favourable, and that he will grant a lasting Peace in his chosen Nation, if so be they do not fall into their ancient Follies, and relapse again into Idolatry.

9. And truly if we do not fail on our part, God is ready to remove all Obstacles which now lie in the way to our national Happiness, and to revive the ancient Glory and Splendor of our Country.

10. And behold! we already see Goodness and Fidelity, those Divine Vertues and great Supports of a National Happiness, to be again Conspicuous among us: And Justice and Peace, like two ancient Friends that have been long Strangers to this Country, kindly to salute one another, upon their meeting together here.

11. Truth and Fidelity shall spring as it were afresh out of the Ground, where they have been so long covered; and Piety and Holiness shall come back again from Heaven, whither they have been for a long time retired.

12. God's Bounty shall be showred down upon us by large Indulgences, and fruitful Seasons every Year shall enrich our Country.

13. And when God comes to visit us in this bountiful manner, Justice shall go before him to make way for his solemn Procession, that Righteousness as well as Happiness may attend our Nation; for God shall adapt all his providencial Dispensations to the exactest Justice, that Men may take Copy thereby, and square all their Actions likewise, according to the Rules of Equity and Goodness.

Pard-

MORNING PRAYER.

The LXXXVI PSALM.

Inclina, Domine.

¶ ¶ *This Pſalm is intituled in the Hebrew,* A Prayer of *David. It was not found out by the firſt Collector of the Davidical Pſalms, but being met with by him who gathered up the Aſaphian Pſalms, and ſome of other famous Authors, was placed here. It ſeems to be compoſed during his Afflictions under* Saul.

BOw down thine Ear, O LORD, and hear me: for I *am* Poor and in Miſery.

2. Preſerve thou my Soul, for I *am* Holy: my God, ſave thy Servant that putteth his truſt in thee.

3. Be merciful unto me, O Lord: for I will call daily upon thee.

4. Comfort the Soul of thy Servant: for unto thee, O Lord, do I lift up my Soul.

5. For thou, Lord, *art* good and gracious: and of great Mercy unto all them that call upon thee.

6. Give ear, LORD, unto my Prayer: and ponder the Voice of my humble deſires.

7. In the time of my Trouble I will call upon thee: for thou heareſt me.

8. Among the Gods *there is* none like unto thee, O Lord: *there is* not one that can do as thou doeſt.

9. All Nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10. For thou *art* great, and doeſt wondrous things: thou *art* God alone.

11. Teach me thy way, O LORD, and I will walk in thy Truth: O knit my Heart unto thee, that I may fear thy Name.

12. I will thank thee, O Lord my God, with all my Heart: and will praiſe thy Name for evermore.

13. For great *is* thy Mercy toward me: and thou haſt delivered my Soul from the nethermoſt Hell.

14. O God, the proud are riſen againſt me: and the Congregations of naughty *Men* have ſought after my Soul, and have not ſet thee before *their Eyes.*

15. But thou, O Lord God, *art* full of Compaſſion and Mercy: long-ſuffering, plenteous in Goodneſs and Truth.

16. O turn thee then unto me, and have Mercy upon me: give thy ſtrength unto thy Servant, and help the Son of thine Hand-maid.

17. Shew

Paraphraſe on Pſalm LXXXVI.

O God, whoſe Nature inclines thee to ſuccour thy diſtreſſed Servants, I beſeech thee to look down from thy heavenly Throne upon my diſconſolate Condition, and hearken unto the Petition I put up unto thee.

2. I beſeech thee to preſerve my innocent Life from the violence of my unjuſt Oppreſſors, and afford thy Aſſiſtance to thy Servant, who doth not repoſe his Confidence in any thing, beſides thee.

3. I beg, that thou wouldeſt vouchſafe thy merciful Protection to me, which I every Day ſo conſtantly pray for.

4. O refreſh the Soul of thy faithfull Servant, by a timely Deliverance, ſince I ſo earneſtly raiſe my Soul up towards thee, in the warmths of devout and earneſt Prayer.

5. For thou art a gracious and merciful God, and readily diſpoſed to pardon the Sins of thoſe who ſincerely repent of them, and ask forgiveneſs for them, and to afford them thy Protection, notwithſtanding any former Failures.

6. Therefore, having my hope grounded upon this lovely Attribute of thine, I make bold to implore thy Aſſiſtance in this exigence of my Affairs.

7. Nay, I am emboldened to apply to thee in any great Diſtreſs, having experienced thy goodneſs formerly in other Deliverances.

8. For as thy Omnipotence impowers thee to reſcue thy Servants from the greateſt and moſt imminent Dangers, ſo by this thou doſt infinitely excel the Heathen-Deities, who are not able to ſuccour their Votaries in diſtreſs

9 And if thou doſt deliver me from ſo great a Calamity, the Heathen-Nations round ſhall be ſo convinced of thy Almighty Power, exerted in the Cauſe of *David*, that they ſhall deſire to be admitted to pay their Worſhip to the at *Jeruſalem.*

10. For by that, and other thy miraculous Works, they ſhall acknowledge thee to be the only true God, who art able to work effects beyond the power of Nature.

11. And, that I may never forfeit thy Kindneſs and Protection, I beg of thee, that thou wouldeſt ſo rightly inform me in all points of my Duty, that I may not tranſgreſs any of thy holy Commands; make my Heart ſo ſtedfaſtly to adhere to thy Will, and to have always ſuch an awful regard of thy Majeſty, that I may diſcharge with readineſs all the Injunctions, which thou ſhalt be pleaſed to lay upon me.

12. And if thou, in thy goodneſs, ſhalt be pleaſed to vouchſafe me a deliverance from any preſent Troubles, I ſhall always retain ſuch a grateful Senſe of thy kindneſs, that I ſhall never ceaſe to commemorate it as long as I live.

13. For this will be ſo great an Inſtance of thy ſuper-abundant Mercy and Favour to me, that I ſhall always eſteem it as extraordinary a Deliverance, as if thou hadſt raiſed my Body from the Grave.

14. O my God, thou canſt not but take notice, what a number of powerful and arrogant Adverſaries have combined together in a Conſpiracy againſt my Life, and ſeem to have no regard to the Juſtice of my Cauſe, and ſeem to undervalue thy Aſſiſtance and Interpoſition, on my behalf.

15. But notwithſtanding their impious Aſſurance, in compaſſing my Deſtruction, I do not fail to truſt in thee for my Deliverance, thy ſacred Attributes affording me a better grounded hope, than any they can pretend to for their Succeſs: for I am ſufficiently ſenſible, that thy *Mercy* and *Compaſſion* inclines thee to protect thy innocent Servants; 'tis thy *long-Suffering* which permits their Wickedneſs to go ſo long unpuniſhed; thy ſuper-abundant *Goodneſs*, which I have formerly experienced, encourages me to think that thou wilt not now forſake me; and thy *Truth*, (thou having promiſed to defend me, and to bring me with ſafety to the Crown of *Iſrael*) I am certain, will not fail me.

16. Therefore I beſeech thee, O Lord, to caſt a favourable Eye once more upon me, and in thy Mercy reſcue me from the danger which I am encompaſſed in, and afford thy heavenly Aſſiſtance to me, who am thy poor humble Slave, and as much thy Property, as the Son of a Bond-woman, who is born in her Maſter's Houſe.

17. Shew

17. Shew ſome token upon me for good, that they who hate me may ſee *it*, and be aſhamed: becauſe thou, LORD, haſt holpen me, and comforted me.

The LXXXVII PSALM.

Fundamenta ejus.

¶¶ *It is uncertain by whom this Pſalm was compoſed; but it is plain it was written by ſome devout Perſon, in honour of the City* Jeruſalem, *and particularly Mount* Sion, *where the ſolemn Worſhip of God was ſettled. Some think it was compoſed on the Birth of* Hezekiah, *or ſome other great Prince.*

HEr Foundations are upon the holy Hills: the LORD loveth the Gates of Sion more than all the Dwellings of Jacob.

2. Very excellent things are ſpoken of thee: thou City of God.

3. I will think upon Rahab and Babylon: with them that know me.

4. Behold ye the Philiſtines alſo: and they of Tyre, with the Morians, lo, there was he born.

5. And of Sion it ſhall be reported, that he was Born in her: and the moſt High ſhall ſtabliſh her.

6. The Lord ſhall rehearſe it when he writeth up the People: *that* he was Born there.

7. The Singers alſo and Trumpeters *ſhall he rehearſe:* all my freſh ſprings ſhall be in thee.

The LXXXVIII PSALM.

Domine, Deus.

¶¶ *The Hebrew Title of this Pſalm is,* A Song for the Sons of *Korah*, to the chief Muſician upon *Mahalath Leannoth*, Maſchil of *Heman* the *Ezrahite*. *The* Mahalath Leannoth *was a hollow wind Muſick, ſomething like the Flute, proper for mournful Songs. But the* Heman *to whom this Pſalm is attributed, cannot be the famous Singer in* David's *Time of that Name, but one of later date deſcended from* Zerah *one of the Sons of* Judah, 1 Chron. 2. 6. *hence called an* Ezrahite. Kimchi *ſays, it was written in the Name of the Jewiſh People, during the Captivity, in the Language of a poor Slave under his Chains.*

O LORD God of my Salvation, I have cried Day and Night before thee: O let my Prayer enter into thy Preſence, incline thine Ear unto my calling.

2. For my Soul is full of trouble: and my Life draweth nigh unto Hell.

3. I am counted as *one of* them that go down into the Pit: and I have been even as a Man *that hath* no Strength.

4. Free among the dead, like unto them that are wounded, and lie in the Grave: who are out of remembrance, and are cut away from thy Hand.

5. Thou haſt laid me in the loweſt Pit: in *a place of* darkneſs, and in the deep.

6. Thine Indignation lieth hard upon me: and thou haſt vexed *me* with all thy Storms.

7. Thou

17. Shew ſome eminent Token of thy eſpouſing my Cauſe, by a miraculous Deliverance from my Enemies; that my irreligious Adverſaries may be confounded and aſtoniſhed when they ſee, that thou doſt ſo wonderfully interpoſe in my behalf, whom they have ſo often derided for my Devotion paid to thee, and for placing my whole Confidence in thee, when I had no appearing Hopes of any worldly Succour.

Paraphraſe on Pſalm LXXXVII.

THE Foundations of God's Temple, where he has choſen to be worſhipped, are laid upon the conſecrated Hill of Mount *Sion* on the north Side of *Jeruſalem*, which he has ſingled out of all the Cities of *Judæa*, to have his publick Service celebrated therein.

2. All Perſons who have occaſion to make mention of this great City, do extraordinarily commend it for the Magnificence of its Structures, the Salubrity of its Air, and the Advantage of its Situation; but chiefly for its noble Temple employed in the Worſhip of the true God.

3. I will not deny, that *Egypt* may boaſt of very noble Cities, and that *Babylon* may put in for a conſiderable Share of Glory in this reſpect, whenever I have occaſion to talk with my Acquaintance about theſe Matters.

4. The *Philiſtines*, *Tyrians* and *Arabians*, have likewiſe very remarkable Cities, which are celebrated for the Birth of great Men in them.

5. But *Jeruſalem* can vye with any of them in this reſpect likewiſe, ſince ſo great a Prince was born within her Walls, and which receives ſtill a greater Honour from the continual Protection of Almighty God.

6. And when God makes a Liſt of his Peoples Names, and enters them into his Regiſter, he ſhall diſtinguiſh this great Birth by a particular Mark of Honour.

7. And all the Voices and Muſick of the Temple, ſhall ſing in praiſe of this ſacred City; that *ſhe is a Fountain of Delights, and more beautiful and pleaſant than the pureſt and cooleſt Stream.*

Paraphraſe on Pſalm LXXXVIII.

O My Lord God, who waſt in former Times uſed to preſerve me from Danger, and in whoſe Mercy I yet truſt for Help, I have made my Addreſs to thee, for a long time, without any Intermiſſion; therefore, I beſeech thee, do not make me wait longer, before thou doſt receive my Petition, but give me a ſpeedy Admiſſion to thy Preſence, and bend down from thy Throne to hearken to what I have to lay before thee.

2. O Lord, my Soul is overwhelmed with the long Continuance of a great many Troubles, which preſs ſo hard upon me, that they have brought my Life next Door to the very Grave.

3. All that converſe with me, reckon me nothing better than a dead Man, laid out in his Coffin and ready to be tumbled into his Grave; for no Man, that ever recovered, was reduced to that weak and feeble Condition that I am.

4. I am now diſcharged and free from all the Buſineſs of this preſent Life, and muſt henceforth remain only with the Dead; I am now like one that is mortally wounded in an Army, my Body muſt be thrown into a great Hole, with innumerable other Carcaſes, which there lie rotting, without any one's taking notice of them, being cut off from the Living by thy ſevere Judgment.

5. It is the Diſpenſation of thy very harſh Providence, that has brought me to this State of Miſery, where methinks, I am ſunk into the Condition of the Dead, and lie in the Midſt of dark and gloomy Shades, being drop'd into an Abyſs of inconceivable Depth, where no Light appears.

6. Thy Anger lies as preſſing upon me, as if I was under a great Weight of Lead or Stone; and whereas ſome Drops only of thy Diſpleaſure fall upon other Men, the Cataracts of thy Vengeance are ſhowred down upon me.

7. Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8. *I am ſo* faſt in Priſon: that I cannot get forth.

9. My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my Hands unto thee.

10. Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, *and* praiſe thee?

11. Shall thy loving kindneſs be ſhewed in the Grave: *or* thy faithfulneſs in deſtruction?

12. Shall thy wondrous works be known in the dark: and thy Righteouſneſs in the Land where *all things* are forgotten?

13. Unto thee have I cried, O LORD: and early ſhall my Prayer come before thee.

14. Lord, why abhorreſt thou my Soul: *and* hideſt thou thy Face from me?

15. I *am* in miſery, and like unto him that is at the point to die: *even* from my Youth up, thy Terrors have I ſuffered with a troubled Mind.

16. Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17. They came round about me daily like Water: and encompaſſed me together on every ſide.

18. My Lovers and Friends haſt thou put away from me: *and hid* mine acquaintance out of my ſight.

EVENING PRAYER.

The LXXXIX PSALM.

Miſericordias Domini.

¶¶ *This Pſalm, according to the Hebrew Inſcription, was written by* Ethan *the* Ezrahite, *another Pſalmographer of the Family of* Zerah *during the Captivity; and very probably in the Life of* Jehoiakin, *whoſe Misfortunes the Pſalmiſt here doth ſeem to deſcribe, and thereupon even to diſtruſt the Promiſes which God had made to the Family of* David.

MY Song ſhall be always of the loving kindneſs of the Lord: with my Mouth will I ever be ſhewing thy Truth from one Generation to another.

2. For I have ſaid, Mercy ſhall be ſet up for ever: thy Truth ſhalt thou eſtabliſh in the Heavens.

3. I have made a Covenant with my choſen: I have ſworn unto David my Servant.

4. Thy

7. Thou haſt confined me to a doleful Priſon, where I cannot enjoy the Converſation of my Friends and Acquaintance, the Place being ſo noiſom, that they cannot endure to come to me in it.

8. Then fain would I go to them, but I find my ſelf hindred by the Locks and Bolts, which keep me within this diſmal Dungeon.

9. I am almoſt blind, by my continual Weeping, and bewailing my Misfortune; no Day has paſſed, wherein I failed to put up my earneſt Petitions to thee, continually ſtretching out my Hands to thee in devout Prayer, that thou mighteſt receive them.

10. O Lord, if thou doſt deſign to deliver me from my Miſery, thou muſt make haſte to do it; for I am now juſt ready to expire, and when I am dead, I cannot expect thou ſhouldeſt work ſo great a Miracle in my behalf, as to raiſe me from the Grave, that I may praiſe thy Name again.

11. For Death is a State, in which I ſhall not have the Opportunity of ſinging Hymns to thy Honour, as I now do.

12. In that State of Darkneſs and Oblivion, I ſhall not be able to relate thy noble and righteous Acts in numerous Verſe, as I can do here.

13. Thus have I for a long time, in the Bitterneſs of my Soul, cried unto thee; under the deep Senſe of my Misfortune, taking little Reſt in the Night, early in the Morning renewing my Complaint to thee.

14. But alas, as yet I have found no Redreſs from thee; O Lord, why art thou ſo unkind, always to turn away from me, and refuſe to afford me Relief?

15. My Miſeries now fall ſo thick upon me, that I ſeem to be under the Pangs and Agonies of Death; I have been for many Years ſuffering the Pangs of a lingering Death, and been as it were, upon the Rack ever ſince I was born.

16. Thy Anger, like a mighty Torrent, has roſe above my Head and drowned me, and the Fears, which thy very ſevere Judgments have brought upon me, have deſtroyed me.

17. For I have not been attacked by one ſingle Misfortune, but a great Number of Afflictions with united Force break in upon me, like a great Flood, which from ſeveral Hills comes pouring down into one Bottom, till it ſwells into a great Lake; ſo do my Calamities on every ſide beſet me.

18. All my dear Friends and Acquaintance, whoſe pleaſant Converſation was wont formerly to aſſwage my Grief, and make me forget my Sufferings, are now, by thy ſevere Treatment of me, kept from me; for if I look about for any kind Friend to correſpond with, I cannot find him, he hiding himſelf, as fearing I might bring him into danger, or as not enduring the Noiſomneſs of my ſad Abode.

Paraphraſe on Pſalm LXXXIX.

ALtho' we at preſent labour under moſt dreadful Calamities, which the Hand of God is pleaſed to inflict upon us: yet I will not ceaſe to celebrate the former Favours, which he has been pleaſed to beſtow upon us, and deliver down to future Generations the Memory of thoſe glorious Acts, which he has performed for our ſakes.

2. For this is my fixed Opinion, notwithſtanding the unpromiſing State of our preſent Affairs, that thy favourable Diſpoſition towards our Nation is ſettled upon ſo firm a Bottom, that the Revolutions of the heavenly Bodies are not eſtabliſhed upon greater Rules of Certainty, than thy Promiſes which thou haſt made for our Preſervation.

3. For thou didſt make an Agreement with *David*, by thy Prophets *Samuel* and *Nathan*, 1 Sam. 16. 13. 2 Sam. 3. 9. 2 Sam. 7. 15. that he ſhould be the Governour of thy choſen People the Jews.

4. Pro.

4. Thy Seed will I ſtabliſh for ever : and ſet up thy Throne from one Generation to another.

5. O LORD, the very Heavens ſhall praiſe thy wondrous Works : and thy Truth in the Congregation of the Saints.

6. For who *is he* among the Clouds : *that* ſhall be compared unto the LORD ?

7. *And what is he* among the Gods : *that* ſhall be like unto the LORD ?

8. God is very greatly to be feared in the Council of the Saints : and to be had in reverence of *all them that* are round about him.

9. O LORD God of Hoſts, who *is* like unto thee : thy Truth moſt mighty Lord, is on every ſide ?

10. Thou ruleſt the raging of the Sea : thou ſtilleſt the Waves thereof when they ariſe.

11. Thou haſt ſubdued Egypt, and deſtroyed it : thou haſt ſcattered thine Enemies *abroad* with thy mighty Arm.

12. The Heavens *are* thine, the Earth alſo *is* thine : thou haſt laid the Foundation of the *round* World, and all that therein is.

13. Thou haſt made the North and the South : Tabor and Hermon ſhall rejoyce in thy Name.

14. Thou haſt a mighty Arm : ſtrong is thy Hand, *and* high is thy right Hand.

15. Righteouſneſs and Equity are the habitation of thy ſeat : Mercy and Truth ſhall go before thy Face.

16. Bleſſed *is* the People, O LORD, that can rejoyce in thee : they ſhall walk in the light of thy Countenance.

17. Their delight ſhall be daily in thy Name : and in thy Righteouſneſs ſhall they make their boaſt.

18. For thou *art* the glory of their Strength : and in thy loving kindneſs thou ſhalt lift up our Horns.

19. For the LORD *is* our defence : the holy One of Iſrael *is* our King.

20. Thou ſpakeſt ſometime in Viſions unto thy Saints, and ſaidſt : I have laid help upon *one that is* mighty, I have exalted *one* choſen out of the People.

21. I have found David my Servant : with my holy Oyl have I anointed him.

22. My Hand ſhall hold him faſt : and my Arm ſhall ſtrengthen him.

23. The

4. Promiſing that his Children, for many Generations ſhould inherit that Crown.

5. And indeed ſo great is thy Goodneſs and miraculous Operations in behalf of all thy Creatures, in every Part of the Univerſe, that it is the conſtant Theme of thy Angels in Heaven ; and thy Faithfulneſs in performing thy Promiſes is duly celebrated in the publick Congregation of thy faithful People.

6, 7. For among all the Angelical Natures in Heaven, tho' many of them are very excellent in Power and Wiſdom, yet ſtill they are but the Creatures of God, and infinitely inferior to their Creator.

8. God is highly reverenced and adored by the Congregation of his faithful People, who meet together at the ſolemn Times of Worſhip ; and has a greater Veneration paid him by his holy Angels, which ſtand attending round about his Throne.

9. O thou, who art the God and Lord of all theſe heavenly Beings, there is none of them all but is far inferior to thee ; for their Power, tho' great, is limited, yet thine is of everlaſting Extent ; they may fail thro' Imbecillity in what they engage, but nothing can hinder thy Performance of what thou haſt promiſed.

10. One may make an Eſtimate of what a boundleſs Power thou art endowed with, by thy checking the Sea, and letting it overflow its Banks when it ſo violently rages in a great Storm ; Thou, whenever thou pleaſeſt, quieting the loudeſt Tempeſt into a gentle Calm.

11. 'Twas thy Almighty Power that humbled the proud *Egyptian* King, by the Plagues thou waſt pleaſed to lay upon him and his People ; deſtroying his Army which purſued the *Iſraelites*, by the Sea's flowing back upon them, and by ſcattering their dead Bodies over the Sands of the Shore.

12. It was thy Almighty Power which rais'd into Being the glorious Fabrick of this viſible World, and which gives thee an entire Propriety in it, to diſpoſe of it at thy Pleaſure.

13. Which way ſoever we extend our Sight, whether it be Southward toward *Tabor*, or Northward toward *Hermon*, each Quarter of the World, which we diſcover, is a Part of thy Creation, and affords freſh Matter for thy Praiſe.

14. Theſe, and all other Parts of the Univerſe, do declare the Infinity of thy Power, which made them.

15. Nor is thy Providence leſs Remarkable and Venerable than thy Power, for thou doſt govern the World by juſt and equal Determinations, altho' ſometimes unknown to us ; proportioning Rewards and Puniſhments, as they are deſerved.

16. What a happy Condition were we thy People in at that Time, before our Captivity, when we could take a Share in the publick Rejoycings and Triumphs, as we marched together in our ſolemn Proceſſions, with the Trumpets ſounding before us to the Temple, the Favour of thy Countenance ſhining upon us.

17. They were entertain'd with the noble Satisfaction of Worſhipping thee, the only true God, and they prided themſelves in having thee for their Protector.

18. They had then the Happineſs of claiming Aſſiſtance, whenever they were oppreſſed by their Enemies ; and thou by thy Interpoſition on their ſide, didſt make them formidable to, and didſt ſet them above, all their Oppoſers.

19. Nay we do not altogether deſpair, but that thou in thy good time will ſtill vouchſafe to afford us Deliverance from our preſent Calamities ; for thou, great God whom we worſhip, doſt ſtill govern and protect our Nation.

20. Thou didſt formerly declare thy Mind in a Viſion to thy Prophet *Samuel*, 1 Sam. 16. 1. ſaying, 'I have provided to my 'ſelf a mighty Champion, whom I have choſen from out of the 'ordinary Rank of my People, to be advanced to the Kingdom 'of *Iſrael* in *Saul*'s ſtead

21. 'I have found out *David*, an approved Servant of mine, 'and have anointed him with the Sacred Oil to the Kingly-'Office.

22. 'And I promiſed my Aſſiſtance to enable him to go thro' 'all his great Undertakings, and to ſupport him under thoſe ex-'traordinary Difficulties which he was to meet with.

23. The Enemy ſhall not *be able to* do him violence: the Son of Wickedneſs ſhall not hurt him.

24. I will ſmite down his Foes before his Face: and plague them that hate him.

25. My Truth alſo and my Mercy *ſhall be* with him: and in my Name ſhall his Horn be exalted.

26. I will ſet his Dominion alſo in the Sea: and his right Hand in the Floods.

27. He ſhall call me, Thou *art* my Father: my God, and my ſtrong Salvation.

28. And I will make him *my* firſt-born: higher than the Kings of the Earth.

29. My Mercy will I keep for him for evermore: and my Covenant ſhall ſtand faſt with him.

30. His Seed alſo will I make *to endure* for ever: and his Throne as the Days of Heaven.

31. But if his Children forſake my Law: and walk not in my Judgments;

32. If they break my Statutes, and keep not my Commandments: I will viſit their Offences with the Rod, and their Sin with Scourges.

33. Nevertheleſs, my loving Kindneſs will I not utterly take from him: nor ſuffer my Truth to fail.

34. My Covenant will I not break, nor alter the thing *that is* gone out of my Lips: I have ſworn once by my Holineſs, that I will not fail David.

35. His Seed ſhall endure for ever: and his Seat *is like* as the Sun before me.

36. He ſhall ſtand faſt for evermore as the Moon: and *as* the faithful Witneſs in Heaven.

37. But thou haſt abhorred, and forſaken thine Anointed: and art diſpleaſed *at him.*

38. Thou haſt broken the Covenant of thy Servant: and caſt his Crown to the Ground.

39. Thou haſt overthrown all his Hedges: and broken down his ſtrong Holds.

40. All they that go by, ſpoil him: and he is *become* a reproach to his Neighbours.

41. Thou

23. 'That his Enemies ſhould not be able to do any ſubſtantial Miſchief to him; nor *Saul*, his moſt potent Enemy, be permitted to work his Ruin with all his Power and Malice.

24. 'That I would ſubdue all his outward and domeſtick Enemies, and turn the Harms which they deſign'd againſt him, upon their own ſelves.

25. 'That, according to my Promiſe, I would ſupport him in all his Difficulties; and that I would particularly interpoſe my Almighty Power, for the Advancement of his Honour, above all his neighbouring Princes.

26. 'On one ſide he ſhall ſubdue the *Philiſtines*, and thoſe that live upon the Sea-Coaſt, 2 *Sam.* 18. 1. and on the other hand the *Syrians* up to the two great Rivers, *Tigris* and *Euphrates*, 2 Sam. 8. 9, and 10, 16.

27. 'I promiſed him further, that I would favour him with a particular Indulgence to call me Father, and that I would in a peculiar manner be his God, and his Defence.

28. 'That I would raiſe him to the principal Dignity of all thoſe, whom I give leave to be called my Sons; and that he ſhould be more glorious than any other Prince of his time:

29. 'And that this Promiſe, which I made with him, I would inviolably keep on my ſide, no Conſideration making me ſwerve from it

30. 'That his Family ſhould remain throughout all ſucceeding Generations, and notwithſtanding the many Changes of Fortune, which other Regal Dignities are ſubject to, his Throne ſhould remain as long as the Heavens laſt.

31. 'But yet I am not ſo irrevocably obliged by this my Oath, but that, if his Poſterity do take different Courſes from their Father *David*; if they as notoriouſly violate my Laws, as he did diligently obſerve them:

32. 'If his Heirs ſhall ſwerve from their Obedience to me, I will then chaſtiſe them with the ſevereſt Puniſhments; not only with Dethronation, but with Captivity and Impriſonment.

33. 'But however I will not ſuffer my Severity to proceed ſo far as to take away all Regard and Kindneſs for his Family, 2 *Sam.* 7. but I will ſtill maintain my Promiſe to be manifeſted in my good Time, to ſome future Branches of it, 1 *Kings* 11. 34. 2 *Kings* 8. 19.

34. 'I will not utterly make void the Covenant, which I have ſolemnly made with their Progenitors, and which I have confirmed by my Oath, for ever to keep up his Family in the Regal Dignity, 2 *Chron.* 21. 7.

35. 'That his Poſterity ſhould always poſſeſs that high Dignity, and that their Throne ſhould be as firmly eſtabliſhed in *Iſrael*, as the Sun is in the Firmament.

36. 'That the Moon ſhould as ſoon tumble from her Orb, as the Line of *David* fail of ſucceeding to the Royal Dignity; who, though they might, like her, undergo ſome Changes of Eclipſes, yet as ſhe keeps her conſtant Viciſſitudes, ſo ſhall they, after many Misfortunes, riſe again to the Regal Splendor: Neither ſhall the Moon be a more conſtant Witneſs in the Skies, than the Family of *David* ſhall be an Inſtance of God's particular Protection.

37. But now, O Lord, notwithſtanding thy Promiſe of perpetuating the Kingdom in the Davidical Line, thou haſt brought our preſent Sovereign *Jehoiakim*, who is deſcended from *David*, to the loweſt degree of Miſery and Contempt, 2 *Kings* 24. 20.

38. In ſtead of maintaining the Crown in *David*'s Family, thou haſt thrown it violently from the Head of his Succeſſors, and ſuffered his Heathen Enemies to trample upon it.

39. Thou haſt thrown down the Walls of *Jeruſalem* his Capital City, 2 *Kings* 25. 10. and has demoliſhed all his fortified Places.

40. He is now in ſo deſtitute a Condition, that every one may offer what Violence he is pleaſed to his Dominions; and all his Neighbours, who reverenced his Power and Authority, can now paſs what Indignities they pleaſe upon him.

41. All

41. Thou haſt ſet up the right Hand of his Enemies: and made all his Adverſaries to rejoyce.

42. Thou haſt taken away the edge of his Sword: and giveſt him not Victory in the Battle.

43. Thou haſt put out his Glory: and caſt his Throne down to the Ground.

44. The Days of his Youth haſt thou ſhortned: and cover'd him with diſhonour.

45. LORD, how long wilt thou hide thy ſelf, for ever: and ſhall thy Wrath burn like Fire?

46. O remember how ſhort my time is: wherefore haſt thou made all Men for nought?

47. What Man *is he that* liveth, and ſhall not ſee Death: and ſhall he deliver his Soul from the hand of Hell?

48. LORD, where *are* thy old loving Kindneſſes: *which* thou ſwareſt unto David in thy Truth?

49. Remember, LORD, the Rebuke that thy Servants have: *and how* I do bear in my Boſom, the Rebukes of many People.

50. Wherewith thine Enemies have blaſphemed *thee*, and ſlandered the Footſteps of thine Anointed: praiſed be the LORD for evermore. *Amen*, and *Amen*.

MORNING PRAYER.

The XC PSALM.

Domine, refugium.

¶¶ *This is a Pſalm of very great Antiquity, it being compoſed, as the Title informs us, by* Moſes *the Man of God. It ſeems to have been written by him in the Wilderneſs, after the* Iſraelites *had been harraſs'd by ſeveral very ſevere Afflictions, without any Improvement therefrom; who ſtill continuing in their murmuring and refractory Humours, had at laſt the Sentence of Dying in the Wilderneſs, without hopes of ſeeing the promiſed Land, paſs'd upon them,* Numb. 14. 35. *This Pſalm therefore was a Conſolatory Hymn upon that ſevere Doom.*

LORD, thou haſt been our Refuge: from one Generation to another.

2. Before the Mountains were brought forth, or ever the Earth and the World were made: thou *art* God from everlaſting, and World without end.

3. Thou turneſt Man to Deſtruction: again thou ſayeſt, Come again, ye Children of Men.

4. For a thouſand Years in thy ſight *are but* as yeſterday: *ſeeing* that is paſt *as* a Watch in the Night.

5. As

41. All his Enemies now prevail over him, and execute upon him any Marks of Diſhonour or Diſdain, which their Pride and Malice can ſuggeſt.

42. The Sword of the Jewiſh Nation, which was always formerly uſed to conquer in Battle, has now quite loſts its Keenneſs; and thoſe who were heretofore beaten by us, are now our Conquerors.

43. Thou haſt eclipſed all the Splendor of the Royal Dignity, and ſtruck off the Crown from our Sovereign's Head.

44. Thou haſt made him a Captive in the Bloom of his Youth, when he was under twenty Years of Age; and inſtead of letting him enjoy the Princely Honour haſt made him to undergo the infamy of a Slave, 2 *Kings* 24. 8.

45. O Lord wilt thou always forbear to take Notice of our Miſeries, and neglect to reſcue us from them? Will thy Wrath totally extinguiſh and conſume our Nation by this terrible Captivity, like a devouring Fire?

46. Thou knoweſt how ſhort and fleeting this Time of our mortal Life is; oh that thou would'ſt be pleaſed to let us ſpend what little Space remains of it, in a more comfortable Condition, than that of a wretched Captivity,

47. But there is no need of haſtening our Death by the Cruelty of our conquering Maſters; for we muſt all of us die in a little time, and tho' we ſhould eſcape the Sword of our Adverſaries, we cannot avoid the Grave.

48. O juſt God! we find a great Difference between the Favours which thou waſt pleaſed to beſtow upon *David*, und ſeveral of the Succeſſors in his Family, and thoſe terrible Judgments which thou doſt viſit us with now; notwithſtanding the Covenant with him, which thou didſt ratifie with an Oath, of the Kingdom's continuing in his Line.

49. We beſeech thee, O God, to take Notice what Reproaches our Neighbouring-Nations caſt upon us and thy true Religion, for the fruſtrating of our Hopes, which depended upon theſe thy Promiſes.

50. Thoſe Reproaches with which our Adverſaries daily blaſpheme thee, taxing thee with the Breach of thy Promiſe, in the Dethronation of the Davidical Line; and denying that any other Anointed, *viz.* the great Meſſias, whom we all expect, ſhall riſe up in his Room. But however, their ſcornful Taunts ſhall not hinder us from aſcribing continual Praiſes to God. *Amen. Amen.*

Here endeth the third Book of Pſalms according to the Jewiſh Diviſion.

Paraphraſe on Pſal. XC.

O Lord, we addreſs ourſelves to thee, under all our Misfortunes and Sufferings, in conſideration that thou haſt always been, as it were, a Caſtle and Place of Retreat from Danger, to us and all our Predeceſſors.

2. But why do I ſpeak, what thou haſt been within the compaſs of a few Years, or a ſhort Hiſtory of Time? ſince thou art the eternal God, who hadſt a Being infinitely before the Creation of the World, long before the Mountains put their Heads from out the circumfuſed Ocean, and diſcovered dry Land, when there was nothing appearing but Water; before the Creation even of the very Chaotick Maſs of Earth and Water, thou didſt enjoy an eternal Exiſtence.

3. As thou, by thy creative Power, doſt give a Being to all Things, and contribute Life and Motion, as to what Degrees and Extent thy Wiſdom ſhall think fit; ſo as ſoon as thou ſpeakeſt the Word, their Breath is extinguiſh'd, and thou takeſt back thoſe Souls to thy ſelf, which thou didſt before unite with human Bodies.

4. It muſt be confeſſed, that our preſent Life is miſerably ſhort, but tho' Men ſhould live as long as they did formerly before the Flood, to the Extent of near a thouſand Years; yet this long Life would be but a Point of Time in compariſon of thy eternal Duration; and when it ſhould be worn out, it would look no longer a Tract of time than Yeſterday, or the three Hours of laſt Night's Watch.

5. When thou calleſt them off the Stage of Life, all the Time of their being here, will ſeem to have been but a Dream of which there is nothing ſubſtantial remaining, and which they

5. As ſoon as thou ſcattereſt them, they are *even as* a ſleep: and fade away ſuddenly like the Graſs.

6. In the Morning it is green, and groweth up: but in the Evening it is cut down, dried up and withered.

7. For we conſume away in thy Diſpleaſure: and are afraid at thy wrathful Indignation.

8. Thou haſt ſet our Miſdeeds before thee: and our ſecret *Sins* in the Light of thy Countenance.

9. For when thou art angry, all our days are gone; we bring our Years to an end, as it were a Tale *that is told*.

10. The days of our Age *are* threeſcore Years and ten, and though Men be ſo ſtrong that *they come to* fourſcore Years: yet *is* their Strength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11. *But* who regardeth the Power of thy Wrath: for even hereafter as a Man feareth, *ſo is* thy diſpleaſure.

12. So teach *us* to number our days: that we may apply *our* Hearts unto Wiſdom.

13. Turn thee again, O LORD, at the laſt: and be gracious unto thy Servants.

14. O ſatisfie us with thy Mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the Days *of* our *Life*.

15. Comfort us again now after the time *that thou* haſt plagued us: and for the Years *wherein* we have ſuffered Adverſity.

16. Shew thy Servants thy Work: and their Children thy Glory.

17. And the glorious Majeſty of the Lord our God be upon us: proſper thou the Work of our Hands upon us, O proſper thou our Handy-work.

The XCI. PSALM.

Qui habitat.

¶ ¶ *This Pſalm has no Title in the Original Hebrew, though ſome of the Greek Copies attribute it to* David, *but thoſe are not ancient; for St.* Jerom, Hilary, *and* Euthymius *affirm, that it wanted a Title in the Copies which they uſed. It was compoſed in the Time of ſome great Plague, ſome think by* David, *in the Peſtilence recorded* 2 Sam. 24. 15. *but then that devout Prince would probably have mentioned his Sin which occaſioned it. But let the Author be who it will, it is one of the moſt admirable Hymns which Antiquity affords; and by the noble Metaphors and juſteſt Images it makes uſe of, it out does moſt of the celebrated Pieces of the Ethnick Poetry in their own Way.*

WHoſo dwelleth under the Defence of the moſt High: ſhall abide under the Shadow of the Almighty.

2. I will ſay unto the LORD, *Thou art* my Hope, and my ſtrong Hold: my God, in him will I truſt.

3. For

they can carry along with them; and that the Graſs of the Field is not a more tranſitory Thing than humane Life, which it is a juſt Emblem of:

6. Which flouriſhes in the Morning, with a delightful Verdure, but being cut down by the Mower's Sithe, before the Evening is grown whithered and dry.

7. And this is our Condition: We might by the Courſe of Nature many of us live a conſiderable Number of Years; but yet we have ſo provoked thee by our Sins, as to cut us off in the Prime of our Age, and not ſuffer any of us to live to enter *Canaan*.

8. By this juſt Puniſhment of thine, thou makeſt us to have a due Senſe of our Guilt, and how highly we have provoked thee, bringing to our Remembrance many ſecret Sins, which we had forgot, by ſending to us this awakening Judgment.

9. For this Anger of thine, which we have provoked by our Murmuring and Repining at the Diſpenſations of thy Providence, has cut off our Life; which might have continued for many Years, and is now at an End as a Story told, or the Words which a Man ſpeaks, that vaniſh into the Air, and never return again.

10 But tho' thou ſhould'ſt have ſuffered us to have lived to the ordinary Extent of Humane Life, this would have been but about ſeventy Years; or if thou hadſt ſuffered us to have run out our time to the Age of Fourſcore; yet ſo many Pains and Infirmities would have attended that Age of Life, that it would have been but an uncomfortable Condition to have lived in it; nay that in a very little time would have come to an End too, and we muſt ſhortly have paſſed off to another World for all the Addition of theſe few Years.

11. But notwithſtanding theſe awakening Judgments, which God has inflicted upon us, *Numb.* 25. 1, 2. who is the Man among us, that makes a right Uſe of, and is inſtructed by his Sufferings, to take warning againſt Sin for the future? And yet it is very certain, that God's Vengeance will be yet ſeverer againſt thoſe who are incorrigible under their Sufferings, and do not learn to reverence and obey him under his Chaſtiſements.

12. Therefore we beſeech thee, O Lord, to give us Grace that we make a proper uſe of this Puniſhment of the ſhortning our Lives, which thou haſt been pleaſed to lay upon us; that we, conſidering how little a Time we have to ſtay in this World, by doing our Duty in the Performance of all due Acts of Vertue and Piety, may wiſely make Proviſion for the next.

13. But, if it be thy good Pleaſure, reverſe this ſevere Sentence which is gone out againſt us; look upon us with thy former favourable Aſpect; and let us partake of the ancient Benefits and Favours thou waſt wont to beſtow upon us.

14. Let thy bountiful Goodneſs afford us a ſpeedy and extraordinary Act of Kindneſs; that as we have hitherto lived Lives of great Affliction, we may ſpend the remaining Part of them in Pleaſure and Satisfaction.

15. And whereas hitherto thou haſt exerciſed us under a continual Series of Affliction, by Slavery in *Egypt*, and hard Travel in the barren Wilderneſs; thou wouldeſt at laſt afford us the Satisfaction and Comfort of ſpending our declining Years, and reſting our wearied Limbs in the promiſed Land.

16. But however, if we by our Sins have not deſerved to partake of that Bleſſing, yet we beſeech thee to finiſh the great Work which thou haſt undertaken for thy Servants, in bringing them to the Land of *Canaan*; and let our Children, at leaſt, partake of the Satisfaction of that happy Place.

17. Let the ſerene and beautiful Light of God's gracious Countenance ſhine upon us; and may he proſper our Arms, and all our other Endeavours, in getting Poſſeſſion of that pleaſant Country, which he has granted to us.

Paraphraſe on Pſal. XCI.

IN this diſmal Time, of a terrible Peſtilence which now rages among us, whilſt ſome fly to Antidotes and preventive Medicines, to wholeſome Airs, and Places of Retirement; it is my Opinion, that it is the ſafeſt Way to fly to God for Shelter, and the Shadow of his Wing ſhall ſkreen us from the ſcorching Heat of this devouring Plague.

2. I will addreſs my ſelf to him in devout Prayer, and declare unto him, that my ſole Hope and Confidence is in his kind Protection.

3. And

3. For he ſhall deliver thee from the Snare of the Hunter: and from the noiſom Peſtilence.

4. He ſhall defend thee under his Wings, and thou ſhalt be ſafe under his Feathers: his Faithfulneſs and Truth *ſhall be thy* Shield and Buckler.

5. Thou ſhalt not be afraid for any Terrour by Night: *nor* for the Arrow *that* flieth by Day;

6. For the Peſtilence *that* walketh in Darkneſs: *nor* for the Sickneſs that deſtroyeth in the Noon-day.

7. A thouſand ſhall fall beſide thee, and ten thouſand at thy right Hand: *but* it ſhall not come nigh thee.

8. Yea, with thine Eyes ſhalt thou behold: and ſee the Reward of the Ungodly.

9. For thou, LORD, art my Hope: thou haſt ſet thine Houſe of defence very high.

10. There ſhall no Evil happen unto thee: neither ſhall any Plague come nigh thy dwelling.

11. For he ſhall give his Angels charge over thee: to keep thee in all thy ways.

12. They ſhall bear thee in *their* Hands: that thou hurt not thy Foot againſt a Stone.

13. Thou ſhalt go upon the Lion and Adder: the young Lion and the Dragon ſhalt thou tread under *thy* Feet.

14. Becauſe he hath ſet his Love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15. He ſhall call upon me, and I will hear him: *yea, I am* with him in Trouble; I will deliver him, and bring him to Honour.

16. With long Life will I ſatisfie him: and ſhew him my Salvation.

The XCII. PSALM.

Bonum eſt confiteri.

¶¶ *The Hebrew Title of this Pſalm is,* A Song for the Sabbath-day. *Some of the Jews have a Notion, that this Pſalm was compoſed by* Adam, *preſently after his Creation; but this is a fond Fancy, for no one can think, that* Adam *in Paradiſe ſhould talk of Mount* Libanus, *v.* 11. *Whoſoever is the Author thereof, it is an excellent Deſcription of the different Conditions of Pious, and Irreligious Men.*

IT *is a* good thing to give Thanks unto the LORD: and to ſing Praiſes unto thy Name, O moſt High*eſt*;

2. To tell of thy loving Kindneſs early in the Morning: and of thy Truth in the Night-ſeaſon;

3. Upon

3. And I am certain, that he will take the ſame Care of thee, O good Man, whoſoever thou art; he will preſerve thee harmleſs from the Fury of the deſtroying Angel, who has a Commiſſion, in the Time of this Peſtilence, to kill Men, as a Hunter does his Game; and will ſecure thee from the Infection of this ſweeping Plague.

4. No Chicken can be more ſafe from the Tallons of a ravenous Fowl, than thou ſhalt be from the Danger of this infectious Diſeaſe; no Shield ſhall better defend thee in the War, when Death comes flying from every Quarter.

5. None of the diſmal Terrors of the Night, which are augmented by the Sighs and Groans of expiring Friends that die every Hour, ſhall affright thee; the peſtilential Arrows, which every Minute of the Day fly pointed with Death, and deſtroy ſuch vaſt Numbers of People, ſhall not ſink thy Courage.

6. That terrible Angel, who walks about through Mens Chambers by Night, and ſpreads Contagion and Death, where-ever he comes, and he, whoſe Commiſſion is to infect with the Peſtilence in the day-time, ſhall both be reſtrained from doing thee any Harm.

7. Tho' Cities and Towns ſhall be depopulated by the devouring Mortality, and Heaps of infected Perſons fall down dead on every Side of thee, yet thou ſhalt remain free from the Infection.

8. Thou, in the Midſt of this mighty Devaſtation, ſhall be a ſecure Spectator of the Divine Vengeance, which ſhall be chiefly executed upon wicked Men.

9. For thou haſt no Occaſion to fear, ſince we and all other good People, have the great God for our Defence, who is a better Security to us in this Danger, than an impregnable Caſtle ſet upon a Rock, is in Time of War.

10. Under this reigning Mortality, no Infection ſhall reach thy Houſe.

11. God ſhall give a particular Charge to his Angels, not to deſtroy thee as he does others; but to ſecure thee from any Misfortune, which may hurt or moleſt thee.

12. They ſhall take thee by the Hand, and lead thee whereſoever thou goeſt, and keep thee ſo much as from ſtumbling at any Stone, which may accidentally lye in the way.

13. Lyons, Tygers, and other Beaſts of Prey, that with Fierceneſs fall upon other Men to devour them, ſhall appear tame in thy Preſence; and, tho' thou tread upon venomous Adders, they ſhall not be able to hurt thee.

14. Therefore God, concerning ſuch a pious Perſon, does declare this: 'Becauſe he has made me the Object of his Love, I 'will free him from any Danger which may befall him; I will exalt him to the moſt conſiderable Degree of Honour, becauſe he 'is a devout Worſhipper of me.

15. 'Whenever he puts up his Petition to me in Prayer, I will 'have Regard to his Addreſſes; I will deliver him from all Misfortunes which ſhall befall him, and make his Afflictions to be 'a Step to advance him to higher Honour.

16. 'I will not only ſecure him from being cut off by the preſent 'Mortality, but prolong his Life to a good old Age; and when I 'remove him to the other World, will beſtow everlaſting Happineſs upon him there.

Paraphraſe on Pſalm XCII.

IT is the moſt excellent Employ which a Man can be engaged in, to ſpend his Time in worſhipping and praiſing thee, O great God.

2. To praiſe thee with the Congregation in the Morning Service, and to make a Return of his Devotions in the Evening likewiſe.

3. Joyning

3. Upon an Inſtrument of ten Strings, and upon the Lute: upon a loud Inſtrument, *and upon* the Harp.

4. For thou, LORD, haſt made me glad through thy Works: and I will rejoyce in giving Praiſe for the Operations of thy Hands.

5. O LORD, how glorious are thy Works: thy Thoughts are very deep.

6. An unwiſe Man doth not well conſider this: and a Fool doth not underſtand it.

7. When the Ungodly are green as the Graſs, and when all the Workers of Wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, LORD, *art the moſt* Higheſt for evermore.

8. For lo, thine Enemies, O LORD, lo, thine Enemies ſhall periſh: and all the workers of Wickedneſs ſhall be deſtroyed.

9. But mine Horn ſhall be exalted like *the Horn of* an Unicorn: for I am anointed with freſh Oil.

10. Mine Eye ſhall ſee *his Luſt* of mine Enemies: and mine Ear ſhall hear his Deſire of the Wicked that ariſe up againſt me.

11. The Righteous ſhall flouriſh like a Palm-Tree: and ſhall ſpread abroad like a Cedar in Libanus.

12. Such as be planted in the Houſe of the Lord: ſhall flouriſh in the Courts [*of the Houſe*] of our God.

13. They ſhall alſo bring forth *more* Fruit in their Age: and ſhall be fat and well liking.

14. That they may ſhew *how* true the LORD my Strength *is*: and that there is no Unrighteouſneſs in him.

EVENING PRAYER.

The XCIII. PSALM.

Dominus regnavit.

¶ ¶ *This Pſalm having no Title in the Hebrew, it cannot be ſaid who was the Author thereof; Some have conjectured it to be* David's *from the Inſcription of ſome Greek Copies.* Gaon, Jarchi, Kimchi, *and moſt of the Jews, interpret this, of the Meſſias,*

THE LORD is King, and hath put on glorious *apparel*: the Lord hath put on his apparel, and girded himſelf with Strength.

2. He hath made the *round* World ſo ſure: that it cannot be moved.

3. Ever ſince the World began *hath* thy Seat *been* prepared: thou *art* from everlaſting. 4. The

3. Joining with the Sacred Conſort in the Temple, where thou art praiſed not only with vocal Muſick, but with Lutes and Harps and Organs.

4. O what a joyful Thought it is for me, to reflect upon the noble Works of thy Creation, and the ſurprizing Effects of thy Providence!

5. What glorious Wiſdom and Power is diſcovered in every Part of the Univerſe, and What unſearchable Windings are there, in the Workings of thy providential Diſpenſations!

6. But ſtupid Sinners, that run on blindly in a careleſs ſenſual Life, and look no farther than the outward Face of Things, do not make juſt Obſervations upon the wiſe Courſe of God's Providence; for they fooliſhly imagine, that preſent Happineſs is a ſufficient Mark to judge of God's Favour.

7. For when wicked Men are in the moſt flouriſhing Condition, when they are in their full Beauty and Luſtre, like the green Graſs early in the Spring; they are, like that too, but of a ſhort Continuance, and the more flouriſhing they be, the higher they are to their Fading and their Deſtruction: But thou, O Lord, art the moſt high God, and Governour of all Things, who thy ſelf art ſubject to no Viciſſitudes, but doſt diſpoſe all Things in the World, according to thy Wiſdom and Pleaſure.

8. All that are Enemies to God and true Religion, ſhall in God's good Time ſuffer the Puniſhment due to their Wickedneſs; and tho' they for a while proſper, they ſhall at length be utterly deſtroyed.

9. But, O God, thou ſhalt raiſe the Power and Dignity of me and all other good Men; thou ſhalt give me as much Horn (*i. e* Strength or Power) as an Unicorn; thou ſhalt make me as brisk and nimble, as if my Joynts were anointed and ſuppled by a fine and curious Oil.

10. I ſhall have the Satisfaction of ſeeing the Wicked tumble down from their State of Proſperity, which they have ſo long made an ill uſe of; and I ſhall hear with pleaſure, that my wicked Perſecutors ſhall be deprived of the Power, which they have exerciſed to my Prejudice.

11. But as for the good Man, not the Palm-Tree whoſe Leaves are always green, not the Cedar which runs up to ſuch a ſtately Height upon Mount *Libanus*, and ſpreads its Branches ſo wide, ſhall flouriſh more than he.

12. In the like flouriſhing Condition ſhall be the ſacred Prieſts, who continually officiate in the Temple; and thoſe pious People who daily come into the Courts thereof, to partake in the publick Worſhip.

13. God ſhall heap all Spiritual and Temporal Bleſſings upon theſe pious Perſons; they ſhall not experience the ordinary Decay of old Age, but ſhall bring forth Fruit longer than the Courſe of Nature ordinarily allows; they ſhall be ſtrong and healthy, when others are ſick and feeble.

14. This will be a ſufficient Demonſtration, of the Providence of God over-ruling Human Affairs; and will juſtifie him from any Injuſtice, or Obliquity, committed in his Government of the World.

Paraphraſe on Pſalm XCIII.

THE Almighty God himſelf is come to exerciſe the Royal Adminiſtration of Affairs over the World, he has put on his kingly Robes in order to this; and as a Warrior buckles on his Sword and Belt, ſo he girds himſelf with his almighty Power.

2. For his Omnipotence is ſufficiently manifeſted, in his creating the Univerſe, and eſtabliſhing it by ſuch firm Laws, that nothing is able to diſturb it, ſo that in many Ages it has not been ſubject to the leaſt Variation.

3. Nor is this Aſſumption of the Regal Dignity over the World, any new Thing to thee, for thy Throne was then ſet up, when thou didſt create the World by thy *Word* or *Logos*; that Almighty Action entituling thee to the Dominion over thy

4. The Floods are riſen, O LORD, the Floods have lift up their Voice: the Floods lift up their Waves.

5. The Waves of the Sea are mighty, and rage horribly: *but yet* the Lord, who dwelleth on High, is mightier.

6. Thy Teſtimonies, O LORD, are very ſure: Holineſs becometh thine Houſe for ever.

The XCIV. PSALM.

Deus ultionum.

¶¶ *This Pſalm likewiſe wanting a Title, the Author thereof is not known. It was wrote at a Time when the Magiſtrates were under a great Degree of Corruption, and were oppreſſive to the People: It may look ſomething like the Time of* Saul's *Reign, and then* David *was the Author; but I chooſe rather with* Jarchi *and* Kimchi, *to ſay it was written during the Captivity, when the Heathen Magiſtrates and People did extraordinarily oppreſs the Jews.*

O Lord God, to whom Vengeance belongeth: thou God, to whom Vengeance belongeth, ſhew thy ſelf.

2. Ariſe, thou Judge of the World: and reward the Proud after their deſerving.

3. LORD, how long ſhall the Ungodly: how long ſhall the Ungodly triumph?

4. *How long* ſhall all wicked Doers ſpeak ſo diſdainfully: *and* make ſuch proud Boaſting?

5. They ſmite down thy People, O LORD: and trouble thine Heritage.

6. They murder the Widow and the Stranger: and put the Fatherleſs to Death.

7. And yet they ſay, Tuſh, the LORD ſhall not ſee: neither ſhall the God of Jacob regard *it*.

8. Take heed, ye unwiſe among the People: O *ye* Fools, when will ye underſtand?

9. He that planted the Ear, ſhall he not hear: or he that made the Eye, ſhall he not ſee?

10. Or he that nurtureth the Heathen: it is he that teacheth Man Knowledge, ſhall not he puniſh?

11. The LORD knoweth the Thoughts of Man: that they *are* but vain.

12. Bleſſed is the Man whom thou chaſteneſt, O LORD: and teacheſt him in thy Law.

13. That thou mayeſt give him Patience in Time of Adverſity: until the Pit be digged up for the Ungodly.

14. For the LORD will not fail his People: neither will he forſake his Inheritance;

15. Until Righteouſneſs turn again unto Judgment: all ſuch as are true in Heart ſhall follow it.

16. Who

thy Creatures: Nay, from all Eternity thou didſt reign in eternal Glory.

4. We ſee indeed, O Lord, that there are a great many factious People, and idolatrous Nations, that by their tumultuous Proceedings, like the Waves of a rough River, make a great Noiſe, and would hinder the Kingdom of the Meſſias.

5. Nay, they rage as terribly, and threaten as much Miſchief, as the Waves of the ſtormy Sea; but yet the great God, who is the Conducter and Diſpoſer of all Affairs, is far more powerful than they, and can at his Pleaſure allay their mad Fury, and will at laſt bring to effect his glorious Purpoſe.

6. Whatever thou haſt promiſed to do for thy faithful Servants, they may infallibly depend on, and particularly that the Meſſias will come into the World at the appointed Time; and then there ſhall be a Church eſtabliſh'd, which ſhall continue Holy for ever.

Paraphraſe on Pſalm XCIV.

O Lord, who art veſted with Power in Heaven and Earth, and to whom all other earthly Powers are ſubordinate, we thy poor ſuffering Servants, beſeech thee to take our Cauſe into thy Hands, and to deliver us from the Violence of our Oppreſſors.

2. And ſince the whole World is ſubject to thy Dominion and Juriſdiction, let our inſolent Enemies who injure thy People, and deride thy Worſhip, feel the Effect of thy Power, which they ſo much contemn.

3. How long wilt thou permit theſe ungodly Idolaters, to inſult thy choſen People?

4. How long wilt thou ſuffer them, to throw out their inſolent and blaſphemous Speeches againſt thy true Religion?

5. Thou art not inſenſible, how the very Magiſtrates, who ſhould redreſs our Injuries, do grind and oppreſs thy People, whom thou haſt choſen to be thy peculiar Inheritance.

6. How in ſtead of protecting helpleſs Perſons, ſuch as Orphans, Widows and Strangers, they are the greateſt Oppreſſors of them.

7. And when they paſs theſe inſupportable Injuries and Indignities upon us, they, in diſpight to thee, ſay; The God of the Jews takes no notice of what is done to his Votaries, or elſe he would redreſs their Injuries.

8. But, O ye brutiſh Heathen! this is to add to your Injuſtice, Folly and Madneſs.

9. Shall not the Great God, who created the World, and endowed us with the Faculty of Hearing, ſhall not he hear of theſe Sufferings, which his poor People ſuſtain? Shall not he, who created the Eye, and gave his Creatures a Power of diſcerning Objects at a diſtance; ſhall not he be able to diſcern what miſerable Oppreſſions theſe wicked Men make his Faithful Servants here ſuſtain?

10 He that has imparted even to the Heathen Nations, ſome Degree of Knowledge and Inſtruction, as far as the Natural Law reaches; ſhall not he puniſh them, for theſe broad Tranſgreſſions of it?

11. But let not ſuch Men deceive themſelves, by any flattering Hopes of eſcaping the Divine Knowledge and Vengeance; for God, in his due Time, ſhall call them to a ſevere Account, for all their Wickedneſs.

12. And let them take notice, that our Sufferings do not make us ſuch miſerable People as they imagine; but contrariwiſe our Afflictions are a great Bleſſing to us, in bringing us nearer to God, and by engaging us to a ſtricter Obſervation of his holy Laws.

13. For it is out of a kind Deſign, that God continues Afflictions upon the good Man, to work the Graces of Patience and Meekneſs in him; and he permits the wicked Man to enjoy his Proſperity only for a Time, whilſt God is digging the Pit for him, which he deſigns he ſhould fall into.

14. And tho' God, at preſent, exerciſes his People with very ſore Calamities; yet they may be confident, he will not utterly forſake them.

15. But hereafter Juſtice ſhall return, and take her Place in the Judgment-Seat; and what, at preſent, ſeems irregular in Providence, ſhall be made up by other future Diſpenſations, Which we are not now aware of: This will afford ſuch a clear Evidence of the Righteouſneſs of God's Proceedings, that no good Man ſhall ever doubt of them afterwards, but ſhall appeal to his Tribunal, as the juſteſt Court of Judicature.

16. Who will riſe up with me againſt the Wicked: *or* who will take my Part againſt the Evil Doers?

17. If the LORD had not helped me: *it had not failed but* my Soul had been put to ſilence.

18. But when I ſaid, My Foot hath ſlipped: thy Mercy, O LORD, held me up.

19. In the Multitude of the Sorrows *that I had* in my Heart: thy Comforts have refreſhed my Soul.

20. Wilt thou have any thing to do with the Stool of Wickedneſs: which imagineth Miſchief as a Law?

21. They gather them together againſt the Soul of the Righteous: and condemn the innocent Blood.

22. But the LORD is my Refuge: and my God is the Strength of my Confidence.

23. He ſhall recompence them their Wickedneſs, and deſtroy them in their own Malice: yea, the LORD our God ſhall deſtroy them.

MORNING PRAYER.

The XCV. PSALM.

Venite, Exultemus.

¶¶ *This Pſalm was compoſed for publick Uſe, in the Divine Service of the Jewiſh Church. Some think it refers to the Tranſlation of the Ark, 2 Sam. 6. 1. but* Grotius *is of Opinion, it was compoſed to be uſed in the Feaſt of Tabernacles. It contains an Invitation of the Jews to Praiſe, for the common Benefits conferred on them and all Mankind, but particularly upon the Jewiſh Nation.*

O Come, let us ſing unto the LORD: let us heartily rejoyce in the Strength of our Salvation.

2. Let us come before his Preſence with Thankſgiving: and ſhew ourſelves glad in him with Pſalms.

3. For the LORD *is* a great God: and a great King above all Gods.

4. In his Hands *are all* the Corners of the Earth: and the Strength of the Hills *is* his alſo.

5. The Sea *is* his, and he made it: and his Hands prepared the dry Land.

6. O come, let us worſhip and fall down: and kneel before the LORD our Maker.

7. For he *is* the Lord our God: and we are the People of his Paſture, and the Sheep of his Hand.

8. To Day if ye will hear his Voice, harden not your Hearts: as *in* the Provocation, and as *in* the Day of Temptation in the Wilderneſs;

9. When your Fathers tempted me: proved me, and ſaw my Works.

10. Forty Years long was I grieved with *this* Generation, and ſaid: *It is* a People that do err in their Hearts, for they have not known my Ways.

11. Unto

16. Who therefore is the Perſon, that is to deliver us from the Hands of our Oppreſſors?

17. Moſt certainly this is not to be effected by any Human Aid, but by God alone; by whoſe Protection, unleſs we had been ſuſtained, our Nation had long ago been deſtroyed by our prevailing Enemies.

18. But if at any Time I, or any other good Man, be preſſed down by an extraordinary Affliction, God does very ſeaſonably interpoſe for his Relief from it, or affords Patience, comfortably to bear it.

19. I have been under the Preſſure of very many and very great Afflictions, but the Reflexions upon thy Goodneſs and Mercy have cheered up my Soul, and raiſed me unto a firm Degree of pious Hope and Confidence.

20. The Righteous God will never ſupport the Throne of thoſe wicked Princes, who eſtabliſh Wickedneſs by a Law, and like *Nebuchadnezzar*, give out Edicts to worſhip Idols, *Dan.* 3. 4.

21. That call a Council together to conſult, how to take away the Lives of innocent Perſons, and to condemn good Men under the Shew of Juſtice.

22. But tho' they ſhould deal thus injuriouſly by me, or any other pious Perſon, I will appeal to a ſuperior Tribunal, even that of God himſelf, who will be ſo far from countenancing their Injuſtice, that he himſelf will arraign theſe pretended Adminiſtrators of it.

23. He ſhall make all their wicked Deſigns which they craftily contrived for other Mens Prejudice, to be executed againſt their own ſelves, and, whilſt they think to deſtroy the People of God, God ſhall work their own Deſtruction.

Paraphraſe on Pſal. XCV.

GO to, let us ſing Praiſes unto God: let us keep a Jubilee before our Lord JEHOVAH, our mighty Redeemer.

2. Let us appear before the Ark, the eſpecial Place of his Preſence, with giving of Thanks: and rejoyce before him with Pſalmody.

3. For our God JEHOVAH is not a vain fictitious Being, but the real, the only and great God; a God, that infinitely exceeds all the Heathen Idol-gods.

4. He is a God by whoſe Word we were firſt made, and at whoſe Diſpoſal now are, all the dark Corners, and low Caverns of the Earth; and who has a Right and Sovereignty over the high and *ſtrong* Mountains, thoſe *Mountains of Laſſitude* (as the Originall calls them) that are ſo high, that they weary the Aſcenders ot them.

5. Ours is the ſame God, who by the like Virtue of Creation, has a Right to all the Sea and dry Land, whereſoever widely diſperſed over the Globe of the Earth.

6. Nay, for a further Motive for us to worſhip this only great and true God, let us conſider him as the Maker of us Men; and upon that Account let us bow our Knees in Adoration of our bountiful Creator.

7. But for us the Seed of *Abraham*, we have ſtill more particular Obligations to praiſe him; having choſen us to be his peculiar People, taking Care of us as a Shepherd does of his Flock.

8. But then we muſt not think, that God will be our God, and that we ſhall be his choſen People, if in this *our Day* we will not hear his Voice, *Numb.* 14. 22. and obey his Laws, but provoke him by our ſtubborn Hearts and Diſobedience, as our Forefathers did in their *Day* at *Maſſah* and *Meribah*, Exod. 17. 2. 7.

9. When the Ancients, your Predeceſſors, had a Mind (as God Almighty ſpeaks, *Exod.* 17. 2) to tempt me, and prove me how far my Almighty Power reached, and to put me to gratifie their unreaſonable Curioſities by unneceſſary Miracles; tho' they could not but be abundantly ſatisfied of my omnipotent Arm, by the Works which they ſaw I did for their ſakes in *Egypt*:

10 Full forty Years together, *Numb.* 14. 23. was I vexed with the Croſsneſs of this untoward Generation; which made me declare in theſe Words, *I the Lord have ſaid, this is an evil Congregation*, Numb. 16. 35. that have a Heart perfectly eſtranged from me, and that never conſidered *theſe great Works which I did for them.*

11. Which

11. Unto whom I ſware in my Wrath: that they ſhould not enter into my Reſt.

The XCVI. PSALM.

Cantate Domino.

¶¶ *This Pſalm is attributed to* David *in the Greek Copies, tho' it wants a Title in the Hebrew. It was compoſed by him upon the Tranſlation of the Ark, and is extant in the 16th Chapter of the firſt Book of* Chronicles, *only differing in ſome few Particulars. Which Additions are ſuppoſed to be made by the Prophet* Eſdras, *upon the Jewiſh Reſtoration after the Captivity.*

O Sing unto the LORD a new Song: ſing unto the Lord, all the whole Earth.

2. Sing unto the LORD, and praiſe his Name: be telling of his Salvation from Day to Day.

3. Declare his Honour unto the Heathen: and his Wonders unto all People.

4. For the LORD is great, and cannot worthily be praiſed: he *is* more to be feared than all Gods.

5. As for all the Gods of the Heathen, *they are but Idols:* but it is the LORD that made the Heavens.

6. Glory and Worſhip *are* before him: Power and Honour *are* in his Sanctuary.

7. Aſcribe unto the Lord, O ye Kindreds of the People: aſcribe unto the LORD Worſhip and Power.

8. Aſcribe unto the LORD the Honour *due unto* his Name: bring Preſents, and come into his Courts.

9. O worſhip the LORD in the Beauty of Holineſs: let the whole Earth ſtand in awe of him.

10. Tell it out among the Heathen, *that* the LORD is King: and that it is he who hath made the round World ſo faſt that it cannot be moved, and how that he ſhall judge the People righteouſly.

11. Let the Heavens rejoyce, and let the Earth be glad: let the Sea make a noiſe, and all that therein is.

12. Let the Field be joyful, and all that *is* in it: then ſhall all the Trees of the Wood rejoyce before the LORD.

13. For he cometh, for he cometh to judge the Earth: and with Righteouſneſs to judge the World, and the People with his Truth.

The XCVII. PSALM.

Dominus regnavit.

¶¶ *There is no Title to this Pſalm in the Hebrew, but the* Septuagint *Verſion calls it,* A Pſalm of David when his Country was reſtored to him, *meaning after the* Abſalomick *Rebellion. But I rather take it to be a direct Prophecy of the Kingdom of the* Meſſias.

THE LORD is King, the Earth may be glad thereof: yea, the Multitude of the Iſles may be glad *thereof.*

2. Clouds

11. Which Treatment of me, provoked me to ſo high a Degree, that I declared upon my Oath, that they ſhould not enter into the Land of *Canaan*, the Place of their reſting, after their wandering. This Oath you read *Numb.* 14. 23. *As I live your Carcaſes ſhall fall in this Wilderneſs. Surely they ſhall not ſee the Land which I ſware to their Forefathers.*

Paraphraſe on Pſal. XCVI.

O All ye Inhabitants of every Country in the World, join your Thankſgivings with us of the *Jewiſh* Nation, in ſinging a new Song, which is compoſed in Honour of the great God, who is the Governour of the whole Earth.

2. Celebrate his great Fame which he has acquired by the Redemption of his People, and other many miraculous Acts for their Support; nor let it be only a tranſient Act of rejoycing, but commemorate his Deliverance in every Day's Devotion.

3. Let us make known to all the Heathen Nations, what miraculous Operations he has wrought for our ſakes; that they, from a Senſe of his omnipotent Power, may be perſwaded to joyn themſelves with us in his Worſhip.

4. For our God is a God of ſuch boundleſs Perfection, that no Praiſe can reach his Excellencies; he is to be reverenced above all other Deities, who we ſee were lately plagued by him, 1 *Sam.* 4. 3.

5. For as for all Heathen Deities, they are but Images or wicked Angels, or the departed Souls of Men: but the God whom we worſhip, is the great Creator of the Univerſe.

6. His Habitation in the Heavens is ſurrounded with inacceſſible Majeſty and Glory, and his preſence in his Tabernacle among us, by the Glory of the Shechinah, is the Repreſentation of that unſpeakable Majeſty.

7. And, O you Inhabitants of foreign Nations, from the Senſe you have of his Omnipotence and Goodneſs, by his making and governing the World, do you pay likewiſe your Acknowledgement to ſo great and gracious a God.

8. Let them attribute to him thoſe adorable Perfections, which his Nature abounds with, and come and offer Sacrifice with us, in the Courts of his Tabernacle.

9. Come and praiſe the Lord before his holy and beautiful Place of Reſidence, his ſacred Ark, every Nation of the World paying the ſame reverential Regards to him, which we do.

10. And you, O People of God, inſtruct your Heathen Neighbours what you are informed, concerning the Nature of God and his Worſhip; that he is the Creator of the Univerſe, and at the Conſummation of all Things, ſhall judge the World according to thoſe righteous Laws which he has preſcribed.

11, 12. And indeed the whole Creation has great Reaſon to rejoyce, for an extraordinary Benefit ſurpaſſing all Mens Conception, which God has deſigned to the World.

13. For the Meſſias the true God, is ſhortly to Make his Entrance upon Earth, and to govern the World by Laws more full of Equity and Goodneſs, than any of the natural or ceremonial Laws, which he has hitherto preſcribed.

Paraphraſe on Pſal. XCVII.

GOD comes to take upon him the regal Adminiſtration of Affairs throughout the World, himſelf preſiding as univerſal Monarch thereof; which is Matter of unſpeakable Joy and Comfort to all the Gentile World.

2. Clouds and Darkneſs *are* round about him: Righteouſneſs and Judgment *are* the Habitation of his Seat.

3. There ſhall go a Fire before him: and burn up his Enemies on every Side.

4. His Lightnings gave Shine unto the World: the Earth ſaw it, and was afraid.

5. The Hills melted like Wax at the Preſence of the Lord: at the Preſence of the Lord of the whole Earth.

6. The Heavens have declared his Righteouſneſs: and all the People have ſeen his Glory.

7. Confounded be all they that worſhip carved Images, and that delight in vain Gods: worſhip him all ye Gods.

8. Sion heard of it, and rejoyced: and the Daughters of Juda were glad, becauſe of thy Judgments, O Lord.

9. For thou, Lord, *art* higher than all that are in the Earth: thou art exalted far above all Gods.

10. *O* ye that love the Lord, ſee that ye hate the Thing which is evil: *the Lord* preſerveth the Souls of his Saints; he ſhall deliver them from the Hand of the Ungodly.

11. *There is* ſprung up a Light for the Righteous: and joyful Gladneſs for ſuch as are true hearted.

12. Rejoyce in the Lord, ye Righteous: and give Thanks for a Remembrance of his Holineſs.

EVENING PRAYER.

The XCVIII. PSALM.

Cantate Domino.

¶¶ *This Pſalm has no Title in the Hebrew, but only* A Pſalm. *The Greek Copies attribute it to* David; *from whence ſome think it may have Relation to ſome of the Davidical Conqueſts; but it is moſt probable, as the moſt learned of the Jewiſh and Chriſtian Writers think, that it is a Prophetical Exultation for the Converſion of the* Gentiles.

O Sing unto the Lord a new Song: for he hath done marvellous Things.

2. With his own right Hand, and with his holy Arm: hath he gotten him-himſelf the Victory.

3. The Lord declared his Salvation: his Righteouſneſs hath he openly ſhewed in the Sight of the Heathen.

4. He hath remembred his Mercy and Truth toward the Houſe of Iſrael: and all the Ends of the World have ſeen the Salvation of our God.

5. Shew your ſelves joyful unto the Lord, all ye Lands: ſing, rejoyce and give Thanks.

6. Praiſe

2. And when he takes his Royal Chair, a thick impenetrable Cloud ſhall be his Canopy; and Juſtice and Equity ſhall be the Attendants on each Side of his Throne.

3. And When he makes his triumphal Proceſſion, a devouring Fire ſhall clear his Way before him; which ſhall ſcorch and burn all thoſe that dare to oppoſe the Solemnity of his Entrance.

4. Shining Gleams of Lightning were darted thro' the Sky, a terrible Earthquake accompanying it, as if the Ground ſhook for fear of the diſmal Flaſhes.

5. The Minerals and Metals which the Hills were pregnant with, were melted at the Preſence of the great God, as if they had been made of Wax, and run down in burning Streams by their Sides.

6. What a juſt and powerful God he is, is demonſtrated by theſe Convulſions of the Heavens that are made in this terrible Tempeſt, which all the World muſt take notice of.

7. And when the King Meſſias ſhall be thus manifeſted to the World, the Heathen Superſtitions and Idolatries ſhall vaniſh away, and Men ſhall be aſhamed of their fooliſh Religions; Earthly Princes, and the very Angels in Heaven ſhall pay their Adoration to him.

8. All the Inhabitants of *Jeruſalem*, and all the true Seed of *Abraham*, who ſhall believe in the Meſſias, ſhall have their Hearts filled with Joy, at the Coming of this Heavenly Prince.

9. For thou, O King Meſſias, art the Supreme God; thou art infinitely advanced above all the Angelical Natures in Heaven.

10. But let not your Joy terminate in ſome few vocal Praiſes, and Exaltation of your Spirits; but let it ſink ſo deep into your Hearts, that it may make all the Actions of your Life, by an uninterrupted Courſe of Piety, to afford a ſuitable Return for the Favours God has beſtowed upon you; and then God will never let your Enemies prevail againſt you again.

11. And tho' hereafter you may have ſome Misfortunes befal you, yet you may reſt yourſelves aſſured, that it will not be long, before God ſhall afford you the bright Beams of the Goſpel-Light, and the unſpeakable Comfort and Satisfaction, which all good Men ſhall receive from the Coming of the Meſſias, and the Benefits which he ſhall confer upon Mankind.

12. This is Matter of the greateſt Joy and Triumph to all good Men; who will be always obliged to give thanks to God, for ſo unſpeakable a Bleſſing.

Paraphraſe on Pſal. XCVIII.

O Sing unto the Lord a new and extraordinary Song, for he hath done for the Sake of his Church, Things full of Amazement and Aſtoniſhment.

2. He has not by any mortal Hand, but by his own omnipotent Arm, has he gained a Victory; and that not only over our Temporal but our Spiritual Enemies.

3. He hath manifeſted his Salvation univerſally extended by the Coming of the Meſſias: he has manifeſted his Righteouſneſs, in deſtroying the Kingdom of Darkneſs, to all the Heathen World.

4. He hath remembred the Promiſe of the Meſſias, made to the antient Patriarchs of the Jews; and all the Heathen Nations have ſeen *(that is, in the prophetick Phraſe, ſhall ſee)* that Salvation or Bleſſing which they ſhall receive from *Abraham*'s Seed, *Gen.* 12. 3.

5. Therefore, O all ye Heathen Countries, ſince you are to partake of this ineſtimable Bleſſing, do you, as a mark of your Thankfulneſs

to

6. Praiſe the LORD upon the Harp: ſing to the Harp with a Pſalm of Thankſgiving.

7. With Trumpets alſo and Shawms: O ſhew yourſelves joyful before the LORD the King.

8. Let the Sea make a Noiſe, and all that therein is: the *round* World, and they that dwell therein.

9. Let the Floods clap *their* Hands, and let the Hills be joyful together before the LORD: for he is come to judge the Earth.

10. With Righteouſneſs ſhall he judge the World: and the People with Equity.

The XCIX. PSALM.

Dominus Regnavit.

¶¶ *This Pſalm has no Title in the Hebrew, but the* Greeks *attribute it to* David, *it ſeeming to have a Relation to his quiet Eſtabliſhment in his Throne.*

THE LORD is King, be the People never ſo impatient: he ſitteth *between* the Cherubims, be the Earth never ſo unquiet.

2. The LORD *is* great in Sion: and high above all People.

3. They ſhall give Thanks unto thy Name: *which is* great, wonderful, and holy.

4. The King's Power loveth Judgment, thou haſt prepared Equity: thou haſt executed Judgment, and Righteouſneſs in Jacob.

5. O magnifie the LORD our God: and fall down before his Footſtool, *for* he *is* Holy.

6. Moſes and Aaron among his Prieſts, and Samuel among ſuch as call upon his Name: Theſe called upon the Lord, and he heard them.

7. He ſpake unto them out of the cloudy Pillar: for they kept his Teſtimonies, and the Law *that* he gave them.

8. Thou heardeſt them, O LORD our God: thou forgaveſt them, O God, and puniſhedſt their own Inventions.

9. O magnifie the LORD our God, and worſhip him upon his Holy Hill: for the Lord our God *is* Holy. The

to ſo gracious a God, joyn with us Jews in our Praiſes to the Lord.

6. Do you praiſe the Lord together with us, upon the moſt tuneful Inſtrument the Harp, and joyn to this a Vocal Muſick, ſinging ſacred Songs, in Thankfulneſs to God, for ſo great a Bleſſing.

7. Let there be added to the ſacred Conſort, the moſt melodious Wind-Muſick in uſe among us, Trumpets and Pipes; to raiſe our Joy to the greateſt Height, when we appear in the Preſence of the great JEHOVAH, who is King of Heaven and Earth

8. Let the Waves of the Sea join their Murmurs, to make up the Harmony: Let all the whole Orb of the Earth, and all the Inhabitants of it, come in for their Parts in the univerſal Chorus.

9. Let the Daſhing of the Waters in the Rivers, imitate the Clapping of Hands in this general Dance and Rejoycing of Nature: Let the Hills, by a pleaſant Verdure, ſeem to ſmile and ſing; ſince the great God himſelf makes his Appearance upon Earth, to govern Men by his Laws.

10. He ſhall then govern Mankind, not by the imperfect Dictates of Nature's dim Light, not by Ceremonial Precepts; but by new and Divine Laws, full of Equity and Goodneſs.

Paraphraſe on Pſal. XCIX.

ALL Men may now be fully convinced, that God governeth the World, notwithſtanding the fierce Oppoſitions, which wicked Men make to the wiſe Deſigns of his Providence; he has his eſpecial Reſidence in the Ark of his Covenant, (where the Cherubims, which he has ordered to be made there, extend their Wings) and at his Pleaſure executes his Decrees, tho' the Inhabitants of the World be in never ſo turbulent Commotions.

2. The Lord, whoſe ſacred Ark is now ſeated in *Sion*, is a God of ineffable Splendor and Greatneſs, and of ſuch a tranſcendent Power, as will defeat all the Oppoſitions of his Enemies.

3. All the Inhabitants of *Judea*, ſhall pay devout Thanks to thee, who art a God of ſo great Power, all whoſe Diſpenſations are ſo miraculous, and thy Nature ſo pure,

4. Thou art King of *Iſrael*, doſt govern thy Subjects by the moſt equitable Laws; nothing, which is hard or unjuſt, mixing with thy Determinations.

5. Therefore let us addreſs ourſelves to him, in Pſalms of Thankſgiving, and in the moſt humble Proſtration fall down before his Mercy-Seat; praiſing and adoring him for the exquiſite Holyneſs of his Nature, and the Righteouſneſs of his Proceedings.

6. And in this I would have you follow the Examples of thoſe great Saints of God, his famous Miniſters *Moſes* and *Aaron*, Exod. 32. 11. Numb. 16. 45. as in like manner did *Samuel* that celebrated Prophet, 1 *Sam.* 7. 5. and 12. 19. theſe devout Servants of God interceded with earneſt Prayers to God in behalf of the People, to deprecate the Judgments due for their Sins, and he vouchſafed a gracious Anſwer to them.

7. With theſe the Almighty God was pleaſed to confer, as with an ordinary Friend, out of a Bright Cloud which ſurrounded him; being recommended and made ſo dear to him, by their exact Obſervance of his Commands, and their Zeal for his Worſhip.

8. This did engage thee, O our gracious God, to lend a favourable Ear to theſe good Men's Petitions, in behalf of the People; forgiving their Sins, and ſtaying the Plague, which thou didſt ſend for their Puniſhment, when thou wert taking ſo ſevere Vengeance upon them for their Idolatry.

9. Let theſe Conſiderations have that good Effect upon our Minds, as to bring us, with earneſt Devotion and Proſtration, both of Mind and Body, to worſhip him at his Tabernacle upon Mount *Sion*; for He is the only true God, a God of that infinite Goodneſs and Holineſs, as requires all the Praiſe and Adoration which we can pay him.

Para-

The C. PSALM.

Jubilate Deo.

¶¶ *The Hebrew Title is only* A Psalm of Praise : *It is a Form of Thanksgiving used at the Peace-Offering mentioned* Lev. 7. 12. *as the Chaldee Paraphrase observes.*

O Be joyful in the LORD all ye Lands : serve the LORD with Gladness, and come before his Presence with a Song.

2. Be ye sure, that the LORD he *is* God ; *it is* he that hath made us, and not we ourselves : *we are* his People, and the Sheep of his Pasture.

3. O go your way into his Gates with Thanksgiving, *and* go into his Courts with Praise : be thankful unto him, *and* speak good of his Name.

4. For the LORD *is* gracious, his Mercy *is* everlasting : and his Truth *endureth* from Generation to Generation.

The CI. PSALM.

Misericordiam & judicium.

¶¶ *This Psalm which is intituled in the Original to* David, *seems to be composed at his first coming to the Kingdom, when he reigned only in* Hebron, 2 Sam. 2. 1. *and before he came into the entire Possession of that Monarchy. In this he lays down some very wise and pious Resolutions which he prescribed to himself, to observe in the Administration of his Government.*

MY Song shall be of Mercy and Judgment : unto thee, O LORD, will I sing.

2. O let me have Understanding : in the Way of Godliness.

3. When wilt thou come unto me : I will walk in my House with a perfect Heart.

4. I will take no wicked Thing in hand ; I hate the Sins of Unfaithfulness : *there shall* no *such* cleave unto me.

5. A froward Heart shall depart from me : I will not know a wicked *Person.*

6. Whoso privily slandereth his Neighbour : him will I destroy.

7. Whoso hath also a proud Look and high Stomach : I will not suffer *him.*

8. Mine Eyes look upon such as are faithful in the Land : that they may dwell with me.

9. Whoso leadeth a godly Life : He shall be my Servant.

10. There shall no deceitful Person dwell in my House : he that telleth Lies, shall not tarry in my Sight.

11. I shall soon destroy all the Ungodly that are in the Land : that I may root out all wicked Doers from the City of the LORD.

MORN.

Paraphrase on Psal. C.

O Give Thanks unto God, all ye Heathen Nations ; join with us in praising and adoring the only true God, and by appearing in his Presence at his Holy Temple.

2. Assuredly know ye, that the LORD our God JEHOVAH, is the only true God ; for it was he that made us when we were not, the undoubted Mark of an omnipotent Power, which makes him to be the God of the whole World by virtue of his Creation of it ; but having chosen the Seed of *Abraham* to be his Flock, and his peculiar People, we are his by Election, and he in a peculiar manner, is our God.

3. Now being blessed with these wonderful Favours, O ye sacred Priests, whose Office intitles you to approach nigher to the Divine Presence, do you enter into the Temple-Gates with Songs of Thanksgiving : And do you, O People, to whom it is indulged to go no farther than the Courts, join in your turn in the common Praise.

4 For what greater Motives are there to Praise, than the *Goodness*, the *Mercy*, and the *Truth* of God ? His *Goodness* in Creating us ; his *Mercy*, in Sparing us ; and his *Truth* revealed unto us, and for ever to remain among us.

Paraphrase on Psal. CI.

NOW I am advanced to the Kingdom of *Israel*, I will compose a Psalm, which shall not be in a strain of Exultation, how I am impowered to take Vengeance upon my Opposers, and to exercise a despotick Rule over my Subjects ; but to shew what gentle and merciful Administration I design to make use of, throughout my Reign ; and I will direct my Song to thee, O God, that thou mayest be a Witness of the Truth and Sincerity of what I say.

2. And, O my gracious God, since I am addressing to thee, I beseech thee, in the first place, to afford me a perfect Understanding in the Duties of Religion, which are incumbent upon me, both as a Prince, and as a Servant of God.

3. When thou shalt be pleased to give me an entire Possession of my promised Kingdom, I will endeavour so to manage my Court, that not only I my self will set a good Example, by the Holiness of my Conversation, but I will oblige all others about me, to an Integrity of Manners likewise.

4. I will not engage in an unlawful Enterprise, tho' never so seemingly advantagious to the publick Affairs, or my private Interest ; I abhor Insincerity in a private Person, much more in a Prince : And if at any time the Persons about me, shall dare to motion to me any indirect Action, for my own or the publick Good, they shall be for ever banished my presence.

5. I will discharge from my Service, those stomachful Persons who will not bear Admonition, or who will not reform their Manners, being told of their Faults ; but a Man of a lewd flagitious Life, shall not so much as be admitted to my Presence.

6. Those ill Men, so common in all Courts, that invent malicious Reports to supplant others, and bring them into Disgrace with the Prince ; that monopolize his Favours for themselves, and their Creatures ; all these I will dismiss from my Service, as soon as ever I find them exercising this wicked Craft.

7. All those proud and ambitious Men, who are pressing for Honours and Preferments above their Merits, to the Discouragement of more modest and deserving Persons, shall not be permitted to have any Employ under me.

8. But I will endeavour to look out for Men of tried Fidelity, and exact Honesty, to put into Place of Trust, or any other Service about me.

9. But as for those who are to be employed near my Person, and with whom I am obliged to have a closer Conversation, they must be Persons of a strict Life, and eminent for Piety and Devotion.

10. No crafty designing Man shall be advanced by me to any Place of Honour or Profit ; when I find any Person guilty of Falsity or Dissimulation, I will immediately dismiss him from my Service.

11. And by this Method I do not doubt so to discourage Vice and Immorality, as that there shall not be any Persons notoriously wicked left in *Israel*, and that *Jerusalem*, the Sacred Capital of my Kingdom, shall be inhabited only by good and pious Servants of God.

Parti-

MORNING PRAYER.

The CII. PSALM.

Domine, exaudi.

¶ ¶ *The Title of this Pſalm in the Hebrew is,* A Prayer of the Afflicted, when he is overwhelmed, and poureth out his Complaint before the Lord. *The Chaldee Paraphraſe and* Kimchi, *will have it to be compoſed in the Name of the Jewiſh Nation during the Captivity, which is a very probable Conjecture. Moſt certainly it was anciently uſed among the Jews as a proper Form of Devotion, at a Time of Humiliation: and hence likewiſe it was adapted to the ſame Uſe by Chriſtians, this being one of the ſeven Penitential Pſalms.*

HEar my Prayer, O LORD: and let my Crying come unto thee.

2. Hide not thy Face from me in the Time of my Trouble: incline thine Ear unto me when I call; O hear me, *and that* right ſoon.

3. For my Days are conſumed away like Smoke: and my Bones are burnt up as it were a Fire-brand.

4. My Heart is ſmitten down, and withered like Graſs: ſo that I forget to eat my Bread.

5. For the Voice of my Groaning: my Bones [* *will ſcarce*] cleave to my Fleſh.

6. I am *become* like a Pelican in the Wilderneſs: and like an Owl *that is* in the Deſert.

7. I have watched, and am even as it were a Sparrow: that ſitteth alone upon the Houſe-top.

8. Mine Enemies revile me all the Day *long:* and they that are mad upon me, are ſworn *together* againſt me.

9. For I have eaten Aſhes as it were Bread: and mingled my Drink with Weeping;

10. *And that* becauſe of thine Indignation and Wrath: for thou haſt taken me up, and caſt me down.

11. My Days *are gone* like a Shadow: and I am withered like Graſs.

12. But thou, O LORD, ſhall endure for ever: and thy Remembrance throughout all Generations.

13. Thou ſhalt ariſe, *and* have Mercy upon Sion: for it is Time that thou have Mercy upon her, yea, the Time is come.

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* *It muſt be owned here is a Fault in our Tranſlation, but not one of* Dr. Coverdale's *making; for the Words* [will ſcarce] *muſt be put in by ſome body elſe who corrected the firſt Edition of* Coverdale. *For* Coverdale *in the Margin of his Bible, refers to a parallel Place to this,* Lam. 4. 8. *and there he tranſlates,* Their Skin cleaveth to their Bones, *as it ought to be here; allowing that* Baſhar, *Fleſh, here ſignifies the ſame as* Gnor, *Skin, there; and that* Dabach *and* Tzapath *both ſignifie to* cleave *or ſtick cloſe. For the Septuagint tranſlates the firſt Verb by* κολλάω, *and the ſecond by* πήγνυμι, *which both ſignifie the ſame Thing. So that this Expreſſion amounts to no more than that of our Engliſh Phraſe,* I am all Skin and Bone.

14. *And*

Paraphraſe on Pſalm CII.

I Beſeech thee, O gracious God, to hear my earneſt Petitions, which I under this great Grief and Pain of Mind I put up to thee.

2. Do not thou, under this mighty Diſtreſs, in token of thy Diſpleaſure, turn thy Face from me, but rather bow down from thy heavenly Throne to liſten to my Prayer; and if it be thy heavenly Pleaſure, afford me an early Aſſiſtance.

3. My Life is gone off in Smoak, ſo entirely vaniſh'd, that nothing thereof is viſible; my Body is ſo waſted and burnt up with Grief, that there is nothing remaining; but as it were a few dead Coals, and burnt Sticks ends.

4. My Vitals are withered as Graſs, that is burnt up by the ſcorching Sun; my Grief is ſo violent, that it makes me neglect the taking my neceſſary Suſtenance.

5. Through my long and exceſſive Grief, my Fleſh is ſo conſumed away, that my Skin ſticks to my Bones.

6. I am become as deſtitute of Company, and as forlorn as the lonely Pelican which keeps always in the Wilderneſs; and as the Owl who lies hid in ſome ſolitary Rock or ruinous Building.

7. I am as ſolitary as a Sparrow, which having loſt her Mate, ſits by her ſelf diſconſolate, upon the Top of ſome lonely Houſe.

8. Nor is the Want of Friendſhips and Converſation my only Ground of Complaint, my greateſt Misfortune is, that I have ſo many cauſeleſs Enemies; they are continually employing their Tongues againſt me, in vile Slanders; they are bent upon my Ruin with ſo much Fury, that they have bound themſelves with an Oath to deſtroy me.

9. Whilſt I act the Part of a penitent Mourner, having refrained from all Food, and in ſtead of that, have been all the Day long covered with Aſhes; not having any other Drink but my Tears.

10. Nor did this Sorrow ſo much proceed from a Conſideration of their malicious Deſigns againſt me, as from a deep Senſe of thy Anger towards me, for my Sins committed againſt thee, which provoked thee to puniſh me with this Extremity; raiſing me up to an Height, on purpoſe to throw me down with the greater Force.

11. My Life is paſſed away like a Dream or empty Shadow, and is withered like Graſs in the hot Sun.

12. But this is my great Support and Comfort, that tho' my Life is ſo ſhort and tranſitory, yet thou, my God, art of infinite Duration; and thou, through innumerable Ages to come, ſhalt be bleſſed, for thy Goodneſs communicated to them; tho' thy Diſpenſations to us at preſent are ſevere.

13. And we doubt not, but in a little While, thou wilt not be an unconcerned Spectator of our Sufferings, but that thou wilt riſe up in our Defence, and reſtore us to our holy City *Jeruſalem* as thou haſt promiſed; for the Seventy Years which thou didſt foretel our Captivity ſhould laſt, *Jer.* 24 10. *Dan.* 9. 2. & 25. are now nigh expiring.

14. For

14. *And why?* thy Servants think upon her Stones: and it pitieth them to see her in the Dust.

15. The Heathen shall fear thy Name, O LORD: and all the Kings of the Earth thy Majesty;

16. When the LORD shall build up Sion: *and when* his Glory shall appear;

17. *When* he turneth him unto the Prayer of the poor destitute: and despitteth not their Desire.

18. This shall be written for *those* that come after: and the People which shall be born shall praise the LORD.

19. For he hath looked down from his Sanctuary: out of the Heaven did the LORD behold the Earth.

20. That he might hear the Mournings of such as are in Captivity: and deliver the Children appointed unto Death;

21. That they may declare the Name of the LORD in Sion: and his Worship at Jerusalem;

22. When the People are gathered together: and the Kingdoms also to serve the LORD.

23. He brought down my Strength in my Journey: and shortned my Days.

24. But I said, O my God, take me not away in the Midst of mine Age: *as for* thy Years, *they endure* throughout all Generations.

25. Thou, Lord, in the Beginning hast laid the Foundation of the Earth: and the Heavens *are* the Work of thy Hands.

26. They shall perish, but thou shalt endure: they all shall wax old as doth a Garment.

27. And as a Vesture shalt thou change them, and they shall be changed: but thou art the same, and thy Years shall not fail.

28. The Children of thy Servants shall continue; and their Seed shall stand fast in thy Sight.

The CIII. PSALM.

Benedic, anima mea.

¶¶ *This Psalm bears the Title of* David, *and it is thought, was composed by him, upon a Recovery from some Fit of Sickness: In this he Praises God's Goodness, as well for the Pardon of his Sins, as for the Sparing his Life. It is full of great Devotion, and abounds with Variety of curious Poetical Images.*

PRaise the LORD, O my Soul: and all that is within me *praise* his holy Name.

2. Praise

14. For we thy Servants cannot but kindly think of the broken Walls and Rubbish of that once famous City; pitying that such a sad Desolation should have been made of such noble Structures.

15. And when thou hast finished this glorious Act of our Restoration, the very Heathen Princes and Nations shall celebrate thy great Power and Goodness to thy Servants.

16. For when our great God shall impower us to rebuild the Walls of our desolate City, and when his glorious Majesty shall be worshipped there again with the ancient Solemnity:

17. When he shall have heard the Prayers of us now miserable Captives, and shall have restored us to our former Liberty and Estates:

18. This Restoration of the Jewish Nation shall stand for ever in the Memoirs of History, and all future Generations shall praise and admire the Power and Goodness of God, for working such a Deliverance for his People.

19. For God now doth vouchsafe to look down from his Heavenly Throne, upon us poor Mortals.

20. Vouchsafing to hear the dismal Cries and Complaints of his poor Captives, and to knock off the Fetters of those wretched Prisoners, whom the Tyranny of their Conquerors had condemned to die.

21. Thereby to give them an Opportunity of paying their solemn Worship to thee, in their Mother City *Jerusalem*.

22. Especially at those great Seasons of publick Worship when all the Tribes of *Israel* are to go up from the several Quarters of the Country, to offer Sacrifices at the Temple there.

23. But when long ago I was in Hopes of this glorious Deliverance, thou didst blast all my Expectations, and when I thought I was in my Way to that Happiness, thou didst not afford me Strength or Life, to perform that desirable Journey.

24. Then did I address my self to thee in earnest Prayer, begging of thee that thou wouldst not cut me off in the most flourishing Part of Life, and before I can share of the publick Joy of the Restoration thou hast promised; But if I do not live to see it, thou, who art an everlasting and immutable God, will not fail to make our Posterity happy therein.

25. For we doubt not, but thou canst with ease build up *Jerusalem* again, who in the Creation didst lay the Foundations of the Earth, and didst build the Heavens thereupon.

26. But tho' this glorious Fabrick of the Universe be a Work of great Strength and long Duration, yet it has not a Nature of infinite Continuance, for in much less than an Infinity of Time, it must moulder away and wear out, as a Coat does, and will require to be repaired anew.

27. And as for the Inhabitants of the Earth likewise, every Generation wears off, and a new Set of People succeed in their Room, in the same manner, as when we put on a new Suit of Apparel, we lay aside the old: But thou art a God of infinite Duration, who dost receive no Change by Time, but after Millions of Ages enjoyed in perfect Felicity, thou hast a happy Eternity yet for to come.

28. This Consideration, of thy good and powerful Nature, doth encourage me to hope, that thou wilt shortly bless us with a joyful Restoration to our Native Country; and tho' I may not be so happy, as to partake of the publick Joy in my Time, yet our Children may reap the desired Benefit, which they shall receive by an Establishment of thy Worship, to continue among them for many Ages.

Paraphrase on Psal. CIII.

O My Soul raise up thy self, in the most devout Contemplation, and grateful Remembrance of what God has done for thee; and let all the inward Powers and Affections of my Mind rejoyce, in Acknowledgment of his Favours.

2. Praise the LORD, O my Soul: and forget not all his Benefits;
3. Who forgiveth all thy Sin: and healeth all thine Infirmities;
4. Who saveth thy Life from Destruction: *and* crowneth thee with Mercy and loving Kindness.
5. Who satisfieth thy Mouth with good *Things*: making thee young and lusty as an Eagle.
6. The LORD executeth Righteousness and Judgment: for all them *that are* oppressed with Wrong.
7. He shewed his Ways unto Moses: his Works unto the Children of Israel.
8. The LORD *is* full of Compassion and Mercy: long-suffering, and of great Goodness.
9. He will not always be chiding: neither keepeth he *his Anger* for ever.
10. He hath not dealt with us after our Sins: nor rewarded us according to our Wickednesses.
11. *For look* how high the Heaven is in comparison of the Earth: *so* great is his Mercy also toward them that fear him.
12. *Look* how wide also the East is from the West: *so* far hath he set our Sins from us.
13. Yea, like as a Father pitieth *his own* Children: even so is the LORD merciful unto them that fear him.
14. For he knoweth whereof we are made: he remembreth that we *are but* Dust.
15. The Days of Man are *but* as Grass: *for* he flourisheth as a Flower of the Field.
16. For as soon as the Wind goeth over it, it is gone: and the Place thereof shall know it no more.
17. But the merciful Goodness of the LORD *endureth* for ever and ever, upon them that fear him: and his Righteousness upon Childrens Children;
18. *Even* upon such as keep his Covenant: and think upon his Commandments to do them.
19. The LORD hath prepared his Seat in Heaven: and his Kingdom ruleth over all.

20. O

2. I say to thee again, O my Soul, raise up thy self in devout and thankful Thoughts, towards thy gracious God, and be not insensible of the great Favours, he has conferred upon thee.

3. That gracious God, who, after a short Correction for my Faults, did take away the Rod from me, and did forgive those Sins which enforced my Punishment.

4. Who did save my Life, from the late apparent Danger of a mortal Distemper, which I did lie under; and through thy great Mercy and Kindness, did restore me to my former Health.

5. Who did confer upon me a Number of choice Blessings, to the Satisfaction of every Desire of Mine; and who was so far from impairing my Strength by Sickness, that I look thereby more fair and beautiful, as an Eagle which has lately shed his Feathers.

6. Nor is his Goodness extended to me alone; for not only the whole World do partake thereof, but it is particularly manifested, in the Protection of injured Innocents.

7. This is that gracious God, who revealed his sacred Will, and the Way he would be worshipped in, to his Servant *Moses*; and for many Ages together, in their Going out of *Egypt*, in their Travelling through the Wilderness, and in their Settling in the promised Land, wrought extraordinary Miracles, for the Sake of his chosen People *Israel*.

8. But above all, he is a good and a merciful God, who bears long with our Sins before he punishes them; and when we are under his Chastisement, he is willing to spare us, whenever we unfeignedly turn to him by an hearty Repentance.

9. He is so far from being an implacable God, whose Vengeance will never be satisfied, that his Displeasure is as soon over, as ever it has wrought upon us the desired Effect of our being bettered by our Afflictions.

10. Though the Number and the Heinousness of our Offences might deserve the severest, Penalties, he might inflict upon us; yet he does not punish according to that Proportion which, by Reason of our Guilt, we might expect.

11. For the vast Distance, between the highest Heaven and the Center of the Earth, is but a faint Resemblance, how infinitely God's Mercy and Goodness does exceed any Service which we can pay to him.

12. Nay, the two remotest Points of East and West, which are yet further distant from each other, are not to be compared to that infinite Mercy, which does vouchsafe to forgive the Sins committed against an infinite God.

13. No Father's Bowels yearn with an equal Tenderness, towards his darling Child, to what the Love of God doth to his faithful Servants

14. He takes into his All-wise Consideration the Frailty of our Nature, and our Proneness to Sin; and makes Allowances for our Original Depravation, and our Nature, which, in its best unlapsed State, was not impeccable.

15. For Man, at most, is but a poor weak Animal, of but a short Life, and subject to a World of Accidents; so that he may not be unfitly compared to the Herbs, and Flowers of the Field.

16. Which are subject to be blasted by every Blight; whereby they decay and die away, so that no Tracts of them are remaining.

17. But if Men are desirous of attaining a State of Immortality, they must take Care faithfully to discharge the Duties, which God has required of them; and then God will reward them hereafter with eternal Life, for the slight Service of a few Years in this World; and will bless their Posterity after them, *Exod.* 20. 6, 23.

18. And to attain these mighty Benefits there is no other Condition required, than to discharge the Obligation, which he has laid upon us, with a faithful Diligence and Circumspection.

19. And we have no Reason to doubt but God will perform the Condition on his Part, in enstating us in the foresaid Happiness; since his Omnipotence empowers him thereunto, he being the great King of Heaven, where from his Throne he disposeth of, and governs, all Things throughout the Universe.

20. O praise the Lord, ye Angels of his, ye that excel in Strength: ye that fulfil his Commandment, and hearken unto the Voice of his Words.

21. O praise the LORD all *ye* his Hosts: *ye* Servants of his that do his Pleasure.

22. O speak good of the LORD, all ye Works of his, in all Places of his Dominion: praise thou the Lord, O my Soul.

EVENING PRAYER.

The CIV. PSALM.

Benedic, anima mea.

¶¶ *This Psalm has no Title in the Hebrew, but the Greeks inscribe it*; A Psalm of *David* upon the Creation of the World. *And the Greeks herein are followed by the Latin, Syriac, Arabick and Ethiopick Versions.* Eben Ezra *gives a further Reason why it should be* David's, *because it begins just as the foregoing Psalm ends,* Praise the Lord, O my Soul. *But whoever be the Author of it, it is one of the most exalted Pieces of Poetry extant in Antiquity.*

PRaise the LORD, O my Soul: O LORD my God: thou art become exceeding glorious, thou art cloathed with Majesty and Honour.

2. Thou deckest *thy self* with Light as *it were with* a Garment: and spreadest out the Heavens like a Curtain.

3. Who layeth the Beams of his Chambers in the Waters: and maketh the Clouds his Chariot, and walketh upon the Wings of the Wind.

4. *He* maketh his Angels Spirits: and his Ministers a flaming Fire.

5. *He* laid theF oundations of the Earth: *that* it never should move at any time.

6. Thou coveredst it with the Deep like as *with* a Garment: the Waters stand in the Hills.

7. At thy Rebuke they flee: at the Voice of thy Thunder they are afraid.

8. They go up as high as the Hills, and down to the Valleys beneath: even unto the Place which thou hast appointed for them.

9. Thou hast set them their Bounds which they shall not pass: neither turn again to cover the Earth.

10. He sendeth the Springs into the Rivers: *which* run among the Hills.

11. All Beasts of the Field drink thereof: and the wild Asses quench their Thirst.

12. Beside them shall the Fowls of the Air have their Habitation: *and* sing among the Branches.

13. He

20. And, O you holy Angels of God, that are endowed with a greater Degree of Power than the rest of God's Creation; you that have the Honour to be sent on Messages and Embassies from the great God, do you join with us in praising our Almighty Creator.

21 O all you mighty Army of Spiritual Beings, all ye Angelical Orders and glorified Souls, that are employed in praising God and doing his Will with Exactness; do you join with us in praising our Almighty Creator.

22. O all ye Men in every Part of the World, join in these thankful Praises to Almighty God: but thou, O my Soul, for the great Favour God has lately vouchsafed me, in freeing me from a dangerous Distemper, thou hast more particular Obligations to pay him the most devout Praises.

Paraphrase on Psal. CIV.

LET my Soul and all my inward Affections praise and magnifie thee, who art the only true God, whom I have the Honour to worship: thou, who art a God of inexpressible Glory, and art surrounded with Eternal Majesty and Dignity.

2. Methinks I see thee like a magnificent Prince, enrobed with inaccessible Light, the Arch of the Azure-Skies hanging, as it were a Canopy, over thy Throne, the other Quarters of the Firmament being drawn like a Curtain round thee.

3. The Supercelestial Waters are the Beams and Rafters of thy great Chamber of State; the Clouds of the Air are the Chariot that thou dost triumphantly ride in, and the Winds like winged Coursers, carry thee swiftly through the Air.

4. The Winds which waft thee along, are excited by an Angelical Power, and the Flashes of Lightning, which attend thy Thunder, are occasioned by the Ministry of those Celestial Beings.

5. It was this great God, who in the Creation of the Universe, fix'd the Earth upon so firm a Foundation, that no exterior Force could disturb or shake it.

6. It was thou, O God, that didst first enwrap the Globe of the Earth with the circumfused Ocean, the greatest Eminences thereof being covered with Water.

7. But at the Word of thy Command, all the Continents and Islands stood out above the Waters, and the Sea retired into the Channels which thou didst prepare for it.

8. And tho' now oftentimes that mighty Body of Water rages and swells in a violent Storm, raising it self into proud Billows, which seem to vye Height with the Mountains again, and then of a sudden sink down into low Vallies; yet for all this boisterous Tumult, thou dost confine the unruly Waves within the Bounds thou hast made for them.

9. The neighbouring Shores are the Limits which, with all their Violence and Fury, they are not able to pass; and though, in tempestuous Weather, they threaten another Inundation, yet they shall never cover the Earth again.

10. It is his Almighty Power and Wisdom, that makes the Springs that rise upon the Hills, to run down in Rills by their Sides; and afterwards, by Conjunction with one another in the Vallies, to form themselves into great and navigable Rivers.

11. On the Brinks whereof, the Shepherds and Husbandmen lead their Cattle to drink; and to which even the wild Beasts, who have no Conductor, can come and plenteously quench their Thirst.

12. The Coolness of their Vapours, and the clear Moisture of their Streams, draw a Multitude of Birds to the Trees that grow round their Banks; upon whose Branches they sit and sing, and fill the Air around with their warbling-Notes.

13. It

13. He watereth the Hills from above: the Earth is filled with the Fruit of thy Works.

14. He bringeth forth Grass for the Cattle: and *green* Herb for the Service of Men.

15. That he may bring Food out of the Earth, and Wine *that* maketh glad the Heart of Man: *and* Oyl to make him a cheerful Countenance, and Bread to strengthen Man's Heart.

16. The Trees of the LORD also are full *of Sap*: even the Cedars of Libanus which he hath planted.

17. Wherein the Birds make their Nests: *and* the Fir-Trees *are* a Dwelling for the Stork.

18. The high Hills *are* a Refuge for the wild Goats: *and so are* the *stony* Rocks for the Conies.

19. He appointed the Moon for *certain* Seasons: and the *Sun* knoweth his going down.

20. Thou makest Darkness that it may be Night: wherein all the Beasts of the Forest do move.

21. The Lions roaring after their Prey: do seek their Meat from God.

22. The Sun ariseth, and they get them away together: and lay them down in their Dens.

23. Man goeth forth to his Work, and to his Labour: until the Evening.

24. O LORD, how manifold are thy Works: in Wisdom hast thou made them all; the Earth is full of thy Riches.

25. *So is* the great and wide Sea also; wherein *are* Things creeping innumerable, both small and great Beasts.

26. There go the Ships, *and there is* that Leviathan: *whom* thou hast made to take his Pastime therein.

27. These wait all upon thee: that thou mayest give *them* Meat in due Season.

28. *When*

13. It is God, by whose gracious Bounty the Rains, sent from his Store-house above, impregnate the Hills with a fatning Moisture, producing thereby all the great Variety of Fruits and Plants.

14. It is he, that makes the Grass spring out of the Earth, for the Sustenance of the Cattle, and the esculent Plants for the Food of Men.

15. It is he, that makes the Grain and Seeds which are sown in the Ground, to grow up and ripen; it is he, which makes the Vine yield forth its refreshing Juice, to recruit the Strength, and to ease the Cares of Men; it is he, that produces all those curious Oils and Balsams, which yield such grateful Smells, and which Men anoint themselves with in Feasts, and other joyful Occasions; it is his Bounty, that affords Bread to sustain the Bodies of Men, and to repair their Strength, when it is decay'd by Labour.

16. It is he, that fills the Trees with Sap, raising up a vegetative Juice from the Earth, to distend all their Fibres, to make them increase in their Wood and flourish in their Leaves; causing the Noble Cedar-Trees to spread their lofty Heads and flourish, tho' they are rooted in such a barren craggy Mountain as *Libanus*.

17. These curious Cedars not only adorn the Hills, and afford the most excellent Timber for Mens Building, but they yield likewise an advantagious Opportunity for Birds to build their Nests in, whose Rooms are, as it were, wainscotted with living Cedar; the Fir-Tree, which is fetched so far for our Buildings, grows naturally into a House for the Stork.

18. The craggy Rocks, that most barren Part of Nature, have their Use too; they are a Retreat to the wild Goats, who have Agility to climb them, and can with security live by picking up the short Grass which grows straggling upon them; and the Holes within them make Chambers for Rabbits to dwell in.

19. It is he that made the Moon, and settled the Laws of her Revolutions and Changes, for the governing the Tides at Sea, and for her Influences on Plants and Human Bodies; as also for the determining and well-dividing of the Seasons of the Year, and the Observation of the Festivals, *Eccles.* 43. 6, 7. and the Sun too has his determinate Times of Rising and Setting fixed by God.

20. It is by thy Appointment, O God, that the Sun does not always shine upon us, but for several Hours withdrawing his Light, affords us Opportunity of composing ourselves by Sleep; and at which Time the wild Beasts of the Forest have an Opportunity, of going abroad to fetch in Prey, when they are out of Fear of the Hunters, who are now asleep in their Beds.

21. At that Time the Lions start out of their Dens, and run roaring after those weaker Animals, which they devour for their Prey, the Providence of God affording it to them for their Sustenance.

22. As soon as the Sun ariseth, these noxious Beasts leave off their Depredation upon the weak Cattle, and run skulking into their Dens again.

23. And then Men rise from their Repose, and go out to Labour in the Field, where they spend the whole Day in cultivating the Soil, or gathering the Fruits thereof; and at the Evening they return to their Houses for Refreshment, and Repose again.

24. The Consideration of the wonderous Wisdom discovered in thy Works upon the Earth only, does make me to cry out, That the whole Earth does abound with the Riches bestowed by a bountiful God.

25. But the Sea likewise puts in for a Share in the Declaration of thy Wisdom and Goodness, as abounding with numberless Animals, and so vast a Variety of Species of small and great Fish.

26. Thou hast contrived this mighty Body of Waters, to be a Means of conveying Men to traffick in Ships from one Coast to another; in this thou hast given an Habitation for the great Whale to rove about in, and to exercise a Monarchy over all the Fry of lesser Fish, and to please himself in hunting after them.

27. All these different Kinds of Animals depend upon thee for their Sustenance, and whenever their Appetites are craving for Food, thou art always ready to satisfy their Hunger, by affording them proper and convenient Sustenance.

28. *When* thou giveſt it them, they gather it: and when thou openeſt thy Hand, they are filled with Good.

29. *When* thou hideſt thy Face, they are troubled: *when* thou takeſt away their Breath, they die, and are turned again to their Duſt.

30. When thou letteſt thy Breath go forth, they ſhall be made: and thou ſhalt renew the Face of the Earth.

31. The glorious *Majeſty* of the LORD ſhall endure for ever: the LORD ſhall rejoyce in his Works.

32. The Earth ſhall tremble at the Look of him: *if* he *do but* touch the Hills, they ſhall ſmoke.

33. I will ſing unto the LORD as long as I live: I will praiſe my God while I have my Being.

34. And ſo ſhall my Words pleaſe him: my Joy ſhall be in the LORD.

35. As for Sinners, they ſhall be conſumed out of the Earth, and the Ungodly ſhall come to an End: praiſe thou the LORD, O my Soul, praiſe the LORD.

MORNING PRAYER.

The CV. PSALM.

Confitemini Domino.

¶¶ *This Pſalm being without Inſcription, is however to be attributed to* David, *who is the undoubted Author thereof, this being the ſame Pſalm which we have* 1 Chron. 16. *and of which he is recorded there to be the Compoſer. It was afterwards altered to what it ſtands here; but whether that were done by* David's *own, or ſome other more modern Hand, is not ſo certain. It contains an Hiſtory of God's various Providences to the* Jews.

Praiſe the Lord. O GIve Thanks unto the LORD, and call upon his Name: tell the People what Things he hath done.

2. O let your Songs be of him, and praiſe him: and let your Talking be of all his wondrous Works.

3. Rejoyce in his Holy Name: let the Heart of them rejoyce that ſeek the LORD.

4. Seek the LORD and his Strength: ſeek his Face evermore.

5. Remember the marvellous Works that he hath done: his Wonders and the Judgments of his Mouth;

6. O ye Seed of Abraham his Servant: ye Children of Jacob his Choſen.

7. He

28. In the Time of the greateſt Scarcity, they pick up the Crums which thou doſt ſcatter out before them, which is a juſt Sufficiency for their Suſtenance; and when with a full Hand thou doſt deal out to them a larger Proportion, they then feaſt upon thy Bounty.

29. If at any Time thy Favours are withheld from them, they pine for Want or Sickneſs; when thou doſt demand back the Breath which thou didſt give them, they are reſolved again into the firſt Principle, the Duſt out of which they were conſtituted, *Gen.* 24. 25.

30. At other Times thou art pleaſed to ſend out thy prolifick Spirit, to raiſe up a new Set of Animals, to ſupply the Place of the Deceaſed; and doſt ſtock the Earth with a new Generation of Inhabitants.

31. This wiſe Method of Providence God has always purſued in making and governing the World, and providing ready Supplies upon all Occaſions for the Defects; and always ſhall do ſo as long as Nature laſts. This he does approve of, and is pleaſed with; as he did at the firſt Creation, when he looked, and behold! all Things were exceeding good, *Gen.* 1. 31.

32. And as God at firſt gave Laws to all the Parts of Nature, ſo they do ſtill ſubmit to him, whenever his Power is pleaſed to interpoſe: The moſt ſtubborn Parts of the Univerſe tremble at his Commands, and are forced to yield exact Obedience to them; at his Preſence, the very Hills, like Mount *Sinai*, ſend forth Flame and Smoke.

33. The Contemplations of God's Wiſdom and Goodneſs, ſhall afford me a conſtant Theme for my Pſalmody as long as I live: Nay, in whatever State and Condition I ſhall be continued in Being, after Death, it will be my Deſire to praiſe him.

34. For, as this is the moſt acceptable Service which any Perſon can pay to God; ſo this to the devout Soul is the moſt pleaſant Exerciſe, which ſhe can entertain herſelf in; being both a Duty and a Reward.

35. But, as for ſtupid and regardleſs Sinners, who take no Notice of God's marvellous Wiſdom and Goodneſs, who mind nothing but gratifying their brutiſh Appetites, and value not the offending ſo good a God: God ſhall afford them a Taſt of his Vengeance, by the Ruin and Extirpation of their Families. But do thou, O my Soul, make a more prudent Choice than theſe ill Men; and, in ſtead of diſobeying and diſhonouring him, do thou make it thy Buſineſs to love and praiſe his Infinite Goodneſs.

Paraphraſe on Pſal. CV.

O Ye Nation of the *Jews*, do you with the moſt grateful Acknowledgments ſing Praiſes to the moſt gracious God; proclaiming to all the World what aſtoniſhing Miracles he has wrought for your Sakes.

2. Let him be the Subject of your publick Hymns, and let all your private Diſcourſe be concerning the wonderful Effects of his Providence towards us.

3. Let all your Rejoycing be in magnifying and praiſing the only true God; for certainly there is no Degree of Joy ſo exceſſive, as is experienced by his devout Worſhippers.

4. Apply your ſelves for Relief from your Troubles, to God Almighty's Aſſiſtance; and be not diſheartned, if God does not immediately hearken to your Prayer, but continue ſtill with unwearied Suit to make your Addreſſes to him, in the Courts of his Tabernacle, where his eſpecial Preſence is.

5. Do you gratefully call to mind the great Miracles, he wrought in *Egypt* on our behalf; and what terrible Judgments he pronounced againſt the *Egyptians*, Exod. 3. 20.

6 O ye Off-ſpring of *Abraham*, that beloved Servant of God, to whom the Promiſes were made *Gen.* 21. 12. and of *Jacob*, who was choſen before his Brother *Eſau*, that the ſacred Seed might deſcend from him.

7. He

7. He is the LORD our God: his Judgments *are* in all the World.
8. He hath been alway mindful of his Covenant and Promise: *that* he made to a thousand Generations;
9. *Even the Covenant* that he made with Abraham: and the Oath that he sware unto Isaac;
10. And appointed the same unto Jacob for a Law: *and* to Israel *for an* everlasting Testament.
11. Saying, Unto thee will I give the Land of Canaan: the Lot of your Inheritance.
12. When there was yet *but* a few of them: and they Strangers in the Land;
13. *What Time* as they went from one Nation to another: from one Kingdom to another People;
14. He suffered no Man to do them Wrong: but reproved even Kings for their sakes.
15. Touch not mine Anointed: and do my Prophets no Harm.
16. Moreover he called for a Dearth upon the Land: and destroyed all the Provision of Bread.
17. But he had sent a Man before them: *even* Joseph, *who* was sold to be a Bond-servant.
18. Whose Feet they hurt in the Stocks: the Iron entred into his Soul.
19. Until the Time came that his Cause was known: the Word of the LORD tried him.
20. The King sent and delivered him: the Prince of the People let him go free.
21. He made him Lord also of his House: and Ruler of all his Substance;
22. That he might inform his Princes after his Will: and teach his Senators Wisdom.
23. Israel also came into Egypt: And Jacob was a Stranger in the Land of Ham.
24. And he encreased his People exceedingly: and made them stronger than their Enemies.
25. *Whose* Heart turned *so*, that they hated his People: and dealt untruly with his Servants.
26. *Then* sent he Moses his Servant: *and* Aaron whom he had chosen.
27. And these shewed his Tokens among them: and Wonders in the Land of Ham.
28. He

7. He is the peculiar God of our Nation, tho' the whole World is governed by his Providence.
8. He has been very careful to discharge every Point of the Covenant, which he made many Ages ago, in protecting and maintaining us.
9. That Covenant which he made with our Progenitor *Abraham*, Gen. 15. 17, 18. and which he confirmed to his Son *Isaac*:
10. Which he afterwards renewed unto *Jacob*, *Gen.* 28. 13. and which he afterwards passed into a Law, among those Sanctions which he gave by the Hand of *Moses*, *Exod.* 23. 22, 23. never to be abolished.
11. The Tenour of which Covenant was, That I will give thee the Possession of the Land of *Canaan*, to be divided by Lot among the Tribes of *Israel*.
12. Which Promise was made, when the Family of the Patriarch was very small, and were only Sojourners in the Land of *Canaan*, *Gen.* 23. 4. and were so far from being like to obtain the Dominion of that Country, that they were hardly able to protect themselves from being destroyed in it.
13. When they were forced to wander for their Subsistance unto divers Countries, removing unto several Parts of *Canaan*, *Gen.* 12. 6. from thence to *Egypt*, *Gen.* 12. 10. and to *Gerar*, *Gen.* 20. 1.
14. He carefully defended them from all Injuries and Insults which were offered them, *Gen* 31. 24. and smartly reproved the King of *Egypt*, *Gen.* 12. 16. and the King of *Gerar*, Gen 20. 3. for some unlawful Designs they were enterprizing against them.
15. Commanding them not to injure those, whom he had anointed, both to be Princes and Prophets.
16. And when he was pleased to send a Famine into the Land of *Canaan*, and all the neighbouring Countries, *Gen.* 41. 54. so that all Men were in great Want of Bread-Corn, that necessary Support of Life:
17. He sent *Joseph*, as it were, an Harbinger before them into *Egypt* to secure it for them; God by his good Providence so ordaining, that their Selling their Brother for a Slave, should put him in a Capacity of saving the Lives of the rest of the Family, *Gen.* 45. 5.
18. He was there, for a Time, upon a malicious Calumny shut up in Prison, and his Legs galled with Iron Bolts, which eat through his Flesh.
19. God being pleased, by this severe Affliction, to try and refine him like Silver, till such Time as his Wisdom thought fit to vindicate his Innocency, and to free him from his Sufferings.
20. For the King of *Egypt* having heard of his great Qualifications, commanded him to be released out of Prison, *Gen.* 41. 14.
21. Making him the Vice-Roy of all his Dominions, and his Provedore, or Prefect of his Granaries, *Gen.* 41. 40.
22. All the great Men of that Kingdom receiving their Instructions from him, who were commanded to do nothing without his Orders, *Gen.* 41. 44.
23. After that came down *Jacob* with his eleven Sons, being invited by his Son *Joseph* to sojourn in *Egypt*, which Country was first planted by *Misraim* the Son of *Cham*.
24. God multiplying them exceedingly, *Exod.* 3. 10. and making them mightier than the *Egyptians*, *Exod.* 1. 9.
25. This raised the Envy and Hatred of the *Egyptians* against them, so that they contrived wicked Methods to destroy the People of God, *Exod.* 1. 10, 11, *&c.* by excessive Labour and Destruction of their Children.
26. Whilst they were groaning under these Hardships, God Almighty seasonably sent to their Relief *Moses* joined with his Brother *Aaron*, as his Commissioners, with Powers from above, to demand of *Pharaoh* the Release of the *Israelites* from their Bondage.
27. And, that they might be the better furnished to go through this great Office, God invested them with the Power of Working great Miracles, both for evidencing the Truth of their Mission to the Jews, and subduing the proud Heart of that Prince, which they performed to the great Astonishment of all who beheld.

28. And

28. He ſent Darkneſs, and it was dark: and they were not obedient to his Word.

29. He turned their Waters into Blood: and ſlew their Fiſh.

30. Their Land brought forth Frogs: *yea, even* in their Kings Chambers.

31. He ſpake the Word, and there came all manner of Flies: and Lice in all their Quarters.

32. He gave them Hail-*ſtones* for Rain: and Flames of Fire in their Land.

33. He ſmote their Vines alſo, and Fig-trees; and deſtroyed the Trees that were in their Coaſts.

34. He ſpake the Word, and the Graſhoppers came, and Caterpillars innumerable: and did eat up all the Graſs in their Land, and devoured the Fruit of their Ground.

35. He ſmote all the Firſt-born in their Land: *even* the Chief of all their Strength.

36. He brought them forth alſo with Silver and Gold: *there was* not one feeble *Perſon* among their Tribes.

37. Egypt was glad at their Departing; for they were afraid of them.

38. He ſpread out a Cloud *to be* a Covering: and Fire to give Light in the Night-*ſeaſon*.

39. *At their* Deſire he brought Quails: and he filled them with the Bread of Heaven.

40. He opened the Rock of *Stone*, and the Waters flowed out; ſo that Rivers ran in the dry Places.

41. For *why?* he remembred his holy Promiſe; *and* Abraham his Servant.

42. And he brought forth his People with Joy: *and* his Choſen with Gladneſs;

43. And gave them the Lands of the Heathen: and they took the Labours of the People in poſſeſſion;

44. That they might keep his Statutes: and obſerve his Laws. Praiſe the Lord.

EVEN-

28. And, when *Pharaoh* would not comply with the Propoſal *Moſes* made to him from God, but oppreſſed the *Iſraelites* the more, God, at the Requeſt of *Moſes*, inflicted a very grievous Plague upon all the Land of *Egypt*, a Darkneſs which was to be felt, *Exod.* 10. 21.

29. At *Aaron*'s Waving his Rod over the Waters, they were all turned into Blood, and the Fiſh, that were therein, died, *Exod.* 7. 20.

30. At *Aaron*'s Stretching out his Rod over the Streams, (*i. e.* the Canals and Cuts, which were made out from the River *Nile*) an innumerable Fry of Frogs were generated, which covered all the Country, and crept even into *Pharaoh*'s Bed Chamber, *Exod.* 8. 2.

31. Then, by the Direction of God was performed another very great Miracle, which the Magicians were not able to imitate, for when *Aaron* ſmote the Duſt of the Earth with his Rod, the little Parts thereof became invigorated with Life, and turned into Flies and Lice, which infeſted the *Egyptians* to an unconceivable Degree.

32. Afterwards God plagued them with Hail-ſtones mixed with Fire.

33. Which tore their Trees, and deſtroyed their Plants, *Exod.* 10. 4.

34. What was not deſtroyed by Hail, was eat up by the Plague of Caterpillars or Locuſts which followed, *Exod.* 10. 4.

35. And at the Cloſe of all, God ſent his deſtroying Angel in the Night, to take away the Life of the Firſt-born of Man and Beaſt, throughout all *Egypt*, who executed that Command with the utmoſt Severity.

36. Thou God having wrought upon *Pharaoh*'s ſtubborn Heart, to give way for their Departure out of *Egypt*, he gave them Favour with the *Egyptians* to borrow their Jewels and Ornaments, *Exod.* 12. 36. And what is yet more remarkable, when they went from thence, no one by Infirmity or Sickneſs was rendered unfit for Travelling.

37. The People of *Egypt*, at their Going, were glad they were rid of ſuch troubleſom Inmates, for whoſe ſakes they had ſuffered ſo much.

38. And in their March out of *Egypt*, God was pleaſed moſt wonderfully to exert his Providence towards them; covering them in the Day-time from the Heat of the Sun by a thick Cloud; and, in the Night-time, lighting them in their Way by a Pillar of Fire, *Exod.* 13. 12.

39. And when they marched through the Wilderneſs of *Zin*, and murmured for Want of Food, God not only pardoned their intemperate Words; but ſupplied them with conſtant Flocks of Quails to eat, and with Manna which rained down upon them, *Exod.* 16. 16.

40. And at *Rephidim*, when they murmured for the Brackiſhneſs of the Waters, he made a freſh Spring of Water flow out of the Rock, which ran down from thence through a good Part of the Country, in a great Stream.

41. All theſe Miracles he was pleaſed to work for the ſake of the *Iſraelites*; out of the Regard he had to the Promiſe he made to our Fore-father *Abraham*, that he would inſtate his Poſterity in the Land of *Canaan*.

42. And in Diſcharge of this Promiſe, he did bring his choſen People, in a moſt joyful Manner, out of their Slavery in *Egypt*.

43. And brought them into the promiſed Land, driving out the old Inhabitants, who by their Idolatries and Wickedneſs had highly provoked God, dividing their Lands among the Tribes of *Iſrael*.

44. Not that they ſhould revel, and wanton, with the Productions of that fertile Country; but that they might live there in eaſie Circumſtances, the better to ſerve God, and obey thoſe holy Commandments which he had given them.

Para-

EVENING PRAYER.

The CVI. PSALM.

Confitemini Domino.

¶ *This Pſalm has no other Title but only* A Hallelujah: *Some have thought it to have been compoſed in the Captivity. Our Engliſh Paraphraſts, Dr.* Hammond *and Biſhop* Patrick, *think it one of* David's *Pſalms, and that is is one of thoſe Pſalms which* David *delivered into the Hands of* Aſaph *and his Brethren,* 1 Chron. 16. 7. *However it ſhould ſeem to have been uſed as a Form of Prayer during the Captivity, when the Jews under that great Affliction, thought fit to acknowledge their National Sins, which had brought down thoſe heavy Judgments of God among them. And the laſt Verſe but one,* Save us, O Lord our God, and gather us from among the Heathen, *&c. was probably added in that Time, if it was not compoſed then, as it is my Opinion it was.*

Praiſe the Lord. O Give Thanks unto the LORD, *for he is* gracious: and his Mercy *endureth* for ever.

2. Who can expreſs the noble Acts of the LORD: or ſhew forth all his Praiſe?

3. Bleſſed *are* they that alway keep Judgment: *and* do Righteouſneſs.

4. Remember me, O LORD, according to the Favour *that thou beareſt unto* thy People: O viſit me with thy Salvation.

5. That I may ſee the Felicity of thy Choſen: and rejoice in the Gladneſs of thy People, and give Thanks with thine Inheritance.

6. We have ſinned with our Fathers: we have done amiſs, and dealt wickedly.

7. Our Fathers regarded not thy Wonders in Egypt, neither kept they thy great Goodneſs in Remembrance: but were diſobedient at the Sea, *even* at the Red Sea.

8. Nevertheleſs he helped them for his Name's ſake: that he might make his Power to be known.

9. He rebuked the Red Sea alſo, and it was dried up: ſo he led them through the Deep, as through a Wilderneſs.

10. And he ſaved them from the Adverſaries Hand: and delivered them from the Hand of the Enemy.

11. *As for* thoſe that troubled them, the Waters overwhelmed them: there was not one of them left.

12. Then believed they his Words: and ſang Praiſe unto him.

13. *But* within a while they forgat his Works: and would not abide his Counſel.

14. But Luſt came upon them in the Wilderneſs: and they tempted God in the Deſart.

15. And he gave them their Deſire: and ſent Leanneſs withal into their Soul.

16. They angred Moſes alſo in their Tents: and Aaron the Saint of the LORD.

17. So the Earth opened and ſwallowed up Dathan: and covered the Congregation of Abiram.

18. And

Paraphraſe on Pſal. 106.

O All ye Jewiſh People, pay your unfeigned Thanks to the great God, for all the great Series of his Mercies, which for ſeveral Ages he has been pleaſed to continue to our Nation, notwithſtanding our manifold Provocations whereby we have offended him.

2. What Tongue is able to expreſs the extraordinary Miracles, which he has wrought for our ſakes, or ſufficiently commend the omnipotent Power he has ſo frequently exerted in our Preſervation?

3. Thoſe are not always happy Perſons, whoſe Lot it is to live in a conſtant Run of worldly Fortune, but they who conſcientiouſly obſerve the Laws of God; for then they need not doubt, but that he in his good Time will ſecure them a proportionable Reward for their Obedience.

4, 5. I beſeech thee, O Lord, to crown me with thoſe Bleſſings, which thou haſt promiſed to beſtow upon thy faithful Servants; and let me partake of that joyful Tranquillity of Mind, which attends all good Perſons, on the Reflection upon their vertuous Actions.

6. However, both I, and all the Body of the Jewiſh Nation, cannot but acknowledge our ſelves unworthy of ſuch Favours; we having by ſo many particular and National Sins, provoked thy Anger towards us.

7. Our Forefathers, when but juſt redeemed from the Egyptian Bondage, and fearing the Purſuit of *Pharoah*'s Hoſt, began to murmur againſt God, and to diſtruſt his Deliverance, tho' they had ſo lately experienced his Miracles, before the *Egyptians*, *Exod.* 14. 10.

8. But, tho' this was a very great Degree of Infidelity and Diſobedience, yet he was ſo gracious as not to forſake them in this Extremity, and, by a wonderful Deſtruction of their Enemies, gave them a freſh Inſtance of his omnipotent Power interpoſing in their behalf, thereby to convince the Heathen Nation of his being the only true God.

9. And being now upon the Brink of the Red Sea, the Deep before them, and *Pharaoh*'s Troops behind them, and there being no poſſible Way, which Humane Sagacity might ſuggeſt, of Eſcaping, God was pleaſed, by his miraculous Power, to lay dry the Bottom of the Sea, by the retiring of the Waters, and to afford them an Opportunity of Travelling over the Sands of the Channel of a wide and deep Sea, with as much eaſe as the Sands of a Deſart, where there is no Water.

10. By this means, moſt wonderfully preſerving them from the Hands of their Enemies.

11. Whilſt *Pharaoh* and his Hoſt, which followed cloſe in the Purſuit of them, were all overwhelmed by the returning Waters.

12. This miraculous Preſervation wrought upon them for ſome little Time, *Exod.* 14. 31. they ſinging Praiſes to God for ſo great a Deliverance, in a Hymn, which was compoſed upon that Occaſion by *Moſes*, *Exod.* 15. 1.

13. But it was not very long before they fell to their Murmuring again, at the Waters of *Marah*, *Exod.* 15. 24. not relying upon God's wiſe Providence, but only upon the ordinary Tendency of ſecond Cauſes.

14. They had no Regard to God's Goodneſs and Promiſes, but were only guided by their own headſtrong Paſſion, and unreaſonable Fancies; demanding of God more of thoſe unneceſſary Miracles, to gratifie their Curioſities.

15. And in this God was pleaſed to comply with their Deſires, but withal ſo ſeverely puniſhed them, that their Souls were, as it were, lean with Grief, *Iſa.* 17. 14.

16. At another Time, they broke out in a Mutiny againſt *Moſes* and *Aaron*, for pretending to a Superiority over the reſt of the People, tho' God had veſted them with it, *Numb.* 16. 3.

17. Which Rebellion was moſt terribly puniſhed upon the Ringleaders thereof, *Corah*, *Dathan*, *Abiram*, &c. who were ſwallowed up alive by the Opening of the Ground, *v.* 32.

18. Other

18. And the Fire was kindled in their Company: the Flame burnt up the Ungodly.

19. They made a Calf in Horeb; and worshipped the molten Image.

20. Thus they turned their Glory: into the Similitude of a Calf that eateth Hay.

21. *And* they forgat God their Saviour: who had done so great Things in Egypt;

22. Wondrous Works in the Land of Ham: *and* fearful Things by the Red Sea.

23. So he said he would have destroyed them, had not Moses his Chosen stood before him in the Gap: to turn away his wrathful Indignation, lest he should destroy *them.*

24. Yea, they thought Scorn of that pleasant Land: and gave no Credence unto his Word.

25. But murmured in their Tents: and hearkened not unto the Voice of the LORD.

26. Then lift he up his Hand against them: to overthrow them in the Wilderness;

27. To cast out their Seed among the Nations: and to scatter them in the Lands.

28. They joyned themselves unto Baal-peor: and ate the Offerings of the Dead.

29. Thus they provoked *him* to Anger with their own Inventions: and the Plague was great among them.

30. Then stood up Phinees and prayed: and *so* the Plague ceased.

31. And that was counted unto him for Righteousness: among all Posterities for evermore.

32. They angred *him* also at the Waters of Strife: so that he punished Moses for their Sakes;

33. Because they provoked his Spirit: so that he spake unadvisedly with his Lips.

34. Neither destroyed they the Heathen: as the LORD commanded them;

35. But were mingled among the Heathen: and learned their Works.

36. *Insomuch that* they worshipped their Idols, which turned to their own Decay: yea, they offered their Sons and their Daughters unto Devils.

37. And

18. Other of the Mutinous were destroyed by Fire from Heaven, whilst they were impiously assuming the Priestly Office, *v.* 32.

19. They yet committed a greater Wickedness, whilst *Moses* was in the Mount, receiving the Law from God, for then they made a Golden Calf and worshipped it, *Exod.* 32. 6.

20. Thus relinquishing the Worship of the Glorious God, who constantly exhibited himself to them in the shining Cloud, *Exod.* 24. 16. to fall down before the Image of a heavy Beast, which if he had been alive, must have been fed with Grass or Hay.

21. Perfectly forgetting their God, who had so lately redeemed them from the Egyptian Bondage; and who had wrought so many Miracles for their Sakes:

22. Those astonishing Plagues, which he brought upon *Pharaoh* and his People, during their Stay in *Egypt*, and the mighty Devastation he made of his Host in the Red-Sea, at their Departure.

23. This provoked God so highly, that he threatned to destroy the whole Nation of the *Israelites*, and to raise himself up a new People out of the House of *Moses*, *Exod.* 24. 10. against which *Moses* so earnestly prayed, opposing himself, as it were, in the Breach where this terrible Inundation of God's Wrath was pouring in; and God was pleased to hearken unto his Petition, and to pardon them for his Sake.

24. Some Time after, when they came near the Land of *Canaan*, they were guilty of another Rebellion against God, undervaluing the Country upon the Report of the Spies, *Numb.* 13. 28. and would not believe, that God was able to bring them into Possession of that Land whose Inhabitants were so mighty, *v.* 27. tho' he had so solemnly promised it.

25. Murmuring not only against *Moses* and *Aaron*, but God himself, *Numb.* 14. 2, 3 refusing to go to that Land, which God commanded them to take Possession of, *Numb.* 21. 1.

26. This provoked God so greatly, that he solemnly sware, that That Rebellious Generation should not inherit the promised Land, but that there Carcases should fall in the Wilderness, *Namb* 14. 21.

27. And would have delivered them all up, to have been utterly cut off by the Heathen Nations, or mixed among them, *Numb.* 14. 45.

28. Not long after they mixed themselves with the Moabitish Women, *Numb.* 35. 3. who seduced them to the Worship of *Baal*, whose Temple was upon Mount *Peor* in *Moab.*

29. This so enraged God, that he ordered the Principal of these notorious Offenders, to be slain and hanged up in the Face of the Sun, sending a devouring Plague among the People, by which twenty four thousand were destroyed.

30. *Phinehas*, actuated by a pious Zeal, killed the Israelitish Man, and the Midianitish Woman, in the very Act of their Wickedness, which appeased the Anger of God, and thereby the Plague ceased, *Numb.* 25. 5.

31. And this noble Act of Zeal for God's Honour, was so well-pleasing to God, that he was pleased to reward him for it, by entailing the Priesthood in his Family, *Numb.* 25. 10.

32. And at the Waters of *Meribah*, (*i. e.*) Strife, they extraordinarily provoked God by their Distrust of his Providence; which was the Occasion of *Moses*'s committing a Fault, which God was pleased to punish in him, God excluding him from the Entrance into *Canaan.*

33. Raising his Passion to such an Height, that he used an unbecoming Expression, *Here now, ye Rebels, shall W E fetch you Water out of this Rock?* assuming thereby a Power to himself; which was to be attributed only to Almighty God, *Numb.* 11. 16.

34. Neither did they destroy the seven Nations, as God gave them special Command to do, *Judges* 1. 21. &c. *Deut.* 7. 2.

35. Nay, they not only suffered them to live, but made a Covenant and League with them, *Judges* 2. 1, 2. by which they contracted the same Vices which they were guilty of, *Judges* 3. 6, 7.

36. Nay they proceeded to worship the Idols of those Nations, *Judges* 2. 11. & 3. 5. which was the Occasion of their Destruction and Overthrow, *Deut.* 7. 16. *Judges* 2. 3. learning from Them the most abominable Sacrificial Rites, to sacrifice not only Humane Bodies, but even those of their own dear Children, to those Devils which they worshipped.

37. Be-

37. And shed innocent Blood, *even* the Blood of their Sons and of their Daughters: whom they offered unto the Idols of Canaan, and the Land was defiled with Blood.

38. Thus were they stained with their own Works: and went a whoring with their own Inventions.

39. Therefore was the Wrath of the Lord kindled against his People: insomuch that he abhorred his own Inheritance.

40. And he gave them over into the Hand of the Heathen: and they that hated them were Lords over them.

41. Their Enemies oppressed them: and had them in Subjection.

42. Many a Time did he deliver them: but they rebelled against him with their own Inventions, and were brought down in their Wickedness.

43. Nevertheless, when he saw their Adversity: he heard their Complaint.

44. He thought upon his Covenant, and pitied them, according unto the Multitude of his Mercies: yea, he made all those that led them away Captive, to pity them.

45. Deliver us, O LORD our God, and gather us from among the Heathen: that we may give Thanks unto thy holy Name, and make our Boast of thy Praise.

46. Blessed be the LORD God of Israel from Everlasting, and World without End: and let all the People say, Amen. Praise the Lord.

MORNING PRAYER.

The CVII. PSALM.

Confitemini Domino.

¶¶ *This Psalm is an excellent Hymn, composed in memory of God's Goodness, in delivering Men from the various Calamities, which in this Life they are frequently subject to; from the Dangers of the Sea, Imprisonment and Captivity, Famine, Diseases, and the like. It should seem to have been wrote not long after the Captivity, and to be a grateful Commemoration of the extraordinary Favours of God, which they had then lately experienced, and in delivering them from some Difficulties they met with in their Return Home. It was a Song in Parts, one Verse recurring four times, to be sung by the Chorus.*

O Give Thanks unto the LORD, for *he is* gracious: and his Mercy *endureth* for ever.

2. Let them give Thanks whom the LORD hath redeemed: and delivered from the Hand of the Enemy;

3. And gathered them out of the Lands, from the East and from the West: from the North and from the South. 4. They

37. Becoming thereby guilty of the most execrable Murder, and spilling the Blood of so many poor innocent Children, and so nearly related to them; which they offered up to the Idols of their conquered Slaves, thereby making the Country as infamous again by their own Wickedness, as it was formerly by that of the *Canaanites*.

38. Thus they became as polluted by these enormous Crimes, which they perpetrated in Imitation of the Heathens, as a common Prostitute.

39. This so inflamed the Anger of God against them, that tho' he had chosen them out of the Rest of the World, to be his peculiar People; yet he, by Reason of their obstinate Wickedness, began to abhor them, as much as he formerly was pleased with them.

40. Therefore God delivered them up to the Power of the Nations, whom they should have destroyed, whose Hatred not being abated towards them for their Indulgence, they made them bear the Yoke which they themselves should have been under, *Judges*. 4. 3.

41. Other neighbouring Nations, as *Mesopotamians* and *Moabites*, Judg. 3. 12. the *Midianites* and *Amalekites*, Judg. 3. 8 the *Philistines* and *Ammonites*, Judg. 10. 6. conquered then and made them their Tributaries.

42. From all these Calamities God Almighty was pleased to find Ways to deliver them, by raising up brave Generals, to attack their Heathen Conquerors, and to shake off the Forreign Yoke; but yet still by new Idolatries and other National Crimes, they provoked God to withdraw his Protection, and suffer them to fall into their former Condition of Subjection to external Powers.

43. And yet our gracious God, notwithstanding this ungrateful Usage, did not perfectly throw aside all Care of them? but when they were under great Afflictions, and sent up their mournful Cry to God, *Judg.* 10. 14. he was still ready to shew his Pity to them and deliver them.

44. He then was pleased, out of his great Mercy, not to take the Advantage of the Forfeiture of the Covenant he had made with their Forefathers, *Gen.* 15. 18. causing their Conquerors to shew Compassion towards them, and to make them rather Tributaries, than to utterly destroy them.

45. And therefore, we beseech thee, who art the same gracious God, to deliver us from the present Captivity, and to gather us together from the several Provinces we are now dispersed into; that we may return home to our Native Country, to pay thee our wonted worship at *Jerusalem*, and that we may for ever celebrate thy Divine Goodness, for such a mighty Favour conferred on us.

46. For ever blessed be the great JEHOVAH, the God of *Israel*, who hath, throughout the Circle of so many Ages, wrought such wonderful Deliverances for his People, and let all Nations joyn their Voices in saying Amen to this.

This is the End of the fourth Book of Psalms, according as the Jews divide them.

Paraphrase on Psalm CVII.

O Return to the good God unfeigned Thanks, for all the kind Dispensations of his Providence, which he has been pleased, in so many various Particularities, to lay out for the Benefit of Mankind.

2. In particular let the Jewish Nation, whom God has lately redeemed from a wretched State of Captivity, pay their Thanks to him for so undeserved a Favour.

3. Whom he hath collected together, after their Dispersion, from all Parts of the *Assyrian* Empire.

4. They went aſtray in the Wilderneſs out of the Way: and found no City to dwell in.

5. Hungry and thirſty: their Soul fainted in them.

6. So they cried unto the Lord in their Trouble: *and* he delivered them from their Diſtreſs.

7. He led them forth by the right Way: that they might go to the City where they dwelt.

Cho.] 8. *O that* Men *would therefore praiſe the* LORD for *his Goodneſs: and declare the Wonders that he doth* for *the Children of Men!*

9. For he ſatisfieth the empty Soul: and filleth the hungry Soul with Goodneſs.

10. Such as ſit in Darkneſs and in the Shadow of Death: *being faſt* bound in Miſery and Iron.

11. Becauſe they rebelled againſt the Words of the Lord: and lightly regarded the Counſel of the moſt Higheſt.

12. He alſo brought down their Heart through Heavineſs: they fell down, and *there was* none to help them.

13. So when they cried unto the LORD in their Trouble: he delivered them out of their Diſtreſs.

14. For he brought them out of Darkneſs, and out of the Shadow of Death: and brake their Bonds in ſunder.

Cho.] 15. *O that* Men *would therefore praiſe the* LORD for *his Goodneſs: and declare the Wonders that he doth* for *the Children of Men!*

16. For he hath broken the Gates of Braſs: and ſmitten the Bars of Iron in ſunder.

17. Fooliſh Men are plagued for their Offences: and becauſe of their Wickedneſs.

18. Their Soul abhorred all Manner of Meat: and they were even hard at Death's Door.

19. So when they cried unto the LORD in their Trouble: he delivered them out of their Diſtreſs.

20. He ſent his Word and healed them: and they were ſaved from their Deſtruction.

Cho.] 21. O *that* Men *would therefore praiſe the* LORD for *his Goodneſs: and declare the Wonders that he doth* for *the Children of Men!*

22. That

4. For in their returning Home, they met with great Difficulties in the Deſart thro' which they travelled, wandring thro' unknown Places, frequently miſtaking their Way, and not finding any Town or City to refreſh themſelves in.

5. Having ſpent their Proviſions, and being ready to die for Hunger and Thirſt, and not knowing where to get Supplies, they were ready to faint away, for want of Neceſſaries in that long Journey.

6. But they putting up their Petitions to God, to deliver them in this great Extremity, he, out of his Gracious Goodneſs, was pleaſed to afford them a ſpeedy Relief.

7. He directed them into the right Road again, and brought them to an inhabited Place, where they ſtaid ſome Time to furniſh themſelves with Neceſſaries, to proſecute their further Journey.

Cho.] 8. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence.*

9. For it is he that provideth plentiful Food, to fill every hungry Belly, not denying us a ſupply of any Thing which is neceſſary for our Uſe.

10. Nay God is not wanting to take into his Conſideration the Caſe of the poor Priſoners, who are confined to a dark Dungeon, and clogged with Iron Fetters and Chains.

11. Which Calamities are ſent them by God, as a juſt Puniſhment for their Sins, in that they have neglected and violated his ſacred Laws, in the Time of their Proſperity.

12. And this being the Condition of the Jewiſh Nation before their Captivity, God was pleaſed to humble their proud Hearts by that great Affliction, and they found that their own Power, which they truſted too much in before, would not avail for their Deliverance.

13. And therefore being deſtitute of all Human Aſſiſtance, they cried to God for his Divine Aid, and he out of his gracious Goodneſs, was pleaſed to work their Deliverance from that lamentable Condition of Life, they were under.

14. Bringing them out of that dark and diſmal Dungeon, which they were ſhut up in, and knocking off their Fetters from their Feet.

Cho.] 15. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

16. Nay, when God has determined to reſcue his Servants from the Calamities of Captivity or Impriſonment, it is not the great Strength of the Place that can keep them in; for he can with eaſe make the Brazen Gates to flie, and the maſſy Bars of Iron to ſnap in ſunder.

17. And thus does his good Providence diſplay it ſelf in other Caſes: when fooliſh Men, by leading a diſſolute debauched Courſe of Life, have injured their Conſtitutions, and brought themſelves into ſome grievous or painful Diſeaſe:

18. So that thereby their Stomachs are become ſo weak, that they loath the moſt palatable and delicious Diſhes of Meat, and are ſick even to Death:

19. Theſe very Perſons, who have deſerved ſo ill at God's Hands, if they put up their Petitions to God, and ſtedfaſtly rely upon him for Relief, he ſeldom fails to afford it them, but finds a Way to work their Recovery, when all the Power of Medicine has failed, and the Skill of Phyſicians has been baffled.

20. God Almighty, by ſome inviſible Means, has betterred their Conſtitution, and ſaved them from the Grave, to which (if the Divine Providence had not interpoſed) they were inevitably a-going.

Cho.] 21. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

22. That

22. That they would offer unto him the Sacrifice of Thankſgiving: and tell out his Works with Gladneſs.

23. They that go down to the Sea in Ships: and occupy their Buſineſs in great Waters,

24. Theſe Men ſee the Works of the LORD: and his Wonders in the Deep.

25. For at his Word the ſtormy Wind ariſeth: which lifteth up the Waves thereof.

26. They are carried up to the Heaven, and down again to the Deep: their Soul melteth away becauſe of the Trouble.

27. They reel to and fro, and ſtagger like a drunken Man: and are at their Wits End.

28. So when they cry unto the LORD in their Trouble: he delivereth them out of their Diſtreſs.

29. For he maketh the Storm to ceaſe: ſo that the Waves thereof are ſtill.

30. Then are they glad, becauſe they are at Reſt: and ſo he bringeth them unto the Haven where they would be.

Cho.] 31. *O that* Men *would therefore praiſe the* LORD for *his Goodneſs: and declare the Wonders that he doth* for *the Children of Men!*

32. That they would exalt him alſo in the Congregation of the People: and praiſe him in the Seat of the Elders!

33. *Who* turneth the Flood into a Wilderneſs: and dryeth up the Water-ſprings.

34. A fruitful Land maketh he barren: for the Wickedneſs of them that dwell therein.

35. Again he maketh the Wilderneſs a ſtanding Water: and Water-ſprings of a dry Ground.

36. And there he ſetteth the Hungry: that they may build them a City to dwell in.

37. That they may ſow their Land, and plant Vineyards: to yield them Fruits of Increaſe.

38. He bleſſeth them ſo that they multiply exceedingly: and ſuffereth not their Cattle to decreaſe.

39. And

22. That they would continually pay to him a hearty Thankfulneſs, for all his Mercies and Benefits continually reached out unto them; which is the moſt acceptable Sacrifice which they can offer to God, devoutly praiſing him, and recounting the miraculous Operations of his Providence.

23. And this the Mariners, whoſe Employ calls them to ſail about at Sea, have frequent Opportunities of doing.

24. For theſe Men do very often behold many wonderous Works of God, which are not to be diſcovered by others; not only many Fiſhes and Sea-Monſters, but the ſurprizing Commotions of that vaſt Body of Water.

25. For whenever God pleaſeth, a ſmall Quantity of Vapour ariſing, thickens into a Storm, which at laſt grows to that Violence, as to make the Sea, which was ſmooth before, to be raiſed into mountainous Waves.

26. Thoſe whoſe Hap it is to be out at Sea in Ships or Boats, in the Diſtreſs of ſuch foul Weather, are ſometimes mounted by a riſing Wave as high as the Clouds, and at other times ſeem to be carried down to the very Bottom of the Sea; they being all the Time in the moſt terrible Fright, as having all the Agonies of preſent Death upon them.

27. The violent Agitation of the Ship is ſuch, that they, like drunken Men, can hardly ſtand upon their Legs; and as if they were mad, run about from Place to Place without any certain Deſign, both doing and undoing the ſame Thing.

28. But when they find, that their Skill in Sailing and all other Humane Endeavours fail them, they at laſt are forced to apply to God for Help, and his Goodneſs does not fail to afford it them.

29. And he, who reſerves to himſelf an uncontroulable Authority over the Winds and Waters, in anſwer to their Prayers, allays the boiſterous Tempeſt, and ſmooths the diſturbed Waves into a calm and quiet Sea.

30. This kind Diſpenſation of God's good Providence, ſpreads over their Minds with pleaſing and delightful Thoughts, eſpecially when their Bark is ſafely arrived at the Port to which they deſign'd to go, it being an extraordinary Satisfaction, then to recount their former Difficulties.

Cho.] 31. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

32. Nor let God be praiſed only upon particular Occaſions, and in Remembrance of ſome ſingle beneficial Act of his Providence; but let him conſtantly be praiſed in the publick Congregation at his Temple; and in the Meeting of the Elders of our Nation in their publick Council.

33. For the whole Power of Nature is ſubject to his Juriſdiction and Command; for he, by drying up the Springs, makes the Ground of the moſt fertile Meadow as bare of Graſs as the Sands of a Wilderneſs.

34. And when, at any Time, he has a Mind to chaſtiſe the Inhabitants of a Place for their Sins; he, by with-holding the Rain, turns the moſt plentiful Country into the Barrenneſs of a Deſert.

35. And again, when it pleaſes him, he, by ſending gentle and fatning Rains, makes a dry ſandy Country, for a Time, to be overflowed with Water, ripening the Fruits thereof with a prodigious Increaſe, rendering it thereby more fruitful, than if freſh Springs had broke out from every Part thereof.

36. And tho' the Inhabitants of ſuch a Country might ſeem, at firſt View, to be under a Neceſſity of being ſtarved, as being ſituated in the Midſt of ſuch dry Sands; yet God ſuffers them to build Cities there, and to provide ſufficient Food for their Subſiſtance.

37. They Manuring the Land, and planting Vineyards, by the Produce of which they are fed.

38. God in the mean Time ſo bleſſing them, that there People grow very numerous, and that there Cattle receive a proportional Increaſe.

39. And

39. And again when they are miniſhed and brought low: through Oppreſſion, through any Plague or Trouble;

40. * Though he ſuffer them to be evil entreated through Tyrants: and let them wander out of the Way in the Wilderneſs;

41. Yet helpeth he the Poor out of Miſery: and maketh him Houſholds like a Flock *of Sheep*.

42. The Righteous will conſider *this* and rejoyce: and the Mouth of all Wickedneſs ſhall be ſtopped.

43. Whoſo *is* Wiſe, will ponder theſe *Things*: and they ſhall underſtand the loving Kindneſs of the LORD.

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* *Our Tranſlation here differs from moſt others. The Reaſon is, Dr.* Coverdale *took the Preposition* Gnal *to ſignifie* before, *or* in the Preſence of; *as it doth* Zech. 6. 4. *The Spirits went forth from ſtanding* gnal Adhonai, *before the Lord*; *which the* Targum *explains by* Radham coram. *So* Pſal. 9. 19. *Let the Heathen be judged,* gnal panecha, *in thy Sight, or before thy Face.* Exod. 20. 3. *Thou ſhalt have no other Gods,* gnal pani, *before me, or before my Face. So that if our Tranſlation had bren juſt literal, it had run thus,* Though he poured out Shame *upon them* in the Preſence of Princes. *And it refers to the mean and hard Services the Jews were forced to undergo, as well in the Babyloniſh as the Egyptian Bondage. And this anſwers better to what goes before and comes after, than any other Tranſlation.*

EVENING PRAYER.

The CVIII. PSALM.

Paratum cor meum.

¶ ¶ *This Pſalm is made up of two Davidical Pſalms, and for that Reaſon may be intituled,* A Pſalm of David. *The firſt Verſes are taken out of the 57th Pſalm, and the latter Part out of the 60th Pſalm, from the 6th Verſe to the End. Whether this were done by* David *himſelf or by ſome later Compiler, is not ſo certain.*

O God, my Heart is ready, [*my Heart is ready*]: I will ſing and give Praiſe with the beſt *Member that I have.*

2. Awake, thou Lute and harp: I *my ſelf* will awake right early.

3. I will give thanks unto thee, O LORD, among the People: I will ſing Praiſes unto thee among the Nations.

4. For thy Mercy *is* greater than the Heavens: and thy Truth *reacheth* unto the Clouds.

5. Set up thy ſelf, O God, above the Heavens: and thy Glory above all the Earth.

6. That thy beloved may be deliverd: let thy right Hand ſave them, and hear thou me.

7. God hath ſpoken in his Holineſs: I will rejoye therefore and divide Sichem, and mete out the Valley of Succoth.

8. Gilead

39. And when, for ſome wiſe Reaſons of Providence, it pleaſes God to puniſh a People ſituate in the moſt happy Country, he finds Means to do it, by making them Captives or Tributaries to a Foreign Power, or by any other National [*Plague. i. e.*] Calamity.

40. Tho' he ſuffer a Nation to undergo great Hardſhips, under the Oppreſſion of unmerciful Princes, as he did the Jewiſh Nation in *Egypt* and *Babylon*; and make them ſuffer much by wandring thro' deſert Places, as he did the Jews in going from *Egypt*, and from *Babylon*:

41. Yet he, in his good Time, delivers them from their Oppreſſion and Wants, and makes their Families to increaſe and grow numerous, as a Flock of Sheep doth, in a fertile Paſture.

42. This gracious Diſpenſation of God's Providence, will be Cauſe of great Joy and Exultation to all good Men; and all the Objections of wicked Men, againſt the Juſtice of God's Providence, will be for ever ſtopped.

43. All truly wiſe and good Men will make a very uſeful Improvement, upon the Conſideration of theſe Acts of the Divine Providence; marking out the Bounty and Wiſdom of God, in all the Particulars of his providential Diſpenſations.

Paraphraſe on Pſalm CVIII.

AND now, O Lord, I have as firm and fix'd an Aſſurance of my Deliverance, as if thou hadſt actually wrought it for me; and therefore I will ſing a triumphant Hymn to thy Honour.

2. I will now rowſe up my Muſical Faculty, which, during my Danger, has been long ſleeping; do you, my Inſtruments, that have ſo long hung uſeleſs by, awake; I my ſelf will raiſe up all my Powers, to ſing the Divine Praiſe.

3. I will not only ſing for thy Praiſe among the Tribes of *Iſrael*, but likewiſe will diſplay it among Foreign Nations, where my Pſalms ſhall be ſung.

4. For thy Mercy and Truth are Infinite in Extenſion, and unmeaſurable, as a Line drawn from Earth, thro' the immenſe Space of the Heavens.

5. O Lord, ſhew thy ſelf to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can reſcue me from; and the Glory, which will accrue from ſuch an unexpected Preſervation of thy Servant, will ſound thy Praiſe all over the World,

6. That thy choſen People may be delivered from the preſent Calamity, thou interpoſing thy Almighty Power in their Defence, which I have implored by my Prayers.

7 In anſwer to this Prayer of mine, God has given this Oracular Reſponſe out of his Sanctuary, the Subſtance whereof is this, 'That 'I ſhall conquer and triumph over the Infidel Army which is now ad- 'vancing towards us; and the Country of the *Sichemites* ſhall be 'divided out among the Soldiers of my Victorious Army; all the 'great Valley of *Succoth* will be meaſured out into Parcels, and to 'be choſen by Lots among the Conquerors.

8. That

8. Gilead is mine, and Manasses is mine: Ephraim also is the strength of my Head.

9. Juda is my Law-giver, Moab is my Wash-pot: over Edom will I cast out my Shoe; upon Philistia will I triumph.

10. Who will lead me into the strong City: and who will bring me into Edom?

11. Thou hast not forsaken us, O God: and wilt not thou, O God, go forth with our Hosts?

12. O help us against the Enemy: for vain is the help of Man.

13. Through God we shall do great Acts: and it is he that shall tread down our Enemies.

The CIX PSALM.

Deus laudum.

¶ ¶ *This Psalm being full of very bitter Imprecations, as some others likewise are, it has been thought by some to have discovered too much of the Spirit of the Law, to be used now for a Form of Devotion under the Gospel. But most of these Words which we render as Imperatives or Optatives, are only in the Hebrew, Indicative Futures, and might be rendred* His Days *shall be* few, another, *shall take* his Office, his Children *shall be* Fatherless, *&c. It is intituled,* A Psalm of David, *and is thought to be an Invective against* Doeg, *that wicked Agent of* Saul, *who did so much Mischief to* David *and his Friends, under the Countenance of that Prince; the Holy Ghost so managing the Composition, that it should likewise have a regard to* Judas *the wicked betrayer of our Lord, as St.* Peter *affirms,* Acts 1. 16. *For as* David *was a Type of our Saviour so the betrayer of* David *was likewise pre-ordained to figure out the Betrayer of Christ.*

HOld not thy Tongue, O God of my Praise: for the Mouth of the Ungodly, yea, the Mouth of the deceitful is opened upon me.

2. And they have spoken against me with false Tongues: they compassed me about also with Words of hatred, and fought against me without Cause.

3. For the love that I had unto them, lo, they take now my contrary part: but I *give my self unto* Prayer.

4. Thus have they rewarded me evil for good: and hatred for my good will.

5. Set thou an Ungodly Man to be Ruler over him: and let Satan stand at his right Hand.

6. When Sentence is given upon him, let him be condemned: and let his Prayer be turned into Sin.

7. Let his Days be few: *and* let another take his Office.

8. Let his Children be Fatherless: and his Wife a Widow.

9. Let his Children be Vagabonds, and beg *their Bread:* let them seek it also out of desolate Places.

10. Let

8. 'That *Gilead*, and that part of the Tribe of *Manasses*, which 'is beyond *Jordan*, tho' for a time they were subject to *Isbosheth*, '*Saul*'s Son, 2 *Sam.* 2. 8, 9. yet for the future they shall be 'entirely under my Government; *Ephraim*, which was under 'the same Defection from me, shall hereafter be a main Support 'of my Kingdom; *Judah*, the principal Tribe of all my Subjects; 'according to *Jacob*'s Prediction, *Gen.* 48. 19. is my Law-giver, 'out of which I choose my chief subordinate Magistrates and Ministers of State.

9. 'The *Moabites*, after they are conquered by me, shall be 'reduced to a servile Condition, whom I shall make Slaves of 'to wash my Feet, or to do such other mean Drudgeries: And thou, O *Philistia*, be thou full of triumphal Acclamations, to receive me as thy Lord and Conqueror.

10. Who will attend me, in my triumphal Entry, into *Rabba*, that strong City of the *Ammonites*, 2 Sam. 12. 26. who will join in my Cavalcade, when I go to take Possession of *Edom*?

11. Certainly, O Lord, thou hast not laid aside thy usual Protection of us; Wilt not thou, in thy former manner, head our Armies?

12. We beseech thee to vouchsafe us thy Assistance in all our Extremities; for we look upon all Human Aid to signifie nothing, in respect of thine.

13. For whilst we are so happy as to have the Divine Assistance, we doubt not, but we shall perform noble Exploits; 'tis his Power only, that can enable us to gain a Victory over our Enemies.

Paraphrase on Psalm CIX.

I Beseech thee, O God, whom I am wont to celebrate in my Psalms, not to be silent whilst my Adversaries are so clamorous; and when the Mouths of crafty malicious Informers are opened so wide against me.

2. For *Saul* giving ear to some malicious Persons about him, they have much injured my Reputation by false Suggestions against me, they have wounded me in my most tender Part, my Honour, without any provocation given to them by me.

3. And in requital for the good Offices I did them, whilst I was in Power, they join with the forwardest of the Faction to ruin me; but I make no revengeful return upon them, I only put up my Prayer to God for his Forgiveness of them.

4. Whilst they, without any Sense of their Duty, continue to do me as much Mischief, as I have formerly done them Kindnesses.

5. But among my chiefest Adversaries there is one wicked Wretch, who remarkably distinguisheth himself in malicious Contrivances from the rest, *viz. Doeg*, let him partake of the utmost Cruelty of *Saul*'s Tyranny, since he is such a strenuous Promoter thereof; and let Satan be as malicious an Informer against him, as he has been against me.

6. And indeed, I cannot but before-hand read the fall of this abominable Miscreant, that when he shall be called before the Judgment-Seat of God, he shall be sentenced to everlasting Destruction; and the Prayer which he had made, when he was going out of the World, shall be so far from being allowed in his behalf for Pardon of the Sins of his Life, that it shall be deemed a greater Aggravation of them.

7. He shall be cut off in the prime of his Years, and the Employ, which he is engaged in, shall be conferred upon another.

8. His Children shall be exposed desolate to the World without a Father, and his Wife without an Husband.

9. His Posterity shall have no fix'd Habitation, but shall rove about as Vagabonds through the World, and shall beg their Victuals in Holes and Corners, as being ashamed to be seen.

10. Let the Extortioner conſume all that he hath: and let the Stranger ſpoil his labour.

11. Let there be no Man to pity him: nor to have compaſſion upon his Fatherleſs Children.

12. Let his Poſterity be deſtroyed: *and* in the next Generation let his Name be clean out.

13. Let the Wickedneſs of his Fathers be had in remembrance in the Sight of the LORD: and let not the Sin of his Mother be done away.

14. Let them alway be before the LORD: that he may root out the memorial of them from off the Earth;

15. And that becauſe his Mind was not to do good: but perſecuted the poor helpleſs Man, that he might ſlay him that was vexed at the Heart.

16. His delight was in Curſing, and it ſhall happen unto him: he loved not Bleſſing, therefore ſhall it be far from him.

17. He clothed himſelf with Curſing, like as with a Raiment: and it ſhall come into his Bowels like Water, and like Oyl into his Bones.

18. Let it be unto him as the Cloak that he hath upon him: and as the Girdle that he is alway girded withal.

19. Let it thus happen from the LORD unto mine Enemies: and to thoſe that ſpeak Evil againſt my Soul.

20. But deal thou with me, O Lord GOD, according unto thy Name: for ſweet is thy Mercy.

21. O deliver me, for *I am* helpleſs and poor: and my Heart is wounded within me.

22. I go hence like the ſhadow that departeth: and am driven away as the Graſhopper.

23. My Knees are weak through faſting: my Fleſh is dried up for want of fatneſs.

24. I became alſo a reproach unto them: they that looked upon me, ſhaked their Heads.

25. Help me, O LORD, my God: O ſave me according to thy Mercy.

26. And they ſhall know, how that this *is* thy Hand: *and that* thou, Lord, haſt done it.

27. Though they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me; but let thy Servant rejoyce.

28. Let

10. His Fortune ſhall be eat out by the Intereſt of Uſurpers; and thoſe that are Strangers to him, ſhall get into Poſſeſſion of his Eſtate.

11. In his Want, he ſhall not ſo much as be relieved by the Charity of good diſpoſed Perſons; and his Children ſhall find no Compaſſion after he is dead.

12. His Line ſhall be cut off, all his Family dying Childleſs; and in the next Generation, there ſhall not be any mention made of him.

13. Whatever Sins his Fore-fathers have been guilty of, ſhall be puniſhed in him their accurſed Off-ſpring.

14. The Eye of God ſhall take notice of every Sin which he is guilty of, till he has drawn up a Charge ſo great againſt him, as will neceſſarily involve him in utter Ruin and Extirpation.

15. And the Reaſon of this is, becauſe the righteous God will not ſuffer ſuch Tyranny and Villany to go unpuniſhed, in perſecuting and killing ſo many harmleſs Prieſts, 1 *Sam.* 22. 18.

16. His falſe Swearing againſt thoſe Innocent Perſons which he with ſo much Satisfaction put himſelf upon, ſhall at laſt fall with heavy Vengeance upon himſelf; and he not ſhewing Mercy and Kindneſs when it was in his Power, no one ſhall do the like to him.

17. His Perjury, with which he is wrapp'd round as with a Garment, ſhall come nigher to him than his Skin; for it ſhall enter into his very Bowels, and be to him like the Bitter Water of Jealouſie, *Which cauſeth the Curſe, making the Belly to ſwell, and the Thigh to rot*, Numb. 5. 22.

18. It ſhall ſtick as cloſe as his Coat, and bind him as tight as his Girdle, never being able to evade the Puniſhment which God ſhall lay upon him.

19. Theſe ſhall be the careful Calamities which ſhall befal my malicious Informers, particularly *Doeg*, and *Judas*, that accurſed Wretch the Betrayer of Chriſt, whom he does prefigure.

20. But I beſeech thee, O Lord, to manifeſt thoſe kind Indulgences to me, which the Goodneſs of thy Nature doth ſuggeſt, thou being always ready to ſuccour Perſons in Diſtreſs and Perplexity.

21. And indeed my caſe at preſent is very deplorable; I am forſaken of all my Friends, 1 *Sam.* 25. 8. and my Grief pierceth my very Heart.

22. I am a very Shadow, nay like the Shadow of the ſetting Sun, altogether as faint and vaniſhing; no poor Graſhopper leaps from place to place oftner, than I am forced to change my Abode.

23. I have been ſo long in want of Neceſſaries, that my Knees grow weak, being hardly able to ſupport my Body; my once plump and comely Perſonage, my vital Moiſture being dried up, is become lean and lank.

24. I am become a Jeſt to my Adverſaries, who, when they ſee me, ſhake their Heads and point at me, ſaying; Here goes *David*, half-ſtarved with the Expectation of his Crown.

25. But I beſeech thee, O Lord, to afford me thy Aſſiſtance, and to interpoſe that miraculous Preſervation of me, which I have ſo frequently already experienced.

26. That however incredulous they are, to believe the Operations of thy Providence, they may be convinced, that thy Almighty Power has appeared in defence of me.

27. Tho' they curſe and calumniate me, yet if thou art pleaſed to beſtow upon me thy Bleſſing, I ſhall not value any Effect of their Malice; for, whilſt they ſhall lie under great degrees of Shame, I ſhall be advanced to a joyful and honourable Condition.

28. And

28. Let mine Adverſaries be clothed with Shame: and let them cover themſelves with their own Confuſion, as with a Cloak.

29. As for me, I will give great thanks unto the Lord with my Mouth: and praiſe him among the multitude.

30. For he ſhall ſtand at the right Hand of the Poor: to ſave his Soul from unrighteous Judges.

MORNING PRAYER.

The CX PSALM.

Dixit Dominus.

¶ ¶ *That this Pſalm was written by* David, *the Title does ſufficiently evidence, which attributes it to him. And that it has been always looked upon to be a Propheſie of the Meſſias, in or before our Saviour's time, is evident, by the Queſtion of our Saviour to the Phariſees, with relation to a Paſſage in this Pſalm,* The Lord ſaid unto my Lord, &c. If *David* called him Lord, how is he his Son? *Which is a plain Evidence, that the Jews at that time, explained this Pſalm of the Meſſias. So likewiſe this Pſalm is expounded of Chriſt,* Heb. 1. 13. and 10. 3. *And tho' ſome Modern Jews, in deſpight of Chriſtianity, have interpreted this Pſalm, as written upon* Abraham, *by* Eleazar *or* Melchiſedeck; *yet many of them allow the Subject of it to be the Meſſias. Tho' the Midraſh upon the Pſalms interprets this of* Abraham, The Lord ſaid unto my Lord, &c. *yet it is added,* This is likewiſe the Speech of God to the Meſſias. R. Obadiah *upon this Pſalm, explains the whole of the Meſſias; ſo does* R. Saadia Gaon *upon* Daniel. *And ſo do two ancient Rabbins,* R. Barachias *and* Rabbi Levi, *quoted by* R. Moſes, Ben. Nachman. *The whole Pſalm does conſiſt of a Speech which God the Father, the firſt Perſon of the Trinity, is introduced ſpeaking to the Meſſias, the Second Perſon.*

THE LORD ſaid unto my Lord: Sit thou on my right Hand, until I make thine Enemies thy Foot-ſtool.

2. The LORD ſhall ſend the Rod of thy Power out of Sion: be thou Ruler, even in the midſt among thine Enemies.

3. In the Day of thy Power, ſhall the People offer thee Free-will Offerings with an holy Worſhip: the dew of thy Birth is of the Womb of the Morning.

4. The LORD ſware, and will not repent: thou *art* a Prieſt for ever after the order of Melchiſedeck.

5. The LORD upon thy right Hand: ſhall wound even Kings in the Day of his Wrath.

6. He ſhall judge among the Heathen; he ſhall fill *the places* with the dead Bodies: and ſmite in ſunder the Heads over divers Countries.

7. He ſhall drink of the Brook in the way: therefore ſhall he lift up his Head.

The

28. And time will come, when theſe malicious Men, that now do me ſo much Miſchief, ſhall be in a much more deſpicable Condition than I am now in; for when they ſhall have loſt their Power, the Infamy of their Wickedneſs ſhall ſtick as cloſe to them as their Cloaths.

29. And when God ſhall be pleaſed to deliver me from my preſent Troubles, I will not ceaſe to praiſe God by ſinging of Pſalms to his Honour, and praiſing him in the publick Congregation.

30. For God is always ready at hand to ſuccour innocent Perſons under Oppreſſion, and to ſave their Lives from thoſe injurious Magiſtrates, and great Men, who would take them away.

Paraphraſe on Pſalm CX.

THE Almighty God, to whom I owe an unlimited Obedience, has given out an eternal Decree, and directed himſelf to my Lord the Meſſias, whoſe Subject likewiſe I am, in theſe Words: 'Do thou ſit with all the Enſigns of Majeſtick 'Power on my Right Hand, in a Dignity tranſcendent to that 'of all Creatures, even the Angelical Natures themſelves, *Heb.* 1. '13. until I have ſubjugated all the Enemies of thy Spiritual 'Kingdom unto thee; Death, 1 *Cor.* 15. 25. and the Devil, *Mat.* '12. 29. *John* 14. 30. and made them, as it were, thy Foot-'ſtool, to get on Horſe-back upon, in the way of our Aſiatick 'Conquerors.

2. 'The Father and Fountain of the Diety communicating 'all Power to thee, ſhall make thy Empire to begin by Preach-'ing firſt the Goſpel among the Jews, *Acts* 1. 8. and ſhall from 'thence propagate it throughout the whole World, the moſt 'Idolatrous Nations, which are the moſt perfectly eſtranged 'from the true Worſhip, ſhall ſubmit themſelves to thy 'Laws.

3. 'For at that time, when thy Power ſhall diſplay it ſelf, and the 'Apoſtolical Forces, ready for their Miſſion, ſhall march out to ſub-'due the World to thy Scepter, *Acts* 3. 48. the ſeveral Nations 'ſhall readily ſubmit themſelves to thy Juriſdiction and ſacred 'Laws: This Inauguration of thine being attended with as many 'Votaries and Subjects, as there are drops of Dew in a Morning 'upon the Graſs.

4. 'I the everlaſting Father, have eſtabliſhed it by an eternal 'Decree, which is equivalent to an Oath, That thou ſhalt not only 'be a King but a Prieſt, and that not after the Aaronical Order, 'who Die often, and their Places are filled again by new Succeſſors, 'but after the Order of *Melchizedeck*, who had no Succeſſor, nor 'beginning nor ending of Days, but abideth a Prieſt continually, '*Heb.* 7. 3.

5. 'I who am God the Father, whoſe Divine Nature thou doſt 'partake of, and with whoſe omnipotent Power thou art inveſted, 'ſhalt make the great Princes of the World to ſubmit to thy Autho-'rity; and thoſe who refuſe to do it, I ſhall break their Kingdom 'in pieces.

6. 'He ſhall ſet up a Juriſdiction among the Heathen Nations; 'and, like a great Conqueror, who makes Devaſtation, in the 'Places which he ſubdues, he ſhall ſubject all that oppoſe themſelves 'to his Dominion.

7. 'He ſhall at firſt undergo many Troubles and Afflictions, 'and be put to as great Straits as a Soldier, who in his March 'is forced to drink at the next Stream; but, at laſt, he ſhall be 'exalted to the moſt tranſcendent Degree of Glory, *Phil.* 2. 9.

The CXI PSALM.

Confitebor tibi.

¶¶ *The Title of this Psalm is only* Hallelujah: *It is composed after the Method of the Letters in the Hebrew Alphabet; two whereof are in every Verse, and three in the two last. Which Contraction in the Close, the Jews think was to reduce it to the Number of the Ten Commandments. The Psalmist here relates the general and particular Benefits of God's Providence to the whole World, but most especially to the Jewish Nation.*

Praise the Lord. I Will give Thanks unto the LORD with *my* whole Heart: secretly among the faithful, and *in* the Congregation.

2. The Works of the LORD are great: sought out of all them that have Pleasure therein.

3. His Work *is* worthy to be praised and had in honour: and his Righteousness endureth for ever.

4. The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5. He hath given Meat unto them that fear him: he shall ever be mindful of his Covenant.

6. He hath shewed his People the Power of his Works: that he may *give* them the heritage of the Heathen.

7. The works of his Hands *are* verity and judgment: all his Commandments *are* true.

8. They stand fast for ever and ever: *and are* done in Truth and Equity.

9. He sent Redemption unto his People: he hath commanded his Covenant for ever; holy and reverend *is* his Name.

10. The fear of the LORD *is* the beginning of Wisdom: a good Understanding have all they that do *thereafter*; the praise of it endureth for ever.

The CXII PSALM.

Beatus vir.

¶¶ *There is no other Title of this Psalm, than only* A Hallelujah. *It contains a Description of a pious Man, whose good Actions render him acceptable both to God and Man. This Psalm is modelled into several Dimeters or short Verses, each beginning with the Letters of the Hebrew Alphabet.*

Praise the Lord. BLessed *is* the Man *that* feareth the LORD: *he* hath great delight in his Commandments.

2. His Seed shall be mighty upon Earth: the Generation of the faithful shall be blessed.

3. Riches and Plenteousness *shall be* in his House: and his Righteousness endureth for ever.

4 Unto the Godly there ariseth up light in the darkness: he is merciful, loving and righteous. 5. A

Paraphrase on Psalm CXI.

I Will heartily give Thanks to God, not among the common Herd of prophane People, but in a select Company of God's devout Servants.

2. The wonderful Operations of God's good Providence, are easily discovered by those who are of a pious Disposition, and take pleasure in the Contemplation thereof.

3. His Works are full of Admiration, and Surprize, to all who seriously consider them; and all his Dispensations are a constant Series of Wisdom and Goodness.

4. The Lord has established the Passover, and other Feasts of his Church, to be a perpetual Memorial of his wonderful Deliverances of his People, *Exod.* 34. 6.

5. He has carefully provided Food for his Servants in their great Straits, for *Abraham*, *Jacob*, &c. with their Families, *Gen.* 12. 11. and 42. 1. from *Egypt*; feeding afterwards the Jews with Manna in the Wilderness, *Exod.* 16. in pursuance of the Covenant which he made with them, *Gen.* 15. 14.

6. He demonstrated before the Heathen his Omnipotent Power, in expelling the Seven Nations, and planting the *Israelites* in their stead.

7. And indeed these and all other Dispensations of God's Providence, are not only subject to no Impediment; but are exquisitely Just and Holy, no Passion or Irregularity mixing in his Determinations.

8. It is he that redeemed his chosen People from the Egyptian Bondage; he has given us, by the Hand of *Moses*, a Body of admirable Laws; making himself, by interposing his Almighty Authority on our behalf, formidable to all the World.

9. Therefore it is the most advisable Method, which any wise Man can pursue, to preserve in his Mind a Reverential Awe of God, and a Fear to disobey him; for the Practice of the Divine Law, is the chiefest degree of Wisdom which any one can arrive at; for this will procure him such a substantial Happiness, which he can never be deprived of, either in this World or the next.

Paraphrase on Psalm CXII.

THat Man is the most Holy and substantially Happy, who lives in a conscientious Fear of God, and in an uniform Obedience of his Commands; for such a Religious Course of Life will afford him more Pleasure and Delight, than any can be found in the most prosperous State of Sin.

2. For to live a good Life is the propereſt Method a Man can take, even to advance his worldly Happiness, and to make his Family flourish; for the Piety of such a Parent, seldom fails to entail a Blessing upon his Posterity, and to make them thrive in the World.

3. The good Things of this World shall flow in upon his Posterity; or in the next Life however, he shall not fail of an eternal Reward.

4. Unto such a good Man in the dark time of Affliction, (which no Man in this World can plead a total Exemption from) God mixes with his Sufferings such gracious Allays of Spiritual Comfort, as enables him to bear them with Ease and Patience; for his *kind and merciful* Temper, which he has shewed to others, will invite them to improve all Opportunities of relieving his Wants; and the Reflections upon his good and *righteous* Life, will buoy him up under the most heavy Pressures.

5. And

5. A good Man is merciful, and lendeth: and will guide his Words with discretion.

6. For he shall never be moved: and the Righteous shall be had in everlasting remembrance.

7. He will not be afraid of any evil tidings: for his Heart standeth fast, and believeth in the LORD.

8. His Heart is established, and will not shrink: until he see *his desire* upon his Enemies.

9. He hath dispersed abroad, and given to the Poor: and his Righteousness remaineth for ever; his Horn shall be exalted with Honour.

10. The Ungodly shall see it, and it shall grieve him: he shall gnash with his Teeth, and consume away; the desire of the Ungodly shall perish.

The CXIII PSALM.

Laudate, pueri.

¶ ¶ *This Psalm is likewise intituled,* An Hallelujah. *And is designed to set forth in several Particulars, the admirable Providence of God. It was one of the Liturgical Psalms sung at the New Moons, and Passover.*

Praise the Lord.

PRaise the LORD ye Servants: O praise the Name of the LORD.

2. Blessed be the Name of the LORD: from this time forth for evermore.

3. The LORD's Name is praised: from the rising up of the Sun, unto the going down of the same.

4. The LORD *is* high above all Heathen: *and* his Glory above the Heavens.

5. Who *is* like unto the LORD our God, that hath his dwelling so high: and yet humbleth *himself* to behold *the things that are* in Heaven and Earth?

6. He taketh up the simple out of the dust: *and* lifteth the Poor out of the mire,

7. That he may set *him* with the Princes: even with the Princes of his People.

8. He maketh the barren Woman to keep House: *and to be* a joyful Mother of Children. **Praise the Lord.**

EVEN-

5. And indeed his Charity to the Poor, and providing them with those Necessaries which they want, is so far from lessening his Estate, and impairing his worldly Happiness, that they are very much improved thereby, by his obtaining God's Blessing which is promised to these Vertues, *Psal.* 35. 25. and by his Cautions, and circumspect way of Conversation, he frees himself from those Inconveniences which a passionate and unguarded Speech exposes Men to.

6. Whereas other Men are exposed to the Vicissitudes of this World, and thrown down from Plenty to a forlorn Degree of Poverty; this Man, all his time, shall maintain the Condition of Life which God has placed him in; and after Death his Memory shall be sweet and flourishing, whilst wicked Mens Names shall perish, or shall be mentioned only with Dishonour and Infamy.

7. When the ill News of any calamitous Disaster meets him, he is not bore down by the Shock of an unforeseen Misfortune, but his Spirits are kept up by his dependence upon a gracious God; which Dispensations however severe, he knows are designed for his good, and will turn to his greater Advantage, than if his own Choice had had the direction of his Fortune.

8. He being animated by the Expectation of the Divine Protection, will not make any cowardly Compliances, which are contrary to his Duty, to gain redress from his Misfortunes, but will wait for God's Deliverances, who he is certain will, in his good time, find out Methods to secure him from his Enemies Attempts against him, better than he himself can think on.

9. And in consideration that he has been Charitable to the Poor, according to his Abilities, he shall secure himself an everlasting State of Glory in another World; and shall obtain an honourable Reputation and comfortable Subsistence in this.

10. And when the Wicked see, that his Vertues secure him so many Temporal and Spiritual Advantages, they shall greatly envy his Happiness; but all the hopes which they entertained of attaining Prosperity and Greatness by their vitious and indirect Practices, shall not only miserably fail them, but shall bring them into wretched Poverty and Contempt.

Paraphrase on Psalm CXIII.

O All ye faithful Servants and Worshippers of God, Praise him, the Great JEHOVAH, the only true God.

2. To him be ascribed Honour and Praise to all Eternity.

3. The Lord, for the many wonderful Works which he has done for his chosen People, is celebrated all over the World, from the most Eastern to the most Western Countries.

4. The most powerful Heathen-Monarchs, tho' never so much advanced in Power and Dignity, fall infinitely short of his Omnipotence and Eternal Glory, who dwelleth in incomprehensible Majesty in the highest Heavens.

5. Who is to be compared to our God for his Majestick Splendor? And yet this is not half so glorious as his most Godlike Attribute, his Goodness is; who being so infinitely exalted above all his Creatures, does in great Pity and Condescension vouchsafe to take care of them, and relieve them in all their Wants.

6. He raises Men from a forlorn degree of Poverty or Misery, to a gladsome and comfortable way of living.

7. Nay sometimes he raises them even to the Regal Dignity as he did *David*, 1 Sam. 2. 8. making him, from being the Shepherd of a poor Flock, to be Prince of great People.

8. He affords the Satisfaction of bearing Children to barren Women, such as *Sarah* and *Hannah*, taking away from them the Reproach of an unfruitful Womb, to their very great Joy and Comfort.

Para-

EVENING PRAYER.

The CXIV. PSALM.

In exitu Israel.

¶ ¶ *This Psalm is a short Historical Relation of the* Exit *of the Children of* Israel *out of* Egypt, *and their Passage into* Canaan, *expressed in Poetical Figures, with a most charming Elegance.*

WHen Israel came out of Egypt: and the House of Jacob from among the strange People,

2. Juda was his Sanctuary: *and* Israel his Dominion.

3. The Sea saw that and fled: Jordan was driven back.

4. The Mountains skipped like Rams: *and* the little Hills like young Sheep.

5. What *aileth* thee, O thou Sea, that thou fledest: and thou Jordan, that thou wast driven back?

6. Ye Mountains, *that* ye skipped like Rams: *and* ye little Hills like young Sheep?

7. Tremble thou Earth at the presence of the Lord: at the presence of the God of Jacob.

8. Who turned the hard Rock *into* a standing Water: and the Flint-stone into a springing Well.

The CXV. PSALM.

Non nobis, Domine.

¶ ¶ *This Psalm is by the Septuagint and vulgar Latin joyned to the former, but the Hebrew and Chaldee make it a distinct Psalm. There being no Author mentioned in the Title, the Jews are very much divided in their Opinions concerning who it was wrote by. Some attribute it to* Moses, *when he was in the Red-Sea, some to* David, *some to* Mordecai *and* Hester, *some to the Three Children in the Furnace. It contains an Exhortation to trust in God for Assistance, and not to rely either upon Heathen Idols, or Mens own Designs.*

NOt unto us, O LORD, not unto us, but unto thy Name give the praise: for thy loving Mercy, *and* for thy Truths sake.

2. Wherefore shall the Heathen say: Where is now their God?

3. As for our God, *he is* in Heaven: he hath done whatsoever pleased him.

4. Their Idols *are* Silver and Gold: even the works of Mens Hands.

5. They have Mouths and speak not: Eyes have they and see not.

6. They have Ears and hear not: Noses have they and smell not.

7. They have Hands and handle not, Feet have they and walk not: neither speak they through their Throat.

8 They

Paraphrase on Psalm CXIV.

WHen the Jewish Nation returned from *Egypt*, where they long lived as Sojourners among a foreign People, who exercised them with a very harsh and barbarous Slavery:

2. God Almighty was pleased to own this People as his only Church, and to exercise a Theocracy over them, he himself being their King and Governour.

3. The Sea it self was sensible of this Divine and Omnipotent Government, and was forced to retire on both sides, leaving the Channel bare for the *Israelites* to pass over, *Exodus* 14. 21. and *Jordan* was driven back to his Fountain-Head, *Joshua* 3. 15.

4. *Sinai* and *Horeb* were forced to own the same Almighty Authority; and tho' they were great and massy Mountains, and seemed to be composed to an eternal Settledness and Gravity, yet at his Presence, they danced about with a Levity like that of Kids and Lambs, *Exodus* 19. 18.

5. What was the matter with thee, O Sea, that thou didst retire on both sides, and leave thy Channel bare? And what was the matter with thee, O *Jordan*, that thou wast driven back to thy Fountains Head?

6. What was the matter, O *Sinai* and *Horeb*, that you laid aside your Settledness and Gravity, and danced about with a Levity like that of Kids and Lambs?

7. Well! it is no wonder that a Mountain or two should tremble at *God*'s Presence; for the whole Earth must do so, whenever the great *God* of *Israel* pleases.

8. For the whole Power of Nature is subject to his Command, of which he gave sufficient Instances, when he smote the Rocks of *Meribah* and *Rephidim*, and made those flinty Hills to flow with a mighty Stream, *Exodus* 28. 8. *Numbers* 20. 11.

Paraphrase on Psalm CXV.

O Lord, we do not ascribe any of the good Success in our publick Undertakings, which thou hast been pleased to afford us to any Prowess of our own in effecting it, or any Merit in deserving it; there being no other Motive to excite thee to it, but only thy own Goodness, and thy firmness to thy Covenant made with us, which however we by our Sins have over and over again voided.

2. And what reason, I pray now, have the Heathen Idolaters to upbraid us with our Unsuccessfulness, in worshipping the only true God; since they now have of late so little Cause to brag of their Attempts upon us?

3. Our God, indeed, is not to be seen with mortal Eyes, and to be handled and carried about as their Idols are; but he has a glorious Seat in the highest Heaven, and from thence he gives out Orders for the Government of the whole World, which he disposes of at his Pleasure.

4. Theirs are foolish senseless Gods, made of Silver and Gold, and formed by the Hand of a mean Artificer.

5. They are made indeed with Mouths, but which are indeed of no manner of Use, not being able to speak a Word; they have Eyes which afford no more sight, than those of a Man who is stark blind.

6. Their Ears are not capable of admitting the Sensation of Sounds; and they have Noses which cannot smell any thing, whether Pleasant or Ungrateful, that is brought to them.

7. Their Hands are not endowed with any Motion or Sense of Feeling; nor can their Feet carry them one step from the Place where they are set? and their Mouths likewise are so far from uttering any articulate Voice, that they cannot of themselves make the least Noise.

8. Both

8. They that make them are like unto them: *and so are* all such as put their trust in them.

9. But [*thou House of*] Israel, trust thou in the Lord: he *is* their succour and defence.

10. Ye House of Aaron, put your trust in the LORD: he *is* their helper and defender.

11. Ye that fear the LORD, put your trust in the Lord: he *is* their helper and defender.

12. The LORD hath been mindful of us, and he shall bless *us*: even he shall bless the House of Israel, he shall bless the House of Aaron.

13. He shall bless them that fear the LORD: *both* small and great.

14. The LORD shall increase you more and more: you and your Children.

15. Ye *are* the blessed of the LORD: who made Heaven and Earth.

16. All the whole Heavens *are* the LORD's: the Earth hath he given to the Children of Men.

17. The dead praise not *thee*, O LORD: neither all they that go down into silence.

18. But we will praise the LORD: from this time forth for evermore. Praise the LORD.

MORNING PRAYER.

The CXVI PSALM.

Dilexi, quoniam.

¶ ¶ This Psalm having no Title, makes it uncertain who was the Author, and what is the Occasion of the Writing thereof: Some attribute it to David *after the Absalomian Rebellion; others to him at the bringing the Ark to Mount* Sion; *but it is most probable it was wrote by* Esdras *at the Return from the Captivity; which Opinion is favoured by some Chaldaick Expressions which occur therein. And the whole Nation of the Jews are represented in the Name of a single Person.*

I Am well pleased that the LORD hath heard the Voice of my Prayer.

2. That he hath inclined his Ear unto me: therefore will I call upon *him* as long as I live.

3. The Snares of death compassed me round about: and the pains of Hell gat hold upon me.

4. I shall find trouble and heaviness, and I will call upon the Name of the Lord: O LORD, I beseech thee, deliver my Soul.

5. Gracious *is* the LORD, and Righteous: yea, our God is merciful.

6. The LORD preserveth the simple: I was in Misery, and he helped me.

7. Turn

8. Both they that make them for Gods, and they that worship them for such, are altogether as Stupid and Blockish, as these Idols themselves.

9. But whilst these Senseless Heathens worship these foolish Gods; do thou, O Jewish Nation, which hast the Happiness to worship the true and eternal God, do thou put thy trust only in him for thy Defence.

10. And you, O ye Sacred Priests, the Lineage of *Aaron*, who have the Honour of officiating in his Divine Service, and therefore have particular Obligations to reverence him; do you always retain an entire Confidence in his Protection, tho' under the most pressing Difficulties.

11. The like Duty is required from every one of you, who are God's chosen People and Servants; for if you place a hearty Confidence in him, he will never fail in any Extremity, to *afford you Deliverance.*

12. For he is always sensible of the Difficulties which we may any time lie under, and is ready, when it is proper, to *afford us Deliverance*; he will *afford Deliverance* to the Jewish Nation, and to her Sacred Priests.

13. He will *afford Deliverance* to his chosen People, to Men, Women and Children, of every Estate and Condition.

14. Nay, he shall not only preserve you, but make you a very flourishing People, causing you to increase to a wonderful degree above other Nations, and to be crouded with numerous Inhabitants, and a mighty Stock of Children.

15. And indeed what Blessings can you not expect, who are the particular Favourites of the great God of Heaven and Earth?

16. Our great God has made the Heaven to be his Palace, in which he keeps his Royal Residence; and the Earth he has given for the Use of Mankind, for their Sustenance and Support, the more comfortably to pay him a Religious Worship here.

17. And therefore it is a Duty incumbent upon all Mortals, to pay him a Religious Worship in his publick Service, as long as they stay in this World, before they go into the obscure State of the other, where they cannot partake in it.

18. But we all of us take up a joint-Resolution of praising God in the publick Assemblies, as long as we live, and we trust that our Posterity after us shall do the same, throughout all successive Ages.

Paraphrase on Psalm CXVI.

IT has been a wonderful Satisfaction to me, that it has pleased my gracious God, to hear the Prayers I have made to him under my great Affliction.

2. That he has bowed down from his Heavenly Throne, to lend an Ear to my humble Suit; for which unmerited Favour I will pay my bounden Thanks to him, as long as I shall continue in this World.

3. The Snares of Death had intangled me, and all the Agonies of a dying Man were upon me.

4. And, tho' I was long under the greatest Vexation and Trouble, I sought no Relief, but by addressing my self to God in devout Prayer, beseeching him to spare my Life.

5. And then I experienced the Lord to be a gracious, a just, and a merciful God.

6. For he never fails to preserve the good Man, who does not make use of any crafty Arts for his Deliverance, but trusteth only in God for it; for he was pleased to remove my Afflictions from me when I was destitute of any Human Aid.

7. There-

7. Turn again then unto thy rest, O my Soul: for the Lord hath rewarded thee.

8. And why? thou hast delivered my Soul from Death: mine Eyes from Tears, *and* my Feet from falling.

9. I will walk before the LORD in the Land of the Living.

10. I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All Men *are* Liars.

11. What reward shall I give unto the LORD: *for* all the benefits *that he hath done* unto me?

12. I will receive the Cup of Salvation: and call upon the Name of the LORD.

13. I will pay my Vows now in the presence of all his People: right dear in the sight of the LORD *is* the Death of his Saints.

14. Behold, O LORD, how that I *am* thy Servant: I *am* thy Servant, *and* the Son of thine Haind-maid, thou hast broken my Bonds in sunder.

15. I will offer to thee the Sacrifice of Thanksgiving: and will call upon the Name of the LORD.

16. I will pay my Vows unto the LORD in the sight of all his People: in the Courts of the LORD's House, even in the midst of thee, O Jerusalem. Praise the LORD.

The CXVII PSALM.

Laudate Dominum.

¶ ¶ *This Psalm is a Prophetical Exaltation, upon the Call of the Gentiles.*

O Praise the LORD, all ye Heathen: praise him, all ye Nations.

2. For his merciful kindness is ever more and more towards us: and the Truth of the LORD *endureth* for ever. Praise the LORD.

The CVIII PSALM.

Confitemini Domino.

¶ ¶ *This Psalm, tho' it bears no Title, is generally by Ancient and Moderns, attributed to* David. *And it was probably an Inauguration Hymn after he was recognized King of all* Israel *and* Judah. *It is written in the Dialogical Form, in which there are several Interlocutors,* viz. David, *the People, and the Priests. The Psalm seems to have been sung in these Parts, in a publick Procession to the Tabernacle, up Mount* Sion. *That there are some Prophetical Expressions therein which relate to the Messias, not only the Writers of the New Testament,* Mat. 21. 42. Acts 4. 11. *but many of the ancient Rabbies affirm, as St.* Jerom *says.*

David.] O Give Thanks unto the LORD, *for he is gracious: because his Mercy* endureth *for ever.*

2. Let Israel now confess, [*that he is gracious:*] and *that his Mercy* endureth *for ever.*

3. Let

7. Therefore, O my Soul, be not thou any longer disquieted, nor be thou anxious about thy future Prosperity; for God, who has lately wrought so great a Deliverance for thee, will not fail to take all fitting Care of thee.

8. Because thou hast rescued my Life from a mortal Distemper; thou hast asswaged my Grief which made mine Eyes run down with Water; thou hast strengthned my Legs, which, through Weakness, were not able to support me and keep me up.

9. And now I find I shall not die of my most dangerous Distemper, but am like to continue, to promote the Glory of God, in this Life.

10. I firmly believed, being under my most pressing Calamities (and I am not ashamed to own it) that God would in his good time work my Deliverance; tho' in the Warmth of my Passion, I could not but tax every one in the World besides of Insincerity.

11. How shall I be able to return sufficient Thanks to my gracious God, for such an unparall'd Benefit, which he has been pleased lately to confer upon me, in bringing me to my native Country?

12. I will offer up an Eucharistical Sacrifice to his Honour, and in solemn manner drink of the Sacred Cup, as is usual in those Offerings, and will put up my devout Prayers to beg his further Assistance towards me.

13. I will in the solemn Congregation testifie my gratitude to God, that I may incline them all to follow my Example; taking notice that the Lives of good Men are so dear to God, that he will not suffer them to be destroyed by their Enemies.

14. O Lord, by this great Deliverance which thou hast vouchsafed me, thou hast entirely made me thine for ever, as if I had been as it were a Slave born in thy House, by knocking off the Chains which were upon my Legs in my late deplorable State of Captivity.

15. I will offer up a thankful Sacrifice to his Honour, and will put up my devout Prayers to beg his further Assistance towards me.

16. I will offer up the Eucharistical Sacrifice which I vowed to him, in the solemn Congregation; in the Courts of the Temple where they are used to be offered, in the City of *Jerusalem*. Blessed be the Name of the Lord.

Paraphrase on Psalm CXVII.

O All ye Heathen Nations, join with us in praising the only true God!

2. For the Promises of God are more and more fulfilled beyond our Expectation; for it was a very great Favour that so great a Nation as that of the Jews should be raised from the Loins of *Abraham*, but that the Gentile World should be grafted in upon his Stock, is still a larger and more surprizing Blessing. For which we are obliged for ever to praise the Lord.

Paraphrase on Psalm CXVIII.

David.] PAy your bounden Thanks to the great God for a constant Series of his Favours continued to us: *For his kindness to us is so settled, as not to be abated by any time.*

2. Let all the Tribes of *Israel* now gathered together in this Religious Assembly, make their publick Acknowledgment of God's great Mercy in establishing Peace and Quiet in this Nation, and putting an end to all Contests about the Crown; *for God's kindness to us is so settled, as not to be abated by any time.*

3. Let

3. Let the House of Aaron now confess: *that his Mercy* endureth *for ever.*

4. Yea, let them now that fear the LORD, confess: *that his Mercy* endureth *for ever.*

5. I called upon the LORD in Trouble: and the Lord heard me at large.

6. The LORD *is* on my side: I will not fear what Man doeth unto me.

7. The LORD taketh my part with them that help me: therefore shall I see *my desire* upon mine Enemies.

8. *It is* better to trust in the LORD: than to put any Confidence in Man.

9. *It is* better to trust in the LORD: than to put any confidence in Princes.

10. All Nations compassed me round about: Cho. *but in the Name of the* LORD *will I destroy them.*

11. They kept me in on every side, they kept me in, I say, on every side: Cho. *but in the Name of the Lord will I destroy them.*

12. They came about me like Bees, and are extinct even as the Fire among Thorns: Cho. *for in the Name of the Lord I will destroy them.*

13. Thou hast thrust sore at me, that I might fall: but the LORD was my help.

14. The LORD is my Strength and my Song: and is become my Salvation.

15. The Voice of Joy and Health *is* in the dwellings of the Righteous: the right Hand of the LORD bringeth mighty things to pass.

16. The right Hand of the LORD hath the pre-eminence: the right Hand of the LORD bringeth mighty things to pass.

17. I shall not die, but live: and declare the Works of the LORD.

18. The LORD hath chastened and corrected me: but he hath not given me over unto death.

19. Open me the Gates of Righteousness: that I may go into them, and give Thanks unto the LORD.

20. This is the Gate of the LORD: the Righteous shall enter into it. Levites, *Porters of the Castle of Mount* Sion.

David.] 21. I will thank thee, for thou hast heard me: and art become my Salvation.

22. The

3. Let the same Acknowledgment be made by the Priests in this solemn Procession, *That God's kindness to us is so settled, as not to be abated by any time.*

4. Let the Proselytes, and all other devout Worshippers of God make the like Acknowledgment of the goodness of God, *and that his kindness to us is so settled, as not to be abated by any time.*

5. After my many Afflictions which I sustained under *Saul*'s Reign, and the many Troubles I have been exposed to, since my Advancement to the Crown of *Judah*; God has been pleased to grant my Petitions, in as ample a manner as my Heart could have desired.

6. And since I have such sufficient Evidence to believe, that God takes my part, I shall not for the future be afraid of the Combinations of the whole World against me.

7. And since God has been pleased to support my few Friends, who stood true to my Interest; I do not doubt but my Enemies will run away as fast from me, as *Saul*'s Troops did from my handful of Men.

8. I have by my own Experience found it to be an undoubted Maxim, that 'tis a much wiser Course to depend upon the favour and blessing of God, for the Event of any Enterprize, than upon any human Assistance how great soever.

9. Nay, 'tis much more prudent to rely upon God's Succors, than the Alliances of the most potent Princes.

10. A multitude of Nations did league together with the Philistines against me, 2 *Sam.* 5. 17. *but being assisted by the Power of God, I made no difficulty of overcoming them.*

11. When the associate Arms of the Philistines on one side, and the *Syrians* and *Ammonites* on the other, quite encircled me; *I being assisted by the Power of God, made no difficulty of overcoming them.*

12. No swarm of Bees ever came thicker about me, than these joynt-Forces of my Adversaries, and tho' they bounced and cracked like a Fire of Thorns, yet they were as soon extinguish'd too: *For being assisted by the Power of God, I made no difficulty of overcoming them.*

13. For you, O my Enemies, made all the vigorous Attack you were able, to Dethrone me from my Royal Dignity; but the Lord was my Assister, who was a better Defence than any other Ally.

14. The Lord is my Support; the praise of my Deliverance is owing to him alone, it is he only that has preserved me.

15. All good Mens Families are full of Joy and Satisfaction, for the Successes and Deliverances thou hast been pleased to afford me; all ascribing it to the working of God's Almighty Power, in settling me, after so many Struggles and Difficulties, in the Kingdom of *Judah* and *Israel.*

16. For the Power of God can surmount all Force and Opposition; the Power of God brings to pass the greatest and most surprizing Events.

17. I find that now my Troubles and Persecutions, which endangered my Life, are passed and gone; but my Enemies Attempt being defeated, I shall live to commemorate God's unparalell'd goodness to me.

18. Who made all my Afflictions to be only a gentle Correction to me; but did not lay his Rod so severely upon me, as to take away my Life.

19. And now we are advanced in our Procession, to the Castle of Mount *Sion*; open to me those sacred Gates, you that are *Levites* entrusted with being Porters thereof; that I may go thro' them, and offer Sacrifice in the Courts of the Tabernacle of the great God, and pay my bounden Thanks for his great Favours to me.

20. *Levites.* Whoever makes this demand ought to know, that this is the Gate which belongs to the Great JEHOVAH; and none but good and holy Men ought to enter in here. *Sung in the Passage thro' the Gate.*

21. *David.* And now being entred into the Courts of thy Tabernacle, I pay thee, O my gracious God, my most humble Thanks, for so favourably hearing my Prayers which I put up to thee, under my most grievous Afflictions in *Saul*'s Reign; thou having now been pleased, not only to deliver me from my dangerous Condition, but to advance me to the Royal Dignity.

22. The ſame Stone *which* the Builders refuſed: is become the Head-*ſtone* in the corner.

People.] 23. This is the LORD's doing: and it *is* marvellous in our Eyes.

24. This *is* the Day *which* the LORD hath made: we will rejoyce and be glad in it.

25. Help me now, O LORD! O LORD, ſend us now Proſperity.

Prieſt.] 26. Bleſſed *be* he that cometh in the Name of the LORD: we have wiſhed you good luck, ye that are of the Houſe of the Lord.

27. God *is* the LORD who hath ſhewed us Light: bind the Sacrifice with Cords, yea, *even* unto the Horns of the Altar.

David.] 28. Thou *art* my God, and I will thank thee: *thou art* my God, and I will praiſe thee.

29. O give Thanks unto the LORD, for *he is* gracious: and his Mercy *endureth* for ever.

EVENING PRAYER.

The CXIX PSALM.

Aleph. *Beati immaculati.*

¶ ¶ *This Pſalm is generally thought to be compoſed by* David; *and if ſo, it muſt be ſome time of his Life when he was pretty much at leiſure, to write ſo long, and ſo operoſe a Compoſition. For this Pſalm conſiſts of* 22 *Octoſticks, or Staves of eight Verſes. All the Verſes of each ſingle Stave begin with the ſame Letter of the Hebrew Alphabet, from whence it is denominated. So that the firſt eight Verſes begin with* Aleph A, *the next with* Beth B, Gimel G, *&c. It is further Remarkable, that in every one of theſe Verſes, the Number of which amounts to* 176, *there is ſome Word or other which ſignifies the* Law of God, *excepting only the ſecond Verſe of* Ain, *or* Feci Judicium & Juſtitiam. *There are Ten Words which are uſed to this Purpoſe, promiſcuouſly in this Compoſition.* 1. Torah, *or Law*; 2. Derek, *or Way*; 3. Gneduth, *Teſtimony*; 4. Pekudim, *Commandments*; 5. Mitzevoth, *Precepts*; 6. Imra, *Word*; 7. Miſhphatim, *Judgments*; 8. Zedeck, *Righteouſneſs*; 9. Chukkim, *Statutes*; 10. Emunah *Truth. The Pſalm contains a number of very excellent pious Reflections and Rules, without any great Connexion or Dependence on each other; which was the reaſon probably they were wrote in this Acroſtical Method, that the Initial Letters might be a help to the Memory of thoſe, who were to learn it in the Original.*

BLeſſed *are thoſe that are* undefiled in the way: *and* walk in the Law of the LORD.

2. Bleſſed *are* they that keep his Teſtimonies: *and* ſeek him with their whole Heart.

3. For they who do no wickedneſs: walk in his ways.

4. Thou haſt charged: that we ſhall diligently keep thy Commandments.

5. O that my ways were made ſo direct: that I might keep thy Statutes!

6. So ſhall I not be confounded: while I have reſpect unto all thy Commandments.

7. I

22. And in this I am like a great Stone, whom the Builders long neglected as an uſeleſs Thing, but were at laſt forced to make uſe of it for a Corner-ſtone, and main Support of the Building. And herein I find my ſelf to be a Type of the Meſſias, whom the Jews in his Time ſhall unworthily treat, but ſhall afterwards be exalted to the greateſt Honour.

23. *People.* This is a ſingular and unuſual Effect of God's Providences, and which fills all, who conſider it, with Wonder and Aſtoniſhment.

24. This is a Day, which the Lord hath in a peculiar manner made, (*i. e.*) ordered to be kept Holy, *Exod.* 34. 22. *Deut.* 5. 15. in Memory of the Eſtabliſhment of the Judaical Monarchy; and we will exerciſe our ſelves in the Acts of a pious Joy, ſuitable to ſo great a Feſtival.

25. Beſeeching thee to be favourable to our King and Government, and that we may be happy under his Reign, which affords us ſuch promiſing Expectations in the beginning of it.

26. *Prieſts.* We the Prieſts of the moſt high God, whoſe Office it is to attend about the Sacrifices of his Tabernacle, we bleſs you Religious People, who come hither with devout Affections in the Name of God; we the Domeſticks of the Great JEHOVAH, implore a Bleſſing upon you, from the God whom we have the Honour immediately to wait upon.

27. It is our, the only true God, who has procured us this bright State of Joy and Tranquility, and therefore in token of our Gratitude, we are ready to offer up our Sacrifice to his Honour; come make haſte with the Victim which is to be offered, and tye it up to the Horns of the Altar.

28. *David.* Thou haſt been always to me a kind and a gracious God, for which I ought to pay thee the greateſt Thanks which my Heart can conceive, or my Tongue can expreſs.

29. O all ye Nations of the Jews, pay your bounden Thanks to the great God, for a conſtant Series of his Favours continued to us: *For his kindneſs to us is ſo ſettled, as not to be abated by any time.*

Paraphraſe on Pſalm CXIX.

Aleph. *Beati immaculati.*

THoſe Perſons who propoſe to themſelves, to arrive at as much Happineſs as their Nature is capable of, ought with Diligence and Circumſpection to ſquare their Lives, according as the Law of God directs.

2. In the next place, they ought to take care, that they be diligent in the publick Service of God, and in their private and moſt earneſt Worſhip of him.

3. And laſtly, that they be not guilty of any known Sin, but that they do their Duty in every thing which Religion obliges them to.

4. Thou haſt given us in Charge, that we ſhould with all Diligence and Watchfulneſs obſerve thy ſacred Laws;

5. Therefore I beſeech thee, O gracious Lord, to afford me ſuch a Portion of thy Grace, that I may be enabled to fulfil them.

6. Whilſt I religiouſly obſerve thy Laws I ſhall have nothing either within my own Mind, or without, to reproach me.

7. When

7. I will thank thee with an unfeigned Heart: when I ſhall have learned the Judgments of thy Righteouſneſs.

8. I will keep thy Ceremonies: O forſake me not utterly.

Beth. *In quo corriget?*

WHerewithal ſhall a young Man cleanſe his way: *even* by ruling himſelf after thy Word?

2. With my whole Heart have I ſought thee: O let me not go wrong out of thy Commandments.

3. Thy Words have I hid within my Heart: that I ſhould not ſin againſt thee.

4. Bleſſed *art* thou, O LORD: O teach me thy Statutes.

5. With my Lips have I been telling: of all the Judgments of thy Mouth.

6. I have had as great delight in the way of thy Teſtimonies: as in all maner of Riches.

7. I will talk of thy Commandments: and have reſpect unto thy ways.

8. My delight ſhall be in thy Statutes: and I will not forget thy Word.

Gimel. *Retribue ſervo tuo.*

O Do well unto thy Servant: *that* I may live and keep thy Word.

2. Open thou mine Eyes: that I may ſee the wondrous things of thy Law.

3. I *am* a ſtranger upon Earth: O hide not thy Commandments from me.

4. My Soul breaketh out for the very fervent deſire: *that it hath* alway unto thy Judgments.

5. Thou haſt rebuked the Proud: and curſed are they that do err from thy Commandments.

6. O turn from me Shame and Rebuke: for I have kept thy Teſtimonies.

7. Princes alſo did ſit *and* ſpeak againſt me: but thy Servant is occupied in thy Statutes.

8. For thy Teſtimonies *are* my delight: *and* my Counſellers.

Daleth.

7. When I am well inſtructed in thy Laws, I ſhall be better qualified to offer up my Devotion to God; they affording the beſt Information to diſcharge this Duty aright.

8. Since I have a fixed Reſolution of uniformly obſerving thy Commandments, I have no doubt that thou wilt utterly forſake me; truſting that thou wilt deliver me from any Calamity which lies hard upon me, in thy due time.

Beth. *In quo corriget?*

DOth any young Man, that is under the Power of untameable Appetites and Paſſions, want a Method to teach him how to live a pure and unblamable Life? Let him rule his Actions according to the Preſcripts of thy Word.

2. My Heart is fully bent and reſolved to depend upon thee, and to praiſe and Honour thee; therefore I beſeech thee, that I may not make any Miſcarriage, in any conſiderable Point of my Duty.

3. I have treaſured up thy Sacred Word in my Heart, to be an Antidote againſt any Temptation which may aſſault me.

4. O Lord, I do not fail to praiſe and glorifie thy holy Name; but that I may do it to better Purpoſe, I beſeech thee to afford me a clearer inſight into thy holy Word, than I have yet attained to.

5. Nay, I have not only meditated upon thy Law, but I take all fit Opportunities of declaring it in my Converſation, and in informing others concerning it.

6. Nay farther, I take more Pleaſure and Satisfaction in contemplating, and diſcourſing upon theſe Divine Sanctions, than in Riches or Honour, or any other Pleaſure which this World affords.

7. Thy Commandments ſhall be my Leſſon, which I ſhall be continually ſaying over and over, and my Thoughts ſhall always be intent upon them.

8. Nor do I think it to be a grievous Exerciſe to me, to ſtudy thy holy Law, but I delight myſelf in it; and by going thro' ſo conſtant and ſo pleaſant a Task, it will fix the Doctrine of thy revealed Will ſo perfectly in my Heart, that I ſhall never forget it.

Gimel. *Retribue ſervo tuo.*

IF I were to offer up a Petition to thee, in which thou mighteſt exert thy Bounty to me in the greateſt Extent; it ſhould not be for long Life, or any of the ordinary Satisfactions thereof, but for thy Grace, that I might live ſuch a Life as thy Law doth direct.

2. And if I may be ſo bold to put in for a ſecond Favour, I beg of thee to enlighten my Underſtanding, that I may have a clear Notice of the many Excellencies which are couched in thy written Word, which are ſo beneficial to me, for my Underſtanding the Perfections of thy Nature, and for the diſcharge of my Duty.

3. I take as little Satisfaction in all earthly Enjoyments, as if I was a perfect Sojourner in this World, and which I look upon no more mine, than the Inn I am for a Night to lodge in; therefore, I beſeech thee, do not deprive me of the Comfort I receive, in meditating upon thy Law, which is the only ſolid Pleaſure I am poſſeſſed of.

4. My Soul breaks out into paſſionate Expreſſions, to denote the great and languiſhing Deſire, and Love, it hath for thy Commandments.

5. As good Men, who diligently obſerve thy Laws, have thy Bleſſing continually attending them; ſo wicked Men, who tranſgreſs thy Commandments, are under thy heavy Puniſhment and thy Curſe.

6. Let thy Indignation rather fall upon theſe wicked Rebels to thy Authority; but exempt thy Servant from theſe Penalties, who am, to the utmoſt of my Power, a diligent obſerver of thy Law.

7. Princes and great Men made a Mock of me, for my Religion and Devotion, in their ungodly Meetings; but notwithſtanding this, I continue to meditate upon thy Law, which is my moſt refreſhing Comfort.

Daleth. *Adhæsit pavimento.*

MY Soul cleaveth to the Duſt: O quicken thou me according to thy Word.

2. I have knowledged my ways, and thou heardeſt me: O teach me thy Statutes.

3. Make me to underſtand the way of thy Commandments: *and* ſo ſhall I talk of thy wondrous works.

4. My Soul melteth away for *very* heavineſs: comfort thou me according unto thy Word.

5. Take from me the way of Lying: and cauſe thou me to make much of thy Law.

6. I have choſen the way of Truth: and thy Judgments have I laid *before me.*

7. I have ſtuck unto thy Teſtimonies: O LORD, confound me not.

8. I will run the way of thy Commandments: when thou haſt ſet my Heart at liberty.

MORNING PRAYER.

He. *Legem pone.*

TEach me, O Lord, the way of thy Statutes: and I ſhall keep it *unto* the end.

2. Give me Underſtanding, and I ſhall keep thy Law: yea, I ſhall keep it with *my* whole Heart.

3. Make me to go in the Path of thy Commandments: for therein is my deſire.

4. Incline my Heart unto thy Teſtimonies: and not to Covetouſneſs.

5. O turn away mine Eyes, leſt they behold vanity: *and* quicken thou me in thy way.

6. O ſtabliſh thy Word in thy Servant: that I may fear thee.

7. Take away the rebuke that I am afraid of; for thy Judgments *are* good.

8. Behold, my delight is in thy Commandments: O quicken me in thy Righteouſneſs.

Vau.

Daleth. *Adhæsit pavimento.*

MY Life is ſunk into the Grave; O do thou revive me by the Precepts of thy Word, which will be a new Life and Soul to me.

2. I laid before thee all the Miſcarriages of my Life, begging of thee Forgiveneſs for them, which thou waſt graciouſly pleaſed to afford me; do thou therefore, O Lord, rightly inform my Mind in thy Law, that I may not make any Miſtakes in my Duty hereafter.

3. Give me a full Underſtanding of all the admirable Rules and Methods, which the Law preſcribes, and this will afford me a conſtant Subject of Meditation, to exerciſe my Thoughts upon.

4. My Soul is grown faint and languiſhing, under the Senſe of ſo many Sins; but the gracious Promiſes which thy holy Word affords, is the beſt Cordial to ſtrengthen and revive me.

5. I beſeech thee not to ſuffer in me any fraudulent or deceitful Word, or Action; but make me to eſteem thy Law, above the richeſt Preſent which thou canſt make me.

6. I have made a holy and vertuous Life my choice, making thy Commandments the Rule to govern all my Actions by.

7. I have conſtantly adhered to the Obſervation of thy Laws, whatever Difficulties and Dangers ſometimes might ſeem to deter me from my Duty; therefore let me not be diſappointed, in my Expectation of my Deliverance from thee.

8. I will not go any ordinary pace, but will make haſte, and run in the Courſe of thy Commandments; when thou ſhalt be pleaſed to ſet my Mind free from the Troubles, which at preſent encompaſs me.

He. *Legem pone.*

OGracious Lord, inſtruct me fully in the Knowledge of thy Laws; and then I ſhall be enabled to keep them, as long as I live.

2. Give me a ſufficient inſight into thoſe ſacred Precepts, and then I ſhall be qualified to keep entirely every part thereof.

3. Do thou direct my Steps, and teach me to go in the Paths which thy holy Commandments have chalked out; for that is the moſt delightſom Employ, which I can be exerciſed in.

4. And if my Heart yet have not a ſufficient Bent to thy Precepts, do thou incline it more and more to a love of them; and let me not be moved from any Point of my Duty, by any Temporal Conſiderations.

5. Let not my Eyes be inclined to Vanity, nor be delighted with any impure Objects; but on the contrary, let thy holy Word enliven and inflame my Affections, that they may be wholly bent towards thee.

6. Grant that I thy Servant may ſo diligently apply my ſelf to the Reading, and Meditating upon thy holy Word; that the excellent Motives, to a pious Life, which are found there alone, may have that Effect upon me, as to engage me to a hearty Fear and Love of thee.

7. I beg, that thou wouldſt free me from the Guilt of my great Sin in the Matter of *Uriah*, which continually haunts my Mind; and I cannot but acknowledge thy Law to be good and gracious, however ungraciouſly I have tranſgreſſed it.

8. I cannot but confeſs, that I receive the greateſt Complacency, whilſt my Mind is meditating upon thy Law; and I beſeech thee to give me Grace by the Benefit thereof, to improve in all Acts of Goodneſs and Holineſs.

Vau.

Vau. *Et veniat ſuper me.*

LET thy loving Mercy come alſo unto me, O LORD, *even* thy Salvation, according unto thy Word.

2. So ſhall I make anſwer unto my Blaſphemers: for my truſt is in thy Word.

3. O take not the Word of thy Truth utterly out of my Mouth: for my hope is in thy Judgments.

4. So ſhall I alway keep thy Law: *yea*, for ever and ever.

5. And I will walk at liberty: for I ſeek thy Commandments.

6. I will ſpeak of thy Teſtimonies alſo, even before Kings: and will not be aſhamed.

7. And my delight ſhall be in thy Commandments: which I have loved.

8. My Hands alſo will I lift up unto thy Commandments which I have loved: and my Study ſhall be in thy Statutes.

Zain. *Memor eſto ſervi tui.*

O Think upon thy Servant, as concerning thy Word: wherein thou haſt cauſed me to put my Truſt.

2. The ſame *is* my Comfort in my Trouble: for thy Word hath quickned me.

3. The Proud have had me exceedingly in deriſion: *yet* have I not ſhrinked from thy Law.

4. For I remembred thine everlaſting Judgments, O LORD: and received Comfort.

5. I am horribly afraid: for the Ungodly, that forſake thy Law.

6. Thy Statutes have been my Songs: in the Houſe of my Pilgrimage.

7. I have Thought upon thy Name, O LORD, in the Night-ſeaſon: and have kept thy Law.

8. This I had: becauſe I kept thy Commandments.

Cheth. *Portio mea, Domine.*

THOU *art* my Portion, O LORD: I have promiſed to keep thy Law.

2. I made my humble Petition in thy preſence with *my* whole Heart: O be merciful unto me according to thy Word.

3. I

Vau. *Et veniat ſuper me.*

LOrd be thou pleaſed by thy Mercy and Loving-Kindneſs to preſerve me as thou haſt promiſed in thy holy Word, to do to all that ſincerly rely upon thee.

2. So that I ſhall be able to make a very ſatisfactory Reply to thoſe, who revile me for my Piety towards thee; for I firmly rely upon what thou haſt recorded in thy ſacred Books.

3. O let me always have ſome gracious Promiſe out of thy Word, to rely and ſettle upon; for I have no ſtay for my hopes in any thing elſe.

4. This will be an Obligation upon me, diligently to obſerve thy Commandments all the days of my Life.

5. I now find that I am moſt at liberty, and free from the Slavery of tumultuous Luſts and Paſſions; whilſt I ſquare my Life according to the Rules which thy Law has preſcribed.

6. The Converſation about the excellent Rules of thy Law, is ſo agreeable and charming, that the Awe of no Company ſhall divert my Diſcourſe to any thing elſe; even in the preſence of Kings and great Men, I ſhall continue to talk concerning thee.

7. And whilſt others take their delight and paſtimes in entertaining Exerciſes, my only Satisfaction is in contemplating upon thy Sacred Law.

8. I with lift-up Hands will earneſtly beg for an opportunity of meditating upon thy Word, which is the greateſt delight I can partake of in this World; and my conſtant ſtudy ſhall be thereupon.

Zain. *Memor eſto ſervi tui.*

O Lord, I beſeech thee, to make good thoſe Promiſes which thou haſt revealed in thy Word; on which I have ſteadily relied, that thou wilt in thy good time be as gracious to me, as thou haſt there obliged thy ſelf to be.

2. Whenever I am under Affliction and Trouble, I have recourſe to thy Word for Relief: And this revives me when I am almoſt dead.

3. Wicked Men indeed, make a Mock at my Piety, and my Reliance upon thee; yet for all their Taunts and Invectives, I make no ſcruple of obſerving every Punctilio of thy holy Laws.

4. I took the opportunity of reflecting upon the great Deliverances, which in all Ages thou haſt afforded to thy Servants: And whenever any Affliction lay hard upon me, my Soul received inexpreſſible Comfort thereby.

5. I have been under the greateſt degree of Fright and Conſternation, whenever I conſidered the wretched Condition, which bold and obſtinate Tranſgreſſors of thy Commandments had brought themſelves into.

6. In all my diſconſolate time, when my Spirits were the loweſt, and my Afflictions were the moſt preſſing, it was the greateſt Refreſhment to me to ſing Pſalms, which thy divine Laws were the Subject of.

7. In the time of the Night, which others ſet apart for Sleep, my Study has been, how I might inviolably obſerve the Precepts of thy Law.

8. And this great Satisfaction which I received from the Contemplation of thy Laws, was owing to my conſtant obſerving them, the Pleaſure of my Speculation therein, continually increaſing with the Exactneſs of my Practice.

Cheth. *Portio mea, Domine.*

I Have choſen thee, O God, to be my Patrimony and Inheritance, upon deliberate thought, I not finding any thing to be ſo truly excellent and ſatisfactory as thy ſelf; and therefore I have made a Reſolution, never to offend thee by any wilful Diſobedience of thy Laws.

2. I humbly addreſs my ſelf before thy Tabernacle, the place of thy Preſence, with the moſt ſincere and ardent Deſires; I beſeech thee, therefore to grant my Petitions, according to the Goodneſs of thy Nature, which is manifeſted in thy holy Word.

3. Nei-

3. I called mine own ways to remembrance: and turned my Feet unto thy Teſtimonies.

4. I made haſte, and prolonged not the time: to keep thy Commandments.

5. The Congregations of the Ungodly have robbed me: *but* I have not forgotten thy Law.

6. At Midnight I will riſe to give Thanks unto thee: becauſe of thy righteous Judgments.

7. I *am* a Companion of all *them* that fear thee: and keep thy Commandments.

8. The Earth, O Lord, is full of thy Mercy: O teach me thy Statutes.

Teth. *Bonitatem feciſti.*

O Lord, thou haſt dealt graciouſly with thy Servant: according unto thy Word.

2. O learn me true underſtanding and knowledge: for I have believed thy Commandments.

3. Before I was troubled, I went wrong: but now I have kept thy Word.

4. Thou *art* good and gracious: O teach me thy Statutes.

5. The Proud have imagined a Lie againſt me: *but* I will keep thy Commandments with *my* whole Heart.

6. Their Heart is as fat as Brawn: *but* my delight hath been in thy Law.

7. It *is* good for me that I have been in trouble: that I may learn thy Statutes.

8. The Law of thy Mouth is dearer to me: than thouſands of Gold and Silver.

EVENING PRAYER.

Jod. *Manus tuæ fecerunt me.*

THY Hands have made me, and faſhioned me: O give me underſtanding that I may learn thy Commandments.

2. They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy Word.

3. I know, O Lord, that thy Judgments *are* right: and *that* thou of very faithfulneſs haſt cauſed me to be troubled. 4. O

3. Neither did it content me barely to pray unto thee, but I did likewiſe what it was in my own Power and Abilities to do, I diligently examined into the State of my Soul, calling to account my old and almoſt forgotten Sins; religiouſly reſolving to lead my life for the future, more agreeably to thy holy Laws.

4. I did not put this good Reſolution off, as is the cuſtom of too many, from time to time, but took the firſt opportunity of altering my Courſe of Life, and religiouſly obſerving thy Commandments.

5. Wicked Men have bandied together againſt me like Troops of Robbers, and done me the moſt notorious Acts of Violence; yet notwithſtanding this injurious Treatment, I ſtill reſolved to purſue, what I ſo ſteadily determined, the inviolable keeping of thy Commandments.

6. And indeed thy Laws are ſo full of Equity and Goodneſs, that the Conſideration thereof, ſhall make me riſe up in the middle of the Night, to contemplate their Excellency, and to praiſe thee for Bleſſing us with ſuch admirable Sanctions.

7. As I abhor the Society of wicked Men, ſo I make the choiceſt of my Acquaintance out of good Men, that ſincerely fear God, and diligently obſerve his Commandments.

8. Every part of the Creation does in ſome meaſure partake of thy gracious Goodneſs; but my Portion of Happineſs which I beg for my ſhare is, that I may arrive to a perfect Underſtanding of thy Laws.

Teth. *Bonitatem feciſti.*

O Lord, I have, through the Courſe of many Years, experienced many gracious Diſpenſations of thy Goodneſs; according to the Character thereof, ſet forth in thy holy Word.

2. O Lord, I ſincerely believe that the Body of thy Laws, is the moſt excellent Rule of Manners which ever was afforded to the World; I beſeech thee, therefore, to afford me a true Knowledge and Inſight into all the admirable Precepts thereof.

3. The Chaſtiſement which thou waſt pleaſed to lay upon me by my late Affliction, was a principal Inſtrument of my Reformation; for after that, I diligently obſerved thoſe Laws of thine, which I before had violated and neglected.

4. Thou art a kind and gracious Father to all thy Creatures; therefore I make it my chief requeſt to thy fatherly Goodneſs, that I may be ſufficiently informed in the Doctrine of thy Law.

5. Tho' my wicked Adverſaries have raiſed Calumnies againſt me; yet whilſt I diligently diſcharge my Duty, and obſerve thy Laws, I deſpiſe their ill Suggeſtions and Calumnies.

6. Their Heart is ſo fat, and all their Senſes ſo ſtupid, that they have no Senſe of the Excellency of the Divine Law; which to me, who have a better and more ſpiritual Taſte, is the moſt delicious thing in the World.

7. My late Afflictions had a very happy Effect upon me; for thereby I had an Opportunity of ſearching more nearly into thy holy Law, and obſerving thoſe Aberrations in my Life, which I had made from it.

8. And indeed I have ſuch a Value for thy Commandments, that I do not eſteem all the Treaſures in the World comparable to them.

Jod. *Manus tuæ fecerunt me.*

I Am the Workmanſhip of thy Hands, and all that I ſtand poſſeſſed of is owing to thee; therefore I beſeech thee, out of thy wonted Goodneſs, inſtruct me in thy Divine Law, which I ſhall eſteem a ſecond, and not leſs glorious Formation of me.

2. Thus ſhall I be an occaſion of great Joy to all good Men, who ſhall extraordinarily triumph when they ſhall ſee thou haſt delivered me, after my ſo long truſting in the Promiſes which thy holy Word have afforded me.

3. I am very well ſatisfied, O Lord, that all the Determinations of thy Providence, tho' never ſo ſevere, are exquiſitely Righteous and Good; and that the Affliction which thou haſt been pleaſed to lay upon me, is owing to thy Goodneſs, who didſt deſign only in a fatherly manner to chaſtiſe me.

4. I

4. O let thy merciful kindneſs be my comfort: according to thy Word unto thy Servant.

5. O let thy loving Mercies come unto me, that I may live: for thy Law *is* my delight.

6. Let the Proud be confounded, for they go wickedly about to deſtroy me: *but* I will be occupied in thy Commandments.

7. Let ſuch as fear thee, and have known thy Teſtimonies: *be* turned unto me.

8. O let my Heart be ſound in thy Statutes: that I be not aſhamed.

Caph. *Defecit anima mea.*

MY Soul hath longed for thy Salvation: *and* I have a good hope *becauſe* of thy Word.

2. Mine Eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3. For I am become like a Bottle in the Smoke: *yet* do I not forget thy Statutes.

4. How many *are* the Days of thy Servant: when wilt thou be avenged of them that perſecute me?

5. The Proud have digged Pits for me: which are not after thy Law.

6. All thy Commandments *are* true: they perſecute me falſely, O be thou my help.

7. They had almoſt made an end of me upon Earth: but I forſook not thy Commandments.

8. O quicken me after thy loving Kindneſs: and ſo ſhall I keep the Teſtimonies of thy Mouth.

Lamed. *In æternum, Domine.*

O LORD, thy Word: endureth for ever in Heaven.

2. Thy Truth *alſo remaineth* from one Generation to another: thou haſt laid the Foundation of the Earth, and it abideth.

3. They continue this Day according to thine Ordinance: for all *things* ſerve thee.

4. If my delight *had* not been in thy Law: I ſhould have periſhed in my trouble.

5. I will never forget thy Commandments: for with them thou haſt quickned me.

6. I

4. I beſeech thee, never let me want a hearty Senſe of thy Mercy in my Soul, which may always be a Comfort to me in my Diſtreſs; and let me apply to my ſelf, thy gracious Promiſes which thou haſt manifeſted in thy holy Word.

5. Let theſe gracious Promiſes always refreſh me and keep me alive, for without them I am as it were a dead Man; ſuch a wonderful Delight and Satisfaction I take, in meditating on thy Precepts and Promiſes of thy Law.

6. Whilſt my wicked Adverſaries, by their falſe Accuſations and malicious Enterpriſes, are working my Ruin; whilſt theſe ſhall be ſhamefully diſappointed in their Deſigns, and ſhall ſuffer worſe Calamities than they have brought upon me; I ſhall be in a State of Peace and Quiet, and have a conſtant opportunity of ſtudying thy Law.

7. I do not deſire that wicked and profane Men ſhould abet my Cauſe; I only wiſh to have thoſe on my ſide that fear God, and diligently obſerve his Commandments.

8. I beg of thee, O God, that thou wouldſt inſpire into my Heart the Grace of Sincerity, that I may not deceive my ſelf or others with a feigned or partial Obedience of thy Commands; but that I may conſcientiouſly and heartily diſcharge every Precept thereof; for then I ſhall be in no Danger of being diſappointed, in my Religious Hopes.

Caph. *Defecit anima mea.*

MY Soul has had a great while an impatient Longing for the Deliverance, which in thy Word thou haſt promiſed to thy faithful Servants.

2. My Eyes have been for a conſiderable time fixed upon thoſe places in thy word, from whence I infer my Preſervation by thy Hands.

3. No leathern Bottle hung up in a ſmoaky Room, is more deformed and withered than I am by Misfortunes; yet for all this I do not forbear the ſtudy of thy Law.

4. How long a time will this Affliction lye upon me? How long long will it be before thou doſt eſpouſe my Cauſe, and chaſtiſe my inſolent Adverſaries?

5. My wicked Enemies have contrived ſeveral very malicious Plots to execute upon me; but as theſe Methods are unwarrantable by thy Word, ſo I doubt not but they will proſper accordingly.

6. The Promiſes made in thy Word to Honeſty and Fidelity, and the Threats againſt Fraud and Diſſimulation, ſhall moſt certainly take Place; therefore I can entertain no doubt of being preſerved by thee from my Enemies.

7. They had ſeveral times very fair Opportunities of executing their Deſigns upon me, and taking away my Life, bringing me into the moſt deſperate Circumſtances; but yet I could never be perſwaded to do any thing contrary to thy Commandments.

8. I beſeech thee to refreſh and enliven me, by thy Grace and Bleſſings, under all my Misfortunes; and then I ſhall not be in danger of violating thy Laws, to procure an unwarrantable Deliverance.

Lamed. *In æternum, Domine.*

LOrd, thy Law is eſtabliſhed by an eternal immutable Decree, made in Heaven.

2. Thy Law, which is all Truth and Equity, is handed down in the ſacred Books from one Generation to another; and remaineth as fix'd and immoveable as the Foundation of the Earth.

3. And indeed all the Creation remains ſtill entire, without any fault or decay; obſerving the Law which thou gaveſt them; for all things are ſubject to thy Divine Will and Power.

4. If I had not comforted myſelf in the gracious Promiſes of thy Law, my Afflictions would have gone to my Heart, and have deſtroyed me.

5. Therefore I am reſolved always to have the greateſt Regard to thy holy Word, which has in my Affliction ſtood me in ſo extraordinary a ſtead, and preſerved my Life.

6. I

6. I *am* thine, O ſave me: for I have ſought thy Commandments.

7. The Ungodly laid wait for me to deſtroy me: *but* I will conſider thy Teſtimonies.

8. I ſee that all things come to an end: *but* thy Commandment is exceeding broad.

Mem. *Quomodo dilexi.*

LORD, what Love have I unto thy Law: all the Day long *is* my ſtudy in it.

2. Thou through thy Commandments has made me wiſer than mine Enemies: for they *are* ever with me.

3. I have more underſtanding than my Teachers: for thy Teſtimonies *are* my ſtudy.

4. I am wiſer than the Aged: becauſe I keep thy Commandments.

5. I have refrained my Feet from every evil way: that I may keep thy Word.

6. I have not ſhrunk from thy Judgments: *for* thou teacheſt me.

7. O how ſweet are thy Words unto my Throat: *yea, ſweeter* than Hony unto my Mouth.

8. Through thy Commandments I get underſtanding: therefore I hate all evil ways.

MORNING PRAYER.

Nun. *Lucerna pedibus meis.*

THY Word *is* a Lantern unto my Feet: and a Light unto my Paths.

2. I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous Judgments.

3. I am troubled above meaſure: quicken me, O LORD according to thy Word.

4. Let the free-will-Offerings of my Mouth pleaſe thee, O Lord: and teach me thy Judgments.

5. My Soul *is* alway in my Hand: yet do I not forget thy Law.

6. The ungodly have laid a Snare for me: but yet I ſwerved not from thy Commandments.

7. Thy Teſtimonies have I claimed as mine heritage for ever: *and why?* they *are* the very joy of my Heart.

8. I

6. I am entirely thine, thou having made me ſo by thy Creation and Preſervation of me; O therefore keep thy Servant ſafe from the preſent Danger, eſpecially ſince he has given himſelf up entirely to the Study of thy Law.

7. My Enemies have contrived various ways to work my Ruin; but I will reſort to thy Word for Succor againſt their wicked Enterprizes.

8. There is nothing which is ſubject to our mortal Eye, but has a Period of its Duration, and all its Excellencies are quickly enjoyed over; but thy Commandments, as they ſhall never be aboliſhed, ſo there is no ſcanning over all their Perfections.

Mem. *Quomodo dilexi!*

O What an inexpreſſible Pleaſure do I conceive, in meditating upon the Law of God; ever Hour of the day, I with the greateſt Satisfaction employ my ſelf in the Study thereof.

2. Thy Law, which has inſtructed me in the excellent Duties of Patience, bearing of Injuries, and a ſtedfaſt Reliance upon God for Deliverance, has made me wiſer than my Enemies, I thereby avoiding the Stratagems they contrive againſt me; for this is my Guard which conſtantly attends my Perſon and defends me from their Inſults.

3. This experimental Knowledge, and diligent Obſervation of thy Law, makes me more learned therein, than the learned Doctors and Profeſſors of it.

4. This affords me more Knowledge, than the generality of aged Men have attained by their Experience of their long Life.

5. Becauſe I would inviolably keep thy Law, I would not indulge myſelf in any Sin, tho' of the leaſt ſize.

6. I have not made any frequent Tranſgreſſions of thy Commandments; for thou art pleaſed thy ſelf to inform me therein.

7. Nothing is more delightful to a ſpirituliz'd Mind, than the Contemplation of the Law of God; Hony is not half ſo ſweet to the Mouth, as this is pleaſing to a good Man's Soul.

8. Nor is the Study of thy Law more pleaſant than it is advantageous, for I find my underſtanding wonderfully ripened and improved thereby; therefore I mortally hate a vitious Courſe of Life, which impoveriſhes Men's Soul's, and makes them fooliſh and ſtupid.

Nun. *Lucerna pedibus meis.*

NO Torch or Lattern is ſo beneficial, to light one along in a dark Night, as thy Law is to direct one's Actions, throughout the Courſe of our Life.

2. I have made a ſolemn Reſolution, that I will not any longer live at random, but that I will walk circumſpectly as thy Law directs.

3. O Lord, my Afflictions ſtick ſo cloſe to me, that they will go nigh to diſpatch me; O do thou revive and comfort me, by the refreſhing Promiſes of thy holy Word.

4. Let my Praiſes and Thankſgivings, thoſe Sacrifices which my Mouth doth offer up to thee, be acceptable in thy ſight; and that I may the better pleaſe thee, enlighten my Mind with a perfect knowledge of thy holy Word.

5. I keep my Soul, as it were, always in my Hand, as Men do ſome choice thing in time of Danger, which they are afraid will be taken away from them, there being ſo many Conſpiracies againſt my Life; but in all this fear, I am not unmindful of diſcharging thoſe Duties which thy Law directs.

6. Very treacherouſly have my wicked Adverſaries laid a Plot to draw me into ſome difficulties, from which they thought I could not extricate my ſelf, without a violation of my Duty; but however I withſtood the Temptation, and did not ſwerve a title from what thy Law obliged me to.

7. The Knowledge of thy Law which thou haſt bleſſed me with, is an Inheritance which can never be taken from me: It is ſuch a Comfort as can be abated by no Affliction.

8. There-

8. I have applied my Heart to fulfil thy Statutes alway: *even unto* the end.

Samech. *Iniquos odio habui.*

I Hate them that imagine *evil* things: but thy law do I love.

2. Thou *art* my Defence and Shield: and my Truſt is in thy Word.

3. Away from me, ye wicked: I will keep the Commandments of my God.

4. O ſtabliſh me according to thy Word, that I may live: and let me not be diſappointed of my hope.

5. Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy Statutes.

6. Thou haſt trodden down all them that depart from thy Statutes: for they imagine *but* deceit.

7. Thou putteſt away all the Ungodly of the Earth *like* droſs; therefore I love thy Teſtimonies.

8. My Fleſh trembleth for fear of thee: and I am afraid of thy Judgments.

Ain. *Feci judicium.*

I Deal with the thing that is lawful and right: O give me not over unto mine Oppreſſours.

2. Make thou thy Servant to delight in that which is good: that the Proud do mé no wrong.

3. Mine Eyes are waſted away with looking for thy Health: and for the word of thy Righteouſneſs.

4. O deal with thy Servant according unto thy loving Mercy: and teach me thy Statutes.

5. I *am* thy Servant, O grant me underſtanding: that I may know thy Teſtimonies.

6. *It is* time for thee, LORD, to lay to thine Hand: *for* they have deſtroyed thy Law.

7. For I love thy Commandments: above Gold and precious Stones.

8. Therefore hold I ſtrait all thy Commandments, and all falſe ways I utterly abhor.

Pe. *Mirabilia.*

THY Teſtimonies are wonderful: therefore doth my Soul keep them.

2. When

8. Therefore I have with very good reaſon, taken up a reſolution, of uniformly obeying all which thou haſt commanded in thy ſacred Word.

Samech. *Iniquos odio habui.*

I Hate the Converſation of wicked and profane Men; but there is no diſcourſe ſo agreeable, as that which thy Law is the ſubject of.

2. When I am in any difficulty or danger, thou art my Protection, and the Promiſes held out to me in thy holy Word are my ſure Truſt, that I depend upon.

3. All you wicked Perſons, who do not lead your Lives agreeably to God's Word do you forbear my Preſence; for I am reſolved conſcientiouſly and diligently to obſerve God's Laws, and I will not be brought into any danger of violating them, by having your bad Example before my Eyes.

4. The ſacred Word has reached out ſeveral very gracious Promiſes, to deliver me from my Affliction: O be thou pleaſed in this time of Extremity to make good to me what thou haſt promiſed.

5. If thou doſt vouchſafe to ſuſtain me; nay, the Satisfaction and Delight which I ſhall conceive in the Contemplation of thy Word, will make me to be little Senſible of any outward Misfortunes.

6. Thou, O God doſt ſhew thy great diſpleaſure againſt treacherous and deceitful Men, by not only defeating their wicked Deſigns, but by ruining the Author of Miſchief, by thoſe very Methods and Arts which they made uſe of againſt others.

7. Thou, O God, doſt try the Wicked in the Fire, and finding no pure Metal in them, doſt throw them away like uſeleſs Droſs: This engages me to love thy Law that Men are to be judged by, which is ſo remarkable for Juſtice and Equity.

8. And when I conſider what a juſt God thou art, and how liable I am to fail in my Duty; I am in extraordinary fear of incurring the Penalties, which thy Law does inflict upon the Tranſgreſſors thereof.

Ain. *Feci judicium.*

I Make it my Buſineſs ſo to ſquare my Life, as to do nothing but what is honeſt and juſtifiable; therefore I beſeech thee let me not be run down by the Calumnies of my Adverſaries, nor ruin'd by their Attempts.

2. I beg of thee ſo to incline the Mind of me thy Servant, that my whole delight may be in the Obſervation of the holy Precepts of thy Law, and then I ſhall not fear the miſchiefs, which my Enemies are hatching againſt me.

3. I have ſo long looked for thy Aſſiſtance, that my Eyes are tired; and for the Promiſes, which thou haſt made in thy holy Word, to thoſe that depend upon thee.

4. O be thou be pleaſed to extend thy Mercy to thy poor Suffering Servant; but chiefly, above all things, I beg to be ſufficiently inſtructed in thy holy Word.

5. And ſince I deſire nothing but devoutly to ſerve and honour thee, I beſeech thee to afford me a perfect underſtanding of thy Law, which is the Rule I muſt govern my Actions by.

6. It is now time, O Lord, for thee to appear in vindication of Piety and Goodneſs; for ſuch a Torrent of Vice and Profaneneſs has overſpread the World, that they ſuffer thy Law, which forbids theſe mad Extravagancies to lie by as an uſeleſs thing, no one regarding it.

7. But for my part I profeſs, that I eſteem thy Law above the greateſt Treaſures, and the richeſt Jewels in the World.

8. For this reaſon I pay a conſcientious and uniform Obedience to all thy holy Commandments, and have a perfect Deteſtation of the Actions of wicked Men, who notoriouſly violate them.

Pe. *Mirabilia.*

THE Law of God is a Collection of ſuch choice and admirable Precepts, that my Soul doth not only think it its Duty to obſerve them, but receives the higheſt degree of Satisfaction therein.

2. When thy Word goeth forth: it giveth light and understanding unto the simple.

3. I opened my Mouth, and drew in my Breath: for my delight was in thy Commandments.

4. O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5. Order my steps in thy Word: and so shall no Wickedness have Dominion over me.

6. O deliver me from the wrongful Dealings of Men: and so shall I keep thy Commandments.

7. Shew the light of thy Countenance upon thy Servant: and teach me thy Statutes.

8. Mine Eyes gush out with Water: because Men keep not thy Law.

Tsaddi. *Justus es, Domine.*

RIghteous *art* thou, O LORD: and true *is* thy Judgment.

2. The Testimonies that thou hast commanded: *are* exceeding Righteous and true.

3. My Zeal hath *even* consumed me: because mine Enemies have forgotten thy Words.

4. Thy Word *is* tried to the uttermost: and thy Servant loveth it.

5. I *am* small and of no Reputation: yet do I not forget thy Commandments.

6. Thy Righteousness *is* an everlasting Righteousness: and thy Law is the Truth.

7. Trouble and heaviness have taken hold upon me: *yet* is my delight in thy Commandments.

8. The Righteousness of thy Testimones *is* everlasting: O grant me understanding and I shall live.

EVENING PRAYER.

Koph. *Clamavi in toto corde meo.*

ICall with *my* whole Heart: hear me, O LORD, I will keep thy Statutes.

2. Yea, even unto thee, do I call: help me, and I shall keep thy Testimonies.

3. Early in the Morning do I cry unto thee: for in thy Word *is* my trust.

4. Mine

2. When thy Word shines out upon Men, the most ignorant Man receives a great Degree of Spiritual Light therefrom, and Men of ordinary Understandings, have their Minds instructed with wholsom Truths.

3. I came thirsting and panting, and out of great eagerness and earnest Desire, gasping for Breath; that I might partake of the great Satisfaction, which is to be found in the study of thy Law.

4. I beseech thee to afford the same gracious Indulgence towards me, as thou art used to do to the rest of thy faithful Servants.

5. I beseech thee to let thy Word so direct my Steps, that I may not stumble nor fall in the Course of my Duty; and then I am confident that I shall not fall into any settled Habit of Vice.

6. O Lord, I beseech thee to interpose thy Almighty Aid, in delivering me from the Injustice and Violence of my Adversaries, and this Favour shall engage me, in gratitude, continually to observe thy Commandments.

7. Look upon me thy Servant with a serene and pleasant Aspect; but the greatest Favour thou canst allow me, is perfectly to instruct me in thy Law.

8. My Afflictions which I have sustained, have occasioned me a great deal of Sorrow; but nothing has gone so near my Heart, and made my Eyes flow with so many Tears, as the universal corruption and depravation of Mens manners.

Tsaddi. *Justus es, Domine.*

O Lord thou hast not only an essential Holiness in thy Nature; but there is an unspotted Sanctity, and unblameable rectitude in all thy Laws and Dispensations.

2. All the Precepts, set down in thy sacred Word, are full of admirable Righteousness and Equity.

3. And indeed this has been an occasion of great trouble and vexation to me, to see that my Enemies should not only oppose me; but that they should be so unreasonably wicked, as to profane and violate thy holy Laws and Religion, which are so exquisitely good, that one would think no one could find fault with them.

4. Thy Law is like Metal, refined in the Fire to the greatest Purity; and this is one great reason of the Affection which I thy Servant bear towards it.

5. And let Men think of me as despicable as they please, yet I will procure to my self this point of Reputation, that I am a diligent observer of the Precepts of thy Law.

6. Thy righteous Laws are founded upon the Rules of eternal, and everlasting Truth.

7. Variety of Troubles and Dangers have, throughout the several parts of my Life surrounded me: but, even under those heavy pressures, I took great delight and satisfaction, in meditating upon thy sacred Law.

8. Thy Laws are eternally Just and Holy: O be pleased to give me a sufficient understanding thereof, and I shall not be made unhappy, for any wicked Contrivances, which my Enemies can advance against me.

Koph. *Clamavi in toto corde meo.*

IHave long and earnestly cried unto thee, O Lord, therefore I beseech thee to hear me at last; and I will not be guilty of any ingratitude to thee, after such a favour, but I will inviolably keep thy sacred Laws.

2. It is unto thee, the gracious God the preserver of innocent Sufferers, that I make my cry; and, and if thou dost vouchsafe to grant my Power, I will, in token of gratitude, with the greatest assiduity observe thy Laws.

3. Very early in the Morning I put up my Prayers to thee for thy Blessing and Assistance, upon my studying thy Law; for therein are the gracious Promises which I depend upon for thy Protection.

4. And

4. Mine Eyes prevent the *Night*-watches: that I might be occupied in thy Words.
5. Hear my Voice, O LORD, according unto thy loving kindness: quicken me according as thou art wont.
6. They draw nigh that of Malice persecute me: and are far from thy Law.
7. *Be thou* nigh at hand, O LORD: for all thy Commandments *are* true.
8. *As* concerning thy Testimonies, I have known long since: that thou hast grounded them for ever.

Resh. *Vide humilitatem.*

O Consider mine adversity and deliver me: for I do not forget thy Law.
2. Avenge thou my Cause, and deliver me: quicken me according to thy Word.
3. Health *is* far from the Ungodly: for they regard not thy Statutes.
4. Great *is* thy Mercy, O LORD: quicken me as thou art wont.
5. Many *there are* that trouble me, and persecute me: *yet* do I not swerve from thy Testimonies.
6. It grieveth me when I see the Transgressors: because they keep not thy Law.
7. Consider, O LORD, how I love thy Commandments: O quicken me according to thy loving kindness.
8. Thy Word *is* true *from* everlasting: all the Judgments of thy Righteousness *endure* for evermore.

Schin. *Principes persecuti sunt.*

PRinces have persecuted me without a Cause: but my Heart standeth in awe of thy Word.
2. I am as glad of thy Word: as one that findeth great spoils.
3. As for Lies I hate and abhor them: *but* thy Law do I love.
4. Seven times a Day do I praise thee: because of thy righteous Judgments.
5. Great is the Peace that they have who love thy Law: and they are not offended *at it.*
6. LORD, I have looked for thy saving Health: and done *after* thy Commandments.
7. My Soul hath kept thy Testimonies: *and* loved them exceedingly. 8. I

4. And in the Evening before the Night-watch is set, I fall to my Devotions again, and to my Meditation and Reading of thy holy Word.

5. O Lord, grant my humble Petition which I put up unto thee, according as thou hast graciously promised me, and let me experience a fresh Instance of thy Favour, which thou wast formerly used to shew me.

6. Behold how my wicked Adversaries, that are likewise profane Transgressors of thy sacred Laws, gather themselves in a Body, and are coming towards me to execute some malicious Design upon me.

7. But I beseech thee, O Lord, do thou stick as close to me as they do; and let me partake of those gracious Promises, which are made in thy Law to thy faithful Servants.

8. And I have one thing to remark (and which I learned long ago) concerning the Precepts and Promises of thy holy Word, that they are immutable, and not to be shaken.

Resh. *Vide humilitatem.*

I Beseech thee, O Lord, to preserve me from the Dangers which now threaten me; for thou knowest, that none of my former Misfortunes have made me forget my Duty towards thee.

2. O Lord, I lodge my Cause with thee, appealing to the Equity of thy Sentence for the Justice thereof; I beseech thee to rescue me from their Persecutions, as I have good hopes from thy Word that thou wilt do.

3. But tho' myself, and other pious Persons, may have a comfortable Expectation of thy Deliverance; yet the Ungodly cannot pretend to the same hopes.

4. Tho' my Sufferings are very great, yet thy Mercy is infinite; therefore I beseech thee, to afford me the wonted Refreshings of thy Goodness.

5. Thou knowest, O Lord, that my Enemies are very numerous; yet this doth not provoke me to return the same Injuries upon them, thou having forbidden the same in thy Law, *Lev.* 19. 18.

6. It is a very cutting and piercing Grief to me, to see so many Men so notoriously violating thy Commandments; having no manner of Regard to thy sacred Sanctions.

7. I beseech thee, O Lord, to take Notice of the singular Affection which I bear to thy holy Laws; therefore I beg of thee, out of thy innate Goodness, to free me from this Calamity which presses so hard upon me.

8. And this I am confident thou wilt not forbear to do, for thy Promises are everlastingly true, and never have failed thy faithful Servants; and they will continue the same to the end of the World.

Schin. *Principes persecuti sunt.*

THE great Men and Magistrates of the Kingdom, have without any reasonable Cause, driven me from my Habitation, and forced me into desolate places; but for all this I cease not inviolably to observe thy Laws.

2. Nay, tho' my Enemies prevail against me, notwithstanding their wickedness; yet, whilst I have thy sacred Laws to meditate upon, I am as well-pleased, as if I had obtained a Victory over them.

3. As for deceit and lies, I abominate them, and esteem them unworthy of the Practice of any good or ingenious Man; but tenaciously to adhere to thy Laws, tho' no present advantage be reaped therefrom, is a thing highly amiable in the sight of God and all good Men.

4. It is a constant subject of my Praises and Devotion, which I offer up to thee, that thou hast been pleased to make me acquainted with thy holy Laws.

5. For these afford such inward Comfort and Satisfaction to the Soul, that no outward Accident can tempt me to violate these, for the sake of any wordly Advantages.

6. O Lord, during my long Troubles, I never put any confidence in any thing but thee; and never would violate any of thy Commandments, to better my Condition thereby.

7. My greatest concern has been, how I might, in the most diligent manner, observe the Precepts of thy holy Word; which I always had a greater Esteem for, than any Satisfactions which this World affords, 8. I

8. I have kept thy Commandments and Teſtimonies: for all my ways *are* before thee.

Tau. *Appropinquet deprecatio.*

LET my complaint come before thee, O LORD: give me underſtanding according to thy Word.

2. Let my ſupplication come before thee: deliver me according to thy Word.

3. My Lips ſhall ſpeak of thy Praiſe: when thou haſt taught me thy Statutes.

4. Yea, my Tongue ſhall ſing of thy Word: for all thy Commandments *are* righteous.

5. Let thine Hand help me: for I have choſen thy Commandments.

6. I have longed for thy ſaving health, O LORD: and *in* thy Law *is* my delight.

7. O let my Soul live, and it ſhall praiſe thee: and thy Judgments ſhall help me.

8. I have gone aſtray like a Sheep that is loſt: *O* ſeek thy Servant, for I do not forget thy Commandments.

MORNING PRAYER.

The CXX PSALM.

Ad Dominum.

¶ ¶ *This and the* 14 *following Pſalms, are entituled in the Hebrew,* Songs of Steps or Degrees. *Some think they were called ſo, becauſe they were ſung by the* Levites, *as they went up the Steps or Stairs of the Temple: Others think that it refers to ſome gradual Riſe or Exaltation of the Voice in ſinging. Both Opinions have their Probabilities, wherefore it is not eaſy to ſay, which of theſe two Reaſons gave occaſion to the Compellation. It ſeems to have been firſt compoſed by* David, *upon the Information of* Doeg, 1 *Sam.* 22. *but was made uſe of by the Jews afterwards, in remembrance of their Captivity.*

WHen I was in trouble, I called upon the LORD: and he heard me.

2. Deliver my Soul, O LORD, from lying Lips: and from a deceitful Tongue.

3. What reward ſhall be given or done unto thee, thou falſe Tongue: *even* mighty and ſharp Arrows, with hot burning Coals.

4. Wo is me that I am *conſtrained* to dwell with Meſech: and to have my Habitations among the Tents of Kedar.

5. My Soul hath long dwelt among them: that are Enemies unto Peace.

6. I *labour* for Peace, but when I ſpeak unto them thereof: they *make them ready* to Battle.

The CXXI. PSALM.

Levavi oculos.

¶ ¶ *This Pſalm is thought to be written by* David, *whilſt he was in the Field with his Army, during the Abſalomian Rebellion. And the Phraſe ſeems to be Military, repreſenting a General earneſtly looking out for the Succours he expects.*

I Will lift up mine Eyes to the Hills: from whence cometh my help.

2. My help *cometh even* from the LORD: who hath made Heaven and Earth.

3. He

8. I have had a conſcientious Regard of violating any one of thy Precepts; as well knowing, that every unlawful Action of mine, though done never ſo privately, would be open to thy all-ſearching Eye, 1 *Sam.* 14. 4.

Tau. *Appropinquet deprecatio.*

O Lord, I beſeech thee to afford a gracious anſwer to my Petition; and grant me Wiſdom to lead my Life, according to the moſt excellent Rules, which are laid down in thy Law.

2. And I beſeech thee yet further, to enlarge thy Favour to me, in delivering me from the Miſchiefs, which my Adverſaries are deſigning againſt me.

3. Then ſhall I ſing forth thy Praiſe, in the moſt grateful Pſalmody; eſpecially for thy inſtructing me, in thy holy Word.

4. Nay, the principal Theme of my Song, ſhall be the Righteouſneſs of thy Laws.

5. I beſeech thee, O Lord, to interpoſe thy Power on my behalf; for I am reſolved to make uſe of no means for my Deliverance, but what are agreeable to thy Laws.

6. I have been a great while in eager Expectation of being delivered by thee; in the mean-while entertaining myſelf, with the comfortable Promiſes contained in thy holy Word.

7. O Lord, preſerve my Life againſt the preſent Attempts of my Adverſaries, and afford me Comfort from thy gracious Promiſes, which will be a new Obligation to me, for ever to celebrate thy Goodneſs.

8. I have been chaſed from place to place, and am as a Sheep driven away from the Flock by a Wolf; therefore I beſeech thee, O Lord, to afford Peace and Safety to thy poor afflicted Servant, who has done nothing to Merit that ill Treatment, which his Enemies have given him.

Paraphraſe on Pſalm CXX.

WHen-ever I was in a very great diſtreſs, I put up my Petition to Almighty God, and he was pleaſed graciouſly to hear me.

2. Therefore, in the preſent Exigence, I beg of thee that thou wouldſt be pleaſed to deliver me from the Calumnies of thoſe wicked Informers, who are raiſing Slanders againſt me, which may reach my Life, 1 *Sam.* 22. 9.

3. And what doſt thou think to get, thou perjured Wretch, by this falſe Accuſation? the Money which *Saul* has given thee for this wicked Service, will be but a poor Requital, when the Almighty God ſhall pour down his Vengeance upon thee, and rain Coals of Fire upon thy Head.

4. O what an uncomfortable Condition am I reduced to, to take up my Habitation among the Barbarous *Arabians.*

5. But however, this is better than to live among the perfidious Attendance of *Saul*'s Court, that are continually contriving Miſchief, and endeavouring to diſturb the Quiet of good Men.

6. All my ſtudy is to live peaceably and inoffenſively, but when I propoſe any Method to bring this about, they contrive means to bring Matters to a greater Rupture, and, under the Name of a Truce, commit all the Hoſtilities of open War.

Paraphraſe on Pſalm CXXI.

I Will look out towards yonder Hill, to ſee if I can diſcover any Recruits coming to my Aſſiſtance.

2. Why, truly I muſt own, that God is my beſt Ally: the Great God the Creator of the World, he ſhall furniſh me with the beſt Supplies to enable me to face my Enemies.

3. He

3. He will not ſuffer thy Foot to be moved: and he that keepeth thee will not ſleep.

4. Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5. The LORD himſelf *is* thy keeper: the LORD is thy defence upon thy right Hand.

6. So that the Sun ſhall not burn thee by Day: neither the Moon by Night.

7. The LORD ſhall preſerve thee from all evil: *yea, it is even* he *that* ſhall keep thy Soul.

8. The LORD ſhall preſerve thy going out, and thy coming in: from this time forth for evermore.

The CXXII. PSALM.

Lætatus ſum.

¶ ¶ *This is entituled,* A Pſalm of Degrees of *David. It was probably writ by him upon the ſettling the Ark in Mount* Sion; *or upon ſome Anniverſary of that Solemnity. It is ſpoke in the Name of the People of the Jews, who are here repreſented as exalting upon the thought of this famous Feſtivity.*

I Was glad when they ſaid unto me: we will go into the Houſe of the LORD.

2. Our Feet ſhall ſtand in thy Gates: O Jeruſalem.

3. Jeruſalem is built as a City: that is at Unity in itſelf.

4. For thither the Tribes go up, even the Tribes of the Lord: to teſtifie unto Iſrael to give Thanks unto the Name of the LORD.

5. For there is the ſeat of Judgment: even the ſeat of the Houſe of David.

6. O pray for the Peace of Jeruſalem: they ſhall proſper that love thee.

7. Peace be within thy Walls: *and* plenteouſneſs within thy Palaces.

8. For my Brethren and Companions ſakes: I will wiſh thee Proſperity.

9. Yea, becauſe of the Houſe of the LORD our GOD: I will ſeek to do thee good.

The CXXIII. PSALM.

Ad te levavi oculos meos.

¶ ¶ *It is uncertain when, or by whom this Pſalm was wrote; It was probably wrote by ſome pious Perſon in the time of their Captivity; and perhaps towards the Expiration thereof, when the Jews had ſome Expectation of a Deliverance.*

UNto thee lift I up mine Eyes: O thou that dwelleſt in the Heavens.

2. Behold, even as the Eyes of Servants *look* unto the hand of their Maſters, *and as* the Eyes of a Maiden unto the hand of her Miſtreſs: *even* ſo our Eyes *wait* upon the Lord our God, until he have Mercy upon us.

3. Have mercy upon us, O LORD, have mercy upon us: for we are utterly deſpiſed.

4. Our

3. He will not ſuffer our Enemies to get any Advantage over us; he will be ſuch a Centinel as will never ſleep.

4. For God, who is the Defender of the People of *Iſrael*, does exerciſe a continual and moſt vigilant Providence over them.

5. God himſelf is our Guard: the great JEHOVAH watches about us.

6. So that under his Protection we need not fear, that our Troops ſhould be annoyed by the ſcorching Heat of the Sun by Day, nor by the peſtilential Vapours of the Night.

7. The Lord ſhall preſerve us from all impendent Dangers; the Lord ſhall preſerve our Lives from any Attempts made againſt them.

8. The Lord ſhall protect us, whenever we march out our Armies, or bring them home; the Lord ſhall protect us all the Days of our Life.

Paraphraſe on Pſal. CXXII.

OH! what a Joy it was to our Hearts, to hear our Neighbours ſay, Come let us make ready to appear in the Houſe of the Great God.

2. Let us prepare to enter within the Gates of the famous City *Jeruſalem:*

3. That famous City, whoſe Buildings are united together in the moſt decent Order; but which does much more recommend itſelf by the Uniformity of its Worſhip, which all the Nations of the Jews do joyn together in.

4. For thither all the Twelve Tribes of *Iſrael* do go, by God's ſpecial appointment, *Exod.* 23. 17. to appear before the Ark of the Teſtimony, *Exod.* 25. 21. and to commemorate God's Favours to their Nation, and his ſpecial Providence exerciſed over them.

5. For there likewiſe are all judicial Proceedings tranſacted, 2 *Chron.* 19. 8. and there is the Royal Palace of King *David*, where he and his Sons reſide, and execute impartial Judgment among the People, 2 *Sam.* 8. 15, 18.

6. Therefore, O all ye good People, when you come up there, put up your Prayers to God for the Proſperity of this City, and God ſhall reward this charitable Prayer of yours, with a great Bleſſing.

7. May no external Wars, nor inward Broils, diſturb thy Tranquillity; and mayeſt thou enjoy an Affluence of all the good things which this World affords.

8. We wiſh thee all Happineſs, O thou famous City, for the ſake of our Brother-Jews, who are thy Inhabitants.

9. But chiefly we are obliged to pray for thy Happineſs, by reaſon that the Houſe of God is there, the principal Seat of Divine Worſhip; and this is the great reaſon that we will, to the utmoſt of our Power, endeavour to promote thy welfare.

Paraphraſe on Pſal. CXXIII.

O Lord we poor Captives, with eager expectation, raiſe our Eyes to thee the great God, who art the great Monarch of Heaven.

2. No Servant does with more diligence watch every look and motion of his Maſter, nor any Maid more carefully attends and waits for her Miſtreſſes Command, than we wait for our Deliverance from this our diſmal Captivity by God.

3. Therefore, we beg of thee, O God, that thou wouldſt haſten thy deſigned Favour to us; for we are under an unſupportable degree of Contempt in this Thraldom.

4. Our

4. Our Soul is filled with the ſcornful reproof of the Wealthy: *and* with the deſpitefulneſs of the Proud.

The CXXIV. PSALM.

Niſi quia Dominus.

¶ ¶ *This Psalm is entituled,* A Song of Degrees of *David. It ſeems to be compoſed upon his Deliverance from the Abſalomian Rebellion; but made uſe of by the Jews afterwards, as a Form of Devotion, as a Thankſgiving for their Return from the Captivity.*

IF *the* LORD himſelf had not been on our ſide, now may Iſrael ſay: *if the* LORD himſelf had not been on our ſide, when Men roſe up againſt us;

2. They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3. Yea, the Waters had drowned us: and the Stream had gone over our Soul.

4. The deep Waters of the Proud had gone even over our Soul.

5. But praiſed *be* the LORD: who hath not given us over *for* a Prey unto their Teeth.

6. Our Soul is eſcaped even as a Bird out of the Snare of the Fowler: the Snare is broken and we are delivered.

7. Our help *ſtandeth* in the Name of the LORD: who hath made Heaven and Earth.

The CXXV. PSALM.

Qui confidunt.

¶ ¶ *It is uncertain in what Age this Pſalm was compoſed: It is an Exhortation to rely upon God's Providence, and not to make uſe of Indirect means for Safety.*

THey that put their truſt in the LORD, *ſhall be* even as the Mount Sion: *which* may not be removed, *but* ſtandeth faſt for ever.

2. The Hills ſtand about Jeruſalem: *even* ſo ſtandeth the LORD round about his People, from this time forth for evermore.

3. For the Rod of the Ungodly cometh not into the Lot of the Righteous: leſt the Righteous put their Hand unto wickedneſs.

4. Do well, O LORD: unto *thoſe that* are good and true of Heart.

5. As for ſuch as turn back unto their own Wickedneſs: the Lord ſhall lead them forth with the evil Doers, but Peace *ſhall be* upon Iſrael. EVEN-

4. Our Spirits cannot brook thoſe ſcornful Scoffs and Jeſts, which our rich and proud Oppreſſors ſo frequently caſt upon us.

Paraphraſe on Pſal. CXXIV.

NOW may I, and all my Subjects of the Nation of *Iſrael*, ſay, that if God Almighty had not interpoſed his moſt ſpecial Providence in our Preſervation; when ſo great a number of Men were up in Arms againſt their lawful Sovereign.

2. They would have eaten us up alive, as a wild Beaſt does his Prey, in their bitter rage which they conceived againſt us.

3. Their numerous Army had over-run our ſmall Party, like a mighty Torrent.

4. No Inundation of the Sea could have broke in upon us with more Fury and drowned us, than their Force would have broke in upon ours, and totally deſtroyed us.

5. But for ever praiſed be our gracious God, for not ſuffering us to be torn in pieces by the Bloody Jaws of theſe fierce Beaſts.

6. No Bird did ever more narrowly eſcape the Fowler's Snare, than we the Force and Stratagems of our Enemies; but, God be thanked, all their wicked Attempts are diſappointed, and God has wrought for us a wonderful Deliverance.

7. And therefore we ſhall always aſcribe this wonderful Preſervation of ours, to the Hand of the great God, the Creator of the Univerſe.

Paraphraſe on Pſal. CXXV.

THere is no ſecurity ſo firm and well-grounded, as a faithful Reliance upon God; for he that doth ſo, ſhall ſtand as fix'd and unmoveable as Mount *Sion*, that great and maſſy Hill.

2. Look out and ſee how the diſtant Hills environ *Jeruſalem*; in the ſame manner does the Divine Power encircle the Jewiſh Nation, ready upon all occaſions, to afford them Aſſiſtance.

3. For tho' God, for good Reaſons doth ſuffer Afflictions to lye hard upon good Men, yet he doth at laſt remove them; for if he ſhould make no difference between good and evil Men, this would be apt to ſhake the Conſtancy of the good, and would be too great a Temptation to purſue the Methods which wicked Men take for wordly Proſperity.

4. Therefore we beſeech thee, O Lord, to let the Piety of thy faithful Servants, be rewarded with ſome earneſt of thy Mercy, to keep up their Spirits, and to bear them in Heart.

5. But as for ſuch as turn their back upon their Duty, and purſue croſs and crooked Paths in their courſe of Life, God ſhall lead them out to Execution, with the other condemned Criminals, to eternal Puniſhment; but he ſhall provide a State of eternal Peace and Felicity, for all true *Iſraelites* and Servants of God.

Para-

EVENING PRAYER.

The CXXVI. PSALM.

In convertendo.

¶ ¶ *This Psalm was composed by* Esdras, *or some other inspired Author of that time: It is a triumphal Song in Congratulation of the Jews return from their Captivity.*

WHen the LORD turned again the Captivity of Sion: then were we like unto them that dream.

2. Then was our Mouth filled with Laughter: and our Tongue with Joy.

3. Then said they among the Heathen: The LORD hath done great things for them.

4. Yea, the LORD hath done great things for us already: *whereof* we rejoyce.

5. Turn our Captivity, O LORD: as the Rivers in the South.

6. They that sow in Tears: shall reap in Joy.

7. He that now goeth on his way weeping, and beareth forth good Seed: shall doubtless come again with Joy, and bring his Sheaves *with him.*

The CXXVII. PSALM.

Nisi Dominus.

¶ ¶ *The Hebrew Title of this Psalm is,* A Song of Degrees, *le Shelomoh,* for, *or rather* by *Solomon. The Tenour of this Psalm is to shew that no Endeavours of Men can be prosperous, but those which have the Blessing of God attending them.*

EXcept the LORD build the House: their labour is but lost that build it.

2. Except the LORD keep the City: the Watch-man waketh *but* in vain.

3. *It is but* lost labour that ye haste to rise up early, and so late take rest, and eat the Bread of Carefulness: *for* so he giveth his beloved Sleep.

4. Lo, Children and the fruit of the Womb: *are* an heritage and gift *that cometh* of the LORD.

5. Like as the Arrows in the Hand of the Giant: even so *are* the young Children.

6. Happy *is* the Man that hath his Quiver full of them: they shall not be ashamed when they speak with their Enemies in the Gate.

The CXXVIII. PSALM.

Beati omnes.

¶ ¶ *Learned Men think this Psalm was composed by the Author of the foregoing one. And others are of Opinion, it was used by the Jews, as a Hymn in their Office of Matrimony.*

BLessed *are* all they that fear the LORD: and walk in his ways.

2. For

Paraphrase on Psal. CXXVI.

WHen the Proclamation went out, whereby we had liberty granted us to return to our Native Country, *Ezra*, 1. 2, 3. it was such a surprizing piece of News to us, that we could not believe the reality of the thing, but thought we had been a sleep, and only dreamt of that unexspected Felicity.

2. What Mirth and Pleasantness was in every Man's Countenance! and how did every Tongue ring with joyful Acclamations!

3. The Heathens themselves, Profane as they are, could not forbear remarking, that this was a signal Act of God's Providence for the Delivery of his People.

4. And indeed they very well observe, that this is a most signal Act of the Divine Power, which fills our Minds with so much pious Joy.

5. Therefore we beseech thee, O Lord, to go on to finish this great Work which thou hast begun, and bring back those great numbers of Captives which still remain behind, and let them come home with as great a Torrent, as the great Southern-Rivers flow with.

6. For that Proverbial Saying is very true, *He that has a Sorrowful Sowing, shall have a Joyful Reaping.*

7. The Man that with a heavy Heart throws his Seed into the Ground, and by reason of an unkind Season, expects little or no Crop, yet oftentimes has his Corn spring up to Admiration; and at the time of Harvest he goes home loaded with Sheaves, greatly rejoycing at his unexpected Crop.

Paraphrase on Psalm CXXVII.

EXcept the Lord does afford his Blessing, it is in vain that a Man is at a great Expence in Building a fair House; for otherways some unlucky Disaster or other happens, which ruins all the Designs and Hopes of the Builder.

2. Unless God Almighty preserves a City from the Power of the Enemies, it is to little purpose that a Watch is set every Night for its Security.

3. And the like may be said of the Inhabitants of the Town, that it little avails, for all the several Artificers to rise up so early in a Morning, and sit up so late at Night, working in their several Employs, feeding upon mean Diet, and defrauding themselves of their natural Rest; for if God does not bless their Labours, they shall gain nothing by all this Toil.

4. It is not Youth nor Strength, which will entitle marry'd Persons to have Children; for these are Blessings which God only can confer.

5. And indeed a numerous Off-spring is a great Advantage to a Parent, and serves to defend and protect him, as the Darts in the Hand of a Combatant tend to protect him against his Antagonist.

6. In a happy Condition, is that Man, whose Quiver is full of such Shafts; for his Children shall stand him in stead, to maintain his Cause, when he is called to appear in the Judgment-Hall, over the City-Gate.

Paraphrase on Psalm CXXVIII.

IF Men are resolved to acquire as much Happiness as their Nature is capable of, they should above all things take care, conscientiously to observe the Laws of God.

2. And

2. For thou ſhalt eat the labours of thine Hands: O well is thee, and happy *ſhalt* thou be!

3. Thy Wife *ſhall be* as the fruitful Vine: upon the Walls of thine Houſe.

4. Thy Children like the Olive-Branches: round about thy Table.

5. Lo, thus ſhall the Man be bleſſed: that feareth the LORD.

6. The Lord from out of Sion ſhall ſo bleſs thee; that thou ſhalt ſee Jeruſalem in Proſperity all thy Life long.

7. Yea, that thou ſhalt ſee thy Childrens Children: and Peace upon Iſrael.

The CXXIX. PSALM.

Sæpe expugnaverunt.

¶ ¶ *This Pſalm was wrote probably by* Ezra, *or ſome other pious and inſpired Perſon, whilſt the Jews were in ſome Troubles, after the Captivity; it may be in the Difficulties they ſtruggled with about rebuilding the Walls, &c.*

MAny a time have thy fought againſt me from my Youth up: may Iſrael now ſay.

2. Yea, many a time have they vexed me from my Youth up: but they have not prevailed againſt me.

3. The Plowers plowed upon my Back: and made long furrows.

4. But the Righteous LORD: hath hewen the Snares of the Ungodly in pieces.

5. Let them be confounded and turned backward: as many as have evil will at Sion.

6. Let them be even as the Graſs *growing upon* the Houſe-tops: which withereth afore it be plucked up.

7. Whereof the mower filleth not his Hand: neither he that bindeth *up* the ſheaves his Boſom.

8. So that they who go by, ſay not ſo much as, the LORD proſper you: we wiſh you good luck in the Name of the LORD.

The CXXX. PSALM.

De profundis.

¶ ¶ *Some attribute this Pſalm to* David: *I rather think it to be compoſed in the Captivity, by ſome pious Perſon there. It is the laſt of thoſe which are uſually called the Seven Penitential Pſalms. It is an earneſt Prayer to God, for the Pardon of Sin, and a Freedom from Puniſhment.*

OUt of the deep have I called unto thee, O LORD: LORD hear my Voice.

2. O let thine Ears conſider well: the Voice of my complaint.

3. If thou, LORD, wilt be extreme to mark what is done amiſs: O LORD, who may abide it?

4. For

2. And if thou doſt diligently purſue this Method, God ſhall afford a Bleſſing upon all thy honeſt Endeavours, thou enjoying all that thy Labours have procured thee; in ſhort, thou ſhalt live in a very comfortable and deſirable Condition.

3. Thy Wife ſhall be fruitful in bringing thee forth Children, in like manner as the Vine, which covers thy Houſe, is loaded with cluſters of Grapes.

4. And as the young Olive-Trees grow round the Arbour, where thou dineſt; ſo ſhall thy Children ſit round thy Table.

5. In this manner ſhall Bleſſings flow in upon Him, that is a devout and faithful Servant of God.

6. And if thou doſt continue to be ſo, God ſhall heap further Bleſſings upon thee, thou enjoying all the Satisfactions which flow from the National Proſperity, the Church and State flouriſhing all thy time.

7. Nay, God ſhall add to all theſe Bleſſings length of Days; thou living to ſee ſeveral Generations of thy Poſterity, the Commonwealth of *Iſrael* being all the while in a proſperous Condition.

Paraphraſe on Pſal. CXXIX.

THe People of *Iſrael* may very truly ſay, that they have been ſorely moleſted with Enemies, from the very beginning of their Government to this Day.

2. Even from their very Infancy, when they were Sojourners in *Egypt*, their Oppreſſors have infeſted them; but God would never ſuffer their Adverſaries utterly to extirpate them.

3. Indeed they have often tyrannized over us as the moſt abject Slaves, whipping us without Mercy, and making Furrows in our Backs, as if they had been plowing in them.

4. But God, now at laſt, has made good his Promiſe to us, in delivering us from our cruel Enemies, and has diſappointed all their cruel Devices of plaguing and tormenting us.

5. Therefore let all thoſe, that ſtill bear an ill-Will to our Government in Church and State, have their wicked Deſigns, which they may advance againſt us, defeated.

6. Let all their unfair Projects be as ſuddenly blaſted, as the Graſs growing upon the Top of a Houſe; which withers away by the Heat of the Sun, and continues not till the time of the Hay-Harveſt:

7. Which is not cut down by the Mower's Sithe, or Reaper's Sickle.

8. And when it is taken away, Men do not uſe the courteous Salutation uſual in the time of Harveſt; Pray God bleſs your Labours, *Ruth* 2. 4.

Paraphraſe on Pſal. CXXX.

IN my greateſt Afflictions which I underwent formerly, I made my Application to thee, O God and thou waſt pleaſed to grant my Petition, by delivering me from them.

2. And therefore, I beſeech thee to afford me thy wonted Favour, in freeing me from my Calamities, which at preſent lie very hard upon me.

3. If thou ſhouldeſt with Exactneſs take notice of every Offence committed againſt thee and thy holy Commandments, no Man would be able to ſtand the Trial.

4. But

4. For *there is* Mercy with thee: therefore ſhalt thou be feared.

5. I look for the LORD, my Soul doth wait for him: in his Word is my truſt.

6. My Soul fleeth unto the LORD: before the Morning-watch, I ſay, before the Morning-watch.

7. O Iſrael truſt in the LORD, for with the Lord there is Mercy: and with him is plenteous redemption.

8. And he ſhall redeem Iſrael: from all his Sins.

The CXXXI. PSALM.

Domine, non eſt.

¶ ¶ *The Title of this Pſalm is,* A Song of Degrees of *David. It was wrote to purge himſelf from any Deſign of affecting the Kingdom during* Saul's *Life.*

LORD, I am not high-minded: I have no proud Looks.

2. I do not exerciſe my ſelf in great matters: which are too high for me.

3. But I refrain my Soul, and keep it low, like as a Child that is weaned from his Mother: yea, my Soul *is* even as a weaned Child.

4. O Iſrael, truſt in the LORD: from this time forth for evermore.

MORNING PRAYER.

The CXXXII. PSALM.

Momento, Domine.

¶ ¶ *This Pſalm has no other Title than,* A Song of Degrees. *It is, by the beſt Criticks, thought to be written by* Solomon, *when he built the Temple, and fulfilled what was deſigned by his Father* David, 2 *Sam.* chap. 7.

LORD, remember David: *and* all his trouble.

2. How he ſware unto the LORD: and vowed a Vow unto the Almighty *God* of Jacob.

3. I will not come within the Tabernacle of mine Houſe: nor climb up into my Bed.

4. I will not ſuffer mine Eyes to ſleep, nor mine Eye-lids to ſlumber: [*neither the Temples of my Head to take any reſt,*]

5. Until I find out a place for *the Temple of* the LORD, an habitation for the mighty *God* of Jacob.

6. Lo, we heard of the ſame at Ephrata: and found it in the Wood.

7. We will go into his Tabernacle: and fall low on our Knees before his Foot-ſtool.

8. Ariſe, O LORD, into thy reſting-place: thou, and the Ark of thy Strength.

9. Let thy Prieſts be clothed with Righteouſneſs: and let thy Saints ſing with joyfulneſs.

10. For

4. But there is an unconceivable Goodneſs and Equity in thy Nature, which obliges all Men to praiſe and glorifie thee for thy Mercy.

5. For my part I have ſuch a juſt Senſe of his Goodneſs, that I do not expect Deliverance from any thing elſe; I having an Expectation firmly grounded in him, from the Promiſes manifeſted in his holy Word.

6. I put up my Petitions to God very early in the Morning, before the Watch of the City-Walls is relieved.

7. Therefore, O People of *Iſrael*, I would adviſe you, in conſideration of this wonderful Goodneſs of God, to addreſs your ſelves to him to have Mercy upon you, and to deliver you from this diſmal Captivity, for he alone is able to purchaſe your Redemption.

8. And indeed he ſhall redeem you from all the Guilt of your Sins, and from the Puniſhment of them.

Paraphraſe on Pſal. CXXXI.

O Lord, who knoweſt the moſt intimate Thoughts of my Heart, thou canſt tell, That I never entertained any Ambition of attempting the Kingdom of *Iſrael.*

2. Nay farther, That I do not trouble myſelf with any Matters of Policy, and Intrigues of State, which I own to be above my reach, I not being let into the Springs of publick Tranſactions.

3. But I keep under my Mind, and do not give it a looſe to any ambitious Thoughts; but like a little Child, I am far from all Intrigues, and am as much at the diſpoſal of my Superiors, as ſuch an Infant is at the command of its Mother.

4. And therefore I adviſe all other good *Iſraelites*, entirely to repoſe their Confidence in God, and chooſe rather to live in a low and depreſſed Condition, than by any unwarrantable Means to endeavour to raiſe their Circumſtances.

Paraphraſe on Pſal. CXXXII.

LOrd, I beſeech thee to have regard to the Sufferings of my Father *David*, which he underwent for the ſake of thee and the true Religion.

2. And particularly to his pious Care in providing a ſettled Place for the Worſhip of God, binding himſelf with an Oath, to do all that was in his Power to bring this about.

3. He declaring that he would not come into the Palace which he had built for himſelf, 1 *Chron.* 14.

4. Nor take a wink of Sleep within thoſe Walls.

5. Until he had found out a proper Place for the Ark of the Lord to reſt in, and where the more eſpecial Place of his Reſidence ſhould be.

6. We firſt heard of its being at *Shilo* a Town of the *Ephramites*; but when we went out to meet it, it was advanced to the woody Country of *Kirjajearim.*

7. Come let us go with great Humility and Proſtration, to carry the Ark up to the Temple.

8. Be raiſed up with eaſe, O Sacred Ark, the eſpecial Place and Reſidence of the Great God.

9. Let thy Prieſts be as internally Holy, as their outward Garb is Sacred; and let thy choſen People ſing a joyful and acceptable Hymn to thee.

10. For thy Servant David's ſake: turn not away the preſence of thine Anointed.

11. The LORD hath made a faithful Oath unto David: and he ſhall not ſhrink from it.

12. Of the fruit of their Body: ſhall I ſet upon thy ſeat.

13. If thy Children will keep my Covenant, and my Teſtimonies that I ſhall learn them: their Children alſo ſhall ſit upon thy ſeat for evermore.

14. For the LORD hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15. This *ſhall be* my reſt for ever: here will I dwell, for I have a delight therein.

16. I will bleſs her Victuals with increaſe: and will ſatisfie her Poor with Bread.

17. I will deck her Prieſts with Health: and her Saints ſhall rejoyce and ſing.

18. There ſhall I make the Horn of David to flouriſh: I have ordained a Lantern for mine Anointed.

19. As for his Enemies, I ſhall cloath them with Shame: but upon himſelf ſhall his Crown flouriſh.

The CXXXIII. PSALM.

Ecce, quam bonum.

¶ ¶ *This Pſalm is entituled,* A Song of Degrees of *David, and is thought to be written by* David, *when the Tribes were contending who ſhould be moſt forward to bring the King back, from the Place to which the Rebellious Arms of* Abſalom *had driven him,* 2 *Sam.* 19. 9.

BEhold, how good and joyful a thing *it is*, Brethren to dwell together in Unity.

2. *It is* like the precious Ointment upon the Head, that ran down unto the Beard: *even unto* Aarons Beard, and went down to the Skirts of his Clothing.

3. *Like* as the dew of Hermon: which fell upon the Hill of Sion.

4. For there the LORD promiſed his Bleſſing: *and* Life for evermore.

The CXXXIV. PSALM.

Ecce nunc.

¶ ¶ *As this Pſalm is aſcribed to no one in the Title, ſo 'tis not to be ſaid by whom it was written. It ſeems to be a Liturgical Pſalm, and uſed in the Service of the Temple, and to be wrote in form of a Dialogue between the High Prieſt, and the other inferior Order of Prieſts and Levites.*

High Prieſt. BEhold [*now,*] praiſe the Lord: all *ye* Servants of the Lord;

2. Ye that by Night ſtand in the Houſe of the Lord: [*even in the Courts of the Houſe of our God.*]

3. Lift up your Hands *in* the Sanctuary: and praiſe the Lord.

Prieſts.

10. And, I beſeech thee, have a regard to my Prayer for thy Servant *David*'s ſake, and thy Promiſe made to him, 1 *Chron.* 22. 2, *&c.*

11. 12. Reſpecting the Oath which thou didſt make to *David*, declaring that there ſhould never be wanting one of his Sons to ſit upon his Throne, 1 *Chron.* 17. 11. 2 *Chron.* 6. 10.

13. ‘ I will always keep up the Royal Dignity in thy Family, ‘ if thy Poſterity keep themſelves faithful to the true Religion, and ‘ do not relapſe into Idolatry.

14. ‘ For the Lord has ſuch a Liking to *Sion* the Seat of *David*, ‘ that he has been pleaſed to take it up for his own Habitation, ‘ and to have his Temple built there:

15. ‘ Declaring that he will take up the Reſting-place for his ‘ Ark, and will not ſuffer it to be removed, as formerly, from one ‘ Place to another.

16. ‘ And the Inhabitants thereof ſhall partake of my peculiar ‘ Bleſſing, I affording them plentiful Years, and abundance of ‘ Proviſions.

17. ‘ I will preſerve my Prieſts, who officiate there, from all ‘ Violence; and my People ſhall have a peaceable Opportunity of ‘ praiſing me.

18. ‘ Here will I make the Regal Dignity to ſhine in the ‘ Davidical Line, like a burning Taper, till the Coming of the ‘ Meſſias.

19. ‘ All the Traiterous Oppoſers of his Royal Stem, I will ‘ bring to deſerved ſhame and Puniſhment; but the Crown ‘ ſhall flouriſh continually in the Royal Line, notwithſtanding all ‘ the Attempts of the Adverſaries againſt it.

Paraphraſe on Pſal. CXXXIII.

WHat a noble and beautiful Sight it is, to ſee that Men of the ſame Country, and the ſame Religion, ſhould live together with that admirable Concord and Aimity, as if all their Bodies were actuated by one Soul?

2. And methinks I cannot compare it better than to *Aaron*'s Unction, with the odoriferous Oil mentioned *Exod.* 30. 21. which ran from the Hair of his Head, to that of his Beard, and filled the Collar of his Veſture with the ſame fragrant Smell.

3. This is as pleaſant as the Dew which falls upon the Mountains *Hermon* and *Sion*, and enlivens the Herbage with its moiſt and fatning Drops:

4. Eſpecially the Dew which falls upon Mount *Sion*, God's holy Mountain, which he has promiſed to bleſs with an Affluence of all good Things.

Paraphraſe on Pſalm CXXXIV.

High Prieſt. OAll you the Attendants and Domeſticks of the Great JEHOVAH, do you join your Voices to praiſe your Heavenly Maſter.

2. You that take your Courſes to Watch by Night in the Temple of God, and others that are diſtributed in the outward Courts.

3. Do all of you with great Devotion lift up your Hands towards the Sanctuary, ſinging Praiſes to God.

4. *Prieſts.*

Priests. 4. The Lord that made Heaven and Earth: give the blessing out of Sion.

The CXXXV. PSALM.

Laudate Nomen.

¶ ¶ *This Psalm seems to be one adapted for common Use in the Temple; and to be a general form of Thanksgiving for God's great Mercies to the Nation of the Jews.*

O Praise the LORD, laud the Name of the LORD: praise *it*, O ye Servants of the LORD.

2. Ye that stand in the House of the LORD: in the Courts of the House of our God.

3. O praise the LORD, for the LORD *is* gracious: O sing Praises unto his Name, for it *is* lovely.

4. For *why?* the LORD hath chosen Jacob unto himself: *and* Israel for his own possession.

5. For I know that the LORD *is* great: and that our Lord is above all Gods.

6. Whatsoever the LORD pleased, *that* did he in Heaven and in Earth: and in the Sea, and in all deep places.

7. He bringeth forth the Clouds from the ends of the World: and sendeth forth Lightnings with the Rain, bringing the Winds out of his Treasures.

8. *He* smote the first-born of Egypt: both of Man and Beast.

9. *He* hath sent Tokens and Wonders into the midst of thee, O thou Land of Egypt: upon Pharaoh and all his Servants.

10. *He* smote divers Nations: and slew mighty Kings.

11. Sehon King of the Amorites, and Og the King of Basan: and all the Kingdoms of Canaan;

12. And gave their Land *to be* an heritage: even an heritage unto Israel his People.

13. Thy Name, O LORD, *endureth* for ever: *so doth* thy Memorial, O Lord, from one Generation to another.

14. For the LORD will avenge his People: and be gracious unto his Servants.

15. As for the Images of the Heathen, *they are but* Silver and Gold: the work of Mens Hands.

16. They have Mouths, and speak not: Eyes have they, but they see not.

17. They

4. *Priests.* May the great God the Maker of Heaven and Earth, whom we have the Honour more especially to serve, afford thee, O sacred High Priest, his particular Blessing from Mount *Sion*, his especial Place of Residence.

Paraphrase on Psal. CXXXV.

O Praise the Lord all ye his devout Worshippers, but chiefly you that Minister about the holy Things in his Temple, do you celebrate his glorious Majesty.

2. Ye that have your Courses of waiting in the Temple, and the outward Courts thereof.

3. O sing Praises to God for his Goodness and Bounty, extended so largely to all his Creatures; O sing Praises unto him, for there is such a Pleasure in that Duty, as carries its Reward in the Satisfaction which attends the Performance of it.

4. But I excite, more particularly, you of the Seed of *Jacob*, to praise God, because of his extraordinary Love to you above the rest of the World, by his particular Care and Providence over you, making you his Inheritance or Estate, chosen from the rest of Mankind.

5. We all of us are sufficiently satisfied, that the God whom we worship, is the Great God, Creator of the Universe, and infinitely superior to the little Deities which other Nations worship.

6. Whatsoever God's Divine Pleasure was to do, that did he in all Parts of the Universe, making the Heaven and Earth, the Sea, and the low Caverns of the World, obedient to his Will and Power; as is manifest, not only by his several Miracles wrought by him in divers Ages, for the sake of his People, but by the ordinary Course of his Providence.

7. He raises his Clouds from the vast Ocean which encompasses the inhabitable World, and spreads them over our Head to cool the Air, and to let down the Rain upon the Ground: 'Tis he who throws out the Lightning and Thunder, which is attended with the hasty Showers of Rain; 'tis he who keeps the Winds up, as it were in a Store-house, and lets out what Wind he pleases to blow upon us.

8. He brought great Desolation upon the *Egyptians*, destroying the eldest Son in every Family, and the first-born of the Beast in every Field, *Exod.* 12. 29.

9. He sent the other Plagues, by which the *Egyptian* King and all his Servants were terribly infested, *Exod.* 7. 8, *&c.*

10. And after he had delivered his People from the *Egyptian* Bondage, he over-threw several great Nations and powerful Kings, to make way for their Settlement:

11. *Sehon* the great and powerful King of the *Ammonites*, Numb. 21. 14. as likewise *Og*, that Gigantick King of *Basan*, Numb. 21. 33. rooting out for their sake the rest of the Kingdoms of *Canaan*, Jos. 12. 7.

12. And was pleased bountifully to bestow their Land to be possessed by us *Israelites*.

13. O how glorious is thy Name, O God, for thy doing so many stupendous Works! how lasting will the Monuments of thy Fame be!

14. And we doubt not but all Indignities and Injuries, which at present are offer'd to us his Servants, will be avenged by him; and that he will provide them of all good Things, which are necessary for them.

15. But as for the Gods which the Heathens worship, they are made of Silver or Gold, or some other Senseless Metal, formed by the Hands of some mean Mechanick.

16. They have Mouths but can't speak a Word, and Eyes which can't see a Jot.

17. They have Ears, and yet they hear not: neither is there *any* Breath in their Mouths.

18. They that make them are like unto them: *and so are* all they that put their trust in them.

19. Praise the LORD, ye House of Israel: praise the Lord, ye House of Aaron.

20. Praise the LORD, ye House of Levi: ye that fear the Lord, praise the LORD.

21. Praised be the LORD out of Sion: who dwelleth at Jerusalem. **Hallelujah.**

EVENING PRAYER.

The CXXXVI. PSALM.

Confitemini.

¶ ¶ *This Psam is a publick Form of Thanksgiving, for the magnifying of God's Mercies to the Nation of the Jews: And was an antient Part of their publick Worship in the Temple. The Intercalary Verse, which is often repeated, is not only a Custom among the Ethnick Poets, but shews a great degree of Earnestness in the Devotion, and is very proper in Liturgical Forms; and which moreover in several particulars is very well imitated by our Church.*

O Give Thanks unto the LORD, for he *is* gracious and his mercy *endureth* for ever.

2. O give Thanks unto the God of all Gods: for his mercy *endureth* for ever.

3. O thank the Lord of all Lords: for his mercy endureth for ever.

4. Who only doeth great wonders: for his mercy *endureth* for ever.

5. Who by his excellent Wisdom made the Heavens: for his mercy *endureth* for ever.

6. Who laid out the Earth above the Waters: for his mercy *endureth* for ever.

7. Who hath made great Lights: for his mercy *endureth* for ever.

8. The Sun to rule the Day: for his mercy *endureth* for ever.

9. The Moon and the Stars to govern the Night: for his mercy *endureth* for ever.

10. Who smote Egypt with their first-born: for his mercy *endureth* for ever;

11. And brought out Israel from among them: for his mercy *endureth* for ever;

12. With a mighty Hand and stretched out Arm: for his mercy *endureth* for ever.

13. Who divided the Red Sea { **into** / in two } parts: for his mercy *endureth* for ever.

14. And made Israel to go through the midst of it: for his mercy *endureth* for ever.

15. But

17. They have Ears which can hear no Sound, and they have no Breath in their Nostrils.

18. Those that make them and those that worship them, are equally as Stupid and Senseless as the Images themselves.

19. But since, O Israel, ye have the Happiness of worshipping the true God, sing Praises with unfeigned Devotion to him; and you, O sacred Priests of the Lineage of *Aaron*, do you joyn in the same Duty.

20. And, O ye *Levites*, who being next in Dignity, and have the Honour to attend in your Services on the Great God, be not you less forward in this Duty: You Proselytes likewise, be ready to pay him the same Honour.

21. Therefore let us all with conjunct Praises, celebrate our glorious God in his holy Temple at Mount *Sion*, and in the City of *Jerusalem*, where he has appointed to have his Worship paid him.

Paraphrase on Psalm CXXXVI.

O Offer your Praises to the Great JEHOVAH, for the Goodness of his Nature, and the Diffusiveness of his Beneficence; *For he is a God, whose Goodness has no end.*

2. O offer your Praises to him, who is infinitely above all Heathen Deities; *For he is a God, whose goodness has no end.*

3. O offer your Praises to him, who is King and Ruler of all the Potentates upon Earth; *For he is a God, whose goodness has no end.*

4. This is the God, who is so Remarkable for the miraculous Works which he hath wrought for his People, throughout the Series of so many Ages? *For he is a God, whose goodness has no end.*

5. It was his consummate Wisdom which made the Heavenly Bodies, and ordered them to move in their constant Vicissitudes and equable Motions; *For he is a God, whose goodness has no end.*

6. He made the Earth to stand out above the Waters, and to let the dry Ground appear; *For he is a God, whose goodness has no end.*

7. It was his omnipotent Power that created the two great Luminaries of Heaven; *For he is a God, whose goodness has no end.*

8. It was he that made the Sun for the Government of the Day, for the guiding of our Steps, and for the ripening of Fruits; *For he is a God, whose goodness has no end.*

9. It was he that made the Moon and the Stars, for giving Light in the absence of the Sun, and to supply his Place when under the Horizon; *For he is a God, whose goodness has no end.*

10. It was he that struck with a mortal Disease, all the First-born of *Egypt*, leaving in every House a dead Corpse, *Exod.* 12. 29. *For he is a God, whose goodness has no end.*

11. It was he that brought them out of the Bondage, where they were so tyrannically used, *Exod.* 12. 41. *For he is a God, whose goodness has no end.*

12. And this he did by an irresistible Power, and unheard of Wonders, *Exod.* chap. 6. 7, 8. *For he is a God, whose goodness has no end.*

13, 14. It was he that made the Red-Sea to retire on each side, and to leave a way for our Fore-fathers to pass, *Exod.* 14. 10. *For he is a God, whose goodness has no end.*

15. It

15. But as for Pharaoh and his Hoſt, he over-threw them in the Red Sea: for his mercy *endureth* for ever.

16. Who led his People through the Wilderneſs: for his mercy *endureth* for ever.

17. Who ſmote great Kings: for his mercy *endureth* for ever.

18. Yea, and ſlew mighty Kings: for his mercy *endureth* for ever.

19. Sehon King of the Amorites: for his mercy *endureth* for ever.

20. And Og the King of Baſan: for his mercy *endureth* for ever.

21. And gave away their Land for an heritage: for his mercy *endureth* for ever;

22. Even for an heritage unto Iſrael his Servant: for his mercy *endureth* for ever.

23. Who remembred us when we were in Trouble: for his mercy *endureth* for ever.

24. And hath delivered us from our Enemies: for his mercy *endureth* for ever.

25. Who giveth Food to all Fleſh: for his mercy *endureth* for ever.

26. O give thanks unto the God of Heaven: for his mercy *endureth* for ever.

27. [*O give thanks unto the Lord of Lords: for his mercy* endureth *for ever.*]

The CXXXVII. PSALM.

Super flumina.

¶ ¶ *This Pſalm was written during the Captivity, or ſoon after the Return. It is a mornful Complaint of the miſery of that State, and the inſulting Uſage which was given them by their Aſſyrian Maſters. The Poetry is inimitably fine, and comes up to the beſt Rules, which the* Greek *and* Latin *Criticks have laid down.*

BY the Waters of Babylon we ſat down and wept: when we remembred [*thee, O*] Sion.

2. *As for* our Harps, we hanged them up: upon the Trees that are therein.

3. For they that led us away Captive, required of us then a Song and Melody in our heavineſs: Sing us *one* of the Songs of Sion.

4. How ſhall we ſing the Lords Song: in a ſtrange Land?

5. If I forget thee, O Jeruſalem: let my right Hand forget *her cunning*.

6. If I do not remember thee, let my Tongue cleave to the roof of my Mouth: *yea*, if I prefer not Jeruſalem in my Mirth.

7. Remember the Children of Edom, O LORD, in the Day of Jeruſalem: how they ſaid, Down with it, down with it, *even* to the Ground.

8. O

15. It was he that made the Waters again to return over the Heads of *Pharaoh* and his Army, and drowned them in their Purſuit of the *Iſraelites*; *For he is a God, whoſe goodneſs has no end.*

16. It was he that conducted the *Iſraelites*, thro' all the blind Paths of the uninhabited Wilderneſs, by a Cloud by Day, and a Fire by Night, *Exod.* chap. 16. *For he is a God, whoſe goodneſs has no end.*

17. He for our ſakes brought down the Power of great Princes; *For he is a God, whoſe goodneſs has no end.*

18. And ſlew Kings of mighty Power and Strength; *For he is a God, whoſe Goodneſs has no end.*

19. As for inſtance, *Sihon*, King of the *Amorites*, Numb. 21. 24. *For he is a God, whoſe goodneſs has no end.*

20. And *Og* the Tyrant of *Baſan*, a huge gygantick Man, *Deut.* 3. 11. *For he is a God, whoſe goodneſs has no end.*

21. Giving us their Countries to be held of him, for a perpetual Inheritance; *For he is a God, whoſe goodneſs has no end.*

22. To be an Inheritance to the Children of *Iſrael*, his only true and faithful Worſhippers; *For he is a God, whoſe goodneſs has no end.*

23. Who, when we were infeſted by our Neighbour-Nations, didſt deliver us from their Power, *Judges* chap. 2, 3, 4. *For he is a God, whoſe goodneſs has no end.*

24. Redeeming us from our other Enemies, who afterwards enſlaved us; *For he is a God, whoſe goodneſs has no end.*

25. Whoſe Goodneſs is not limited to our Nation in particular, but provideth amply all good Things for the reſt of Mankind, and even the whole Creation; *For he is a God, whoſe goodneſs has no end.*

26. Therefore I beſeech you all the Inhabitants of the World, to join in offering up your Praiſes to him the great God of Heaven; *For he is a God, whoſe goodneſs has no end.*

27. O offer up your Praiſes unto him, who is the King and Ruler of all Potentates; *For he is a God, whoſe goodneſs has no end.*

Paraphraſe on Pſal. CXXXVII.

WHen we were in our diſconſolate Condition, ſitting down melancholily on the Banks of the *Tigris* and *Euphrates*; thinking upon the Happineſs we had loſt, when we could praiſe God in his Temple on Mount *Sion*.

2. We not thinking it a proper time for Melody, we hung our Harps uſeleſs by us, upon the Trees on the ſide of the River.

3. But our inſulting Conquerors came pertly up to us, and bid us ſing and play, 'tho our Hearts were ready to break for Grief; Come, ſay they, you Jews, that are famous for Muſick, ſing us one of your Temple-Songs, which you were uſed to ſing in your Proceſſions to Mount *Sion*.

4. Alas! ſaw we, how can we ſing one of our Feſtival Songs, which are Sacred to God, not only in ſuch a time of publick Mourning, but among a Nation of Idolaters who deſpiſe his Worſhip?

5. Time is apt to wear off Grief, but ours ſinks too deep into our Souls to be obliterated; for if ever we forget the loſs of our City and Temple, and all the Advantages we are deprived of thereby, let our Hands be never able to ſtrike a tuneful Note on our Harps again.

6. If ever we ſhould diveſt our Minds of the happy Opportunities, we had of worſhipping God there, let my Throat be ſo hoarſe, as never to be able to ſing again in Tune; nay, if all my Joy and Satisfaction be not to think on our once Famous City, and to wiſh for her Rebuilding.

7. And when that happy time comes, God will take Vengeance upon our Enemies the *Edomites*, who aſſiſted the *Babylonians* in their Sacking our City, and encouraged their Cruelty; but time ſhall come, when they ſhall pay dear for this Malice, *Jer.* 49. 8.

8. And

8. O Daughter of Babylon, wasted with Misery: yea happy *shall he be* that rewardeth thee as thou hast served us.

9. Blessed *shall he be*, that taketh thy Children: and throweth them against the Stones.

The CXXXVIII. PSALM.

Confitebor tibi.

¶ ¶ *This is intituled,* A Psalm of *David, but the Septuagint-Translation says, That it was made use of by* Hagai *and* Zachary, *at the Rebuilding the Temple. It is a pious Thanksgiving to God for Mercies received.*

I Will give thanks unto thee, [*O Lord,*] with my whole Heart: even before the Gods will I sing Praise unto thee.

2. I will worship toward thy Holy Temple, and praise thy Name, because of thy loving Kindness and Truth: for thou hast magnified thy Name, and thy Word above all *things*.

3. When I called upon thee, thou heardest me: *and* enduest my Soul with much Strength.

4. All the Kings of the Earth shall praise thee, O LORD: for they have heard the Words of thy Mouth.

5. Yea, they shall sing in the ways of the LORD: that great *is* the glory of the LORD.

6. For though the LORD *be* high, yet hath he respect unto the lowly: as for the Proud, he beholdeth them afar off.

7. Though I walk in the midst of Trouble, yet shall thou refresh me: thou shalt stretch forth thy Hand upon the furiousness of mine Enemies, and thy right Hand shall save me.

8. The LORD shall make good his loving Kindness toward me: yea, thy Mercy, O LORD, *endureth* for ever; despise not then the Works of thine own Hands.

MORNING PRAYER.

The CXXXIX. PSALM.

Domine, probâsti

¶ ¶ *This Psalm being composed by* David, *is an excellent Hymn upon God's great Attributes, his Omnipresence and his Omniscience. To these* David *appeals, for an Approbation of his Integrity and the Honesty of his Intention. It is probable, it was written during* Saul's *Reign, when he was traduc'd for having ill Designs against that Prince.*

O LORD, thou hast searched me out, and known *me:* thou knowest my down-sitting, and mine up-rising, thou understandest my Thoughts long before.

2. Thou

8. And thou, O *Babylon*, who hast thus tyrannically treated us, thou shalt be reduced to a more miserable Condition, than thou hast laid us in, *Isa.* 13. 19.

9. And that Man shall be esteemed to do a justifiable Act, that dashes out the Brains of thy Children, *Isa.* 13. 16. for putting an end to such a cruel Generation as you are.

Paraphrase on Psal. CXXXVIII.

I Will return my bounden Thanks to thee, O God, for all thy great Favours conferred upon me, with all the Heartiness and Fervency which possibly I can; I will praise thee publickly in the Congregation, in the Presence of thy holy Angels which attend there.

2. I will, in the most humble manner, pay my worship towards thy Tabernacle, the Place of thy Presence, praising thy Almighty Goodness for making good thy Promise to me of the Kingdom, 1 *Sam.* 16. 13.

3. During the time of my Persecution under *Saul*'s Reign, whenever I put up my Prayer to thee for Relief, thou wast graciously pleased to hear me, and enable me with Patience, to go thro' my Suffering with Chearfulness.

4. All our neighbouring-Kings, when they hear of the strange Deliverances which thou, by thy miraculous Power, hast procured me, shall magnifie the Power and Goodness of so great a God.

5. They shall make the Subject of their Song, the wonderful Methods which thy Providence has taken, in bringing me to the Crown of *Israel*.

6. Tho' the Lord be constituted in the most exalted degree of Glory and Happiness, yet he is pleased to condescend to take care of any of the poorest of his Creatures; and his Hand can reach the highest and greatest Prince in the World, and chastise him for his Oppression shewn unto any of his pious Servants.

7. And, if I should ever happen to fall into the like Trouble again, thy Goodness will again, I am confident, afford me the like Support; and I am sure thou wilt restrain the Fury of my Enemies, from doing me any substantial Mischief, and wilt preserve me from their Contrivances against me.

8. And I doubt not but that God will make good all that is wanting, towards the Completion of his Promise to me, and that he will settle all the present Commotions in the Kingdom: For thy Goodness has no Extent or Bounds; therefore I beseech thee, O Lord, do not forsake me, who am the Creature of thy Hands, who hast raised me to the Regal Dignity which I did not in the least expect or aspire to.

Paraphrase on Psal. CXXXIX.

O Lord, thy All-seeing Eye doth look into every Secret of my Heart, thou knowest not only my outward Actions, and all the Thoughts of my Mind, but thou knowest what my Resolutions will be, before I have determined them.

2. Where

2. Thou art about my Path, and about my Bed: and ſpieſt out all my ways.

3. For, *lo there is* not a Word in my Tongue: *but* thou, OLORD, knoweſt it altogether.

4. Thou haſt faſhioned me behind and before: and laid thine Hand upon me.

5. *Such* knowledge *is* too wonderful and excellent for me: I cannot attain to it.

6. Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy Preſence?

7. If I climb up into Heaven, thou *art* there: if I go down to Hell, thou *art there alſo.*

8. *If* I take the Wings of the Morning: *and* remain in the uttermoſt parts of the Sea;

9. Even there alſo ſhall thy Hand lead me: and thy right Hand ſhall hold me.

10. If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my Night be turned to Day.

11. Yea, the darkneſs is no darkneſs with thee, but the Night is as clear as the Day: the darkneſs and light *to thee are* both alike.

12. For my Reins are thine: thou haſt covered me in my Mothers Womb.

13. I will give thanks unto thee, for I am fearfully *and* wonderfully made: marvellous *are* thy Works, and *that* my Soul knoweth right well.

14. My Bones are not hid from thee: though I be made ſecretly, *and* faſhioned beneath in the Earth.

15. Thine Eyes did ſee my ſubſtance, yet being unperfect: and in thy Book *were* all *my Members* written;

16. *Which* Day by Day are faſhioned: when *as yet there was* none of them.

17. How dear are thy Counſels unto me, O God: O how great is the Sum of them!

18. *If* I tell them they are more in number than the Sand: when I wake up, I am preſent with thee.

19. Wilt thou not ſlay the Wicked, O God: depart from me ye Blood-thirſty Men.

20. For they ſpeak Unrighteouſly againſt thee: *and* thine Enemies take *thy Name* in vain.

2. Whereſoever I walk, thou art preſent to me, and whenever I lie down, thou art by me; and thou art conſcious to all the private Ends I am driving at.

3. Whatever I am to ſpeak thou knoweſt, not only before I utter it, but before I think of it.

4. Every part of me is formed by thy excellent Skill and Wiſdom, thy Hand faſhioning me into the Shape which I appear in.

5. O how wonderful and adorable is this thy infinite Knowledge! it perfectly overwhelms my Mind to reflect upon it.

6. To what place of the Univerſe ſhould I retire, if I had a mind to avoid thy Preſence?

7. If I ſhould mount up to the higheſt Heaven, there I ſhould run upon the bright Throne of thy Preſence: If I ſhould run into the loweſt Vaults of the Earth, thy Omnipreſence would reach me there alſo.

8. If I ſhould borrow the Swiftneſs of the Sun, and ſhould run thro' the whole Heavens in a few hours, even from the Eaſtern to the Weſtern-Sea.

9. I ſhould not remove farther from thee, but muſt be beholding to thy Providence to ſupport me.

10. If I ſhould be ſo fooliſh as to think, that I might do any Action in the dark, ſo as to be hid from thee, I ſhould quickly learn that thy Eye can ſee into the blackeſt Shades, as eaſily as at Noon-day.

11. For there can be no ſuch thing as Darkneſs with thee, who thyſelf art the inexhauſtible Fountain of Light, thou finding no Changes by the Viciſſitudes of Day and Night.

12. For why ſhould I think, that I ſhould be ever hid from thee, ſince all my inward Parts and Vitals are of thy compoſing; for thou didſt, as it were, ſit upon me, and hatch me, when I was in my Mothers Womb?

13. And if I turn my Eyes upon my own Make, I cannot but own the Formation of my Members to be an admirable and ſtupendous Contrivance.

14. None of my inward Parts, which have remained undiſcovered to any mortal Eye, were hid to thee; when thou ſecretly formedſt me into Shape, when I lay as it were under ground in my Mother's Womb.

15. I was intimately known to thee, when I was but an Embryo, and my Body was not yet come to Shape and Perfection; thou didſt keep as it were a Regiſter of all the various Parts of my Body, and didſt note them down, and draw out the Model thereof in thy Table-Book, before they were formed.

16. Which afterwards advanced gradually into Shape, from a Maſs of Fleſh, which at firſt ſeemed nothing like an Human Body.

17. O how admirable are the Deſigns of thy Providence! and how infinitely various!

18. To go about to number them, were as fruitleſs a Work, as to tell the Sands upon the Sea-ſhore; I am tired and fall aſleep, when I go to reckon them, and when I awake again I find the Task as difficult.

19. However this Leſſon I can learn from thy Providence, that thou wilt not ſuffer wicked Men to go on long in their daring Impieties, but wilt in thy good time bring them to condign Puniſhment; but whether or no God takes ſpeedy Vengeance upon them, this I am reſolved, to have no Converſation with bloody-minded Men.

20. For theſe Men make it their Buſineſs, blaſphemouſly to talk againſt thee, and the Diſpenſations of thy Providence, ſwearing falſly by thy Name, to advance themſelves, and to injure others.

21. There-

21. Do not I hate them, O LORD, that hate thee: and am not I grieved with those that rise up against thee?

22. *Yea,* I hate them right Sore: *even as though* they were mine Enemies.

23. Try me, O God, and seek the ground of my Heart: prove me, and examine my Thoughts.

24. Look *well if there be any* way of wickedness in me: and lead me in the way everlasting.

The CXL. PSALM.

Eripe me, Domine.

¶ ¶ *This Psalm was composed by* David *in his Troubles during* Saul's *Reign. The particular occasion seems to be the Information of the* Ziphites *against him,* 1 Sam. 23. 20.

DEliver me, O LORD, from the evil Man: and preserve me from the wicked Man.

2. Who imagine mischief in their Hearts: and stir up Strife all the Day long.

3. They have sharpned their Tongues like a Serpent: Adders Poison is under their Lips.

4. Keep me, O LORD, from the Hands of the Ungodly: preserve me from the wicked Men, who are purposed to overthrow my goings.

5. The Proud have laid a Snare for me, and spread a Net abroad with Cords: yea, and set Traps in my way.

6. I said unto the LORD, Thou *art* my God: hear the Voice of my Prayers, O LORD.

7. O Lord GOD, thou strength of my Health: thou hast covered my Head in the Day of Battel.

8. Let not the Ungodly have his desire, O LORD: let not his mischievous Imagination prosper, *lest* they be too Proud.

9. Let the mischief of their own Lips fall upon the Head of them: that compass me about.

10. Let not burning Coals fall upon them: let them be cast into the Fire, and into the Pit, that they never rise up again.

11. A Man full of Words shall not prosper upon the Earth: evil shall hunt the wicked Person to overthrow *him.*

12. Sure I am that the LORD will avenge the Poor: and maintain the Cause of the Helpless.

13. The Righteous also shall give Thanks unto thy Name: and the Just shall continue in thy sight.

14. The

21. Therefore I have an utter Aversion to them because they offer such despight to thee and thy Worship; being highly concern'd to see them so notoriously to violate thy Commands.

22. Nay, I hate them for their Wickedness committed against thee, more than for any Injuries offered to me.

23. But, O Lord, I beseech thee, strictly to look into the Recesses of my Heart, and turn over every Thought of mine.

24. And then impartially to pass a Judgment upon me, if there be any of those ill Designs harboured within me, which my Adversaries lay to my Charge; and if there be not, I beseech thee to afford me thy Grace, that I may persevere in a course of Piety, that I may at last obtain everlasting Happiness.

Paraphrase on Psalm CXL.

O Lord, I beseech thee to defend me from the wicked Contrivances which my Enemies are forming against me.

2. Who lay all their Thoughts together to work my Ruin, and to bring me into publick Hatred and Contempt.

3. No Serpent's Tongue conveys more Venom, than the Tongues of these wicked Calumniators.

4. I beseech thee to protect me from the insidious Practices of these false Men, who by all the malicious Arts which their Fury can suggest, are endeavouring to work my Ruin.

5. No Hunter or Fowler does with more cunning spread his Nets, and lay his Traps, than these my Enemies set themselves to invent deceitful Methods to destroy me.

6. But tho' I, of myself, am not able to defeat their crafty Projects, yet thou, my God, I trust, wilt secure me from them; and therefore I beseech thee to hear my Prayers, which I put up to thee, on this behalf.

7. I depend entirely upon thy Almighty Power and Goodness for my Deliverance; and I am the more encouraged to do so, because thou hast formerly defended me being in extream Danger, when I fought with that mighty Champion *Goliah,* 1 *Sam.* 17. 39.

8. But I beseech thee not to suffer my outrageous Enemies to work their Will upon me in my Destruction, if for no other reason, that they may not be encouraged to tyrannize over other innocent Persons, with the like Cruelty.

9. But rather let those evil Contrivances which they have advanced against me fall back upon themselves, and that they may be involved in the same Ruin which they designed to bring upon me.

10. The dreadful Judgment of *Sodom* shall befal them, burning-Coals raining down on their Heads; and they shall be thrown down into a Pit in the Ground, from whence they shall not be able to rise up.

11. Men that are full of such false and deceitful Words, as these wicked Informers are, shall never thrive by their fraudulent Arts; their own Wickedness shall pursue and overtake them, as a Hound does his Prey.

12. But this I will rely on as an undoubted Maxim, that God will, in his good time, vindicate the Cause of innocent Persons, who have not outward Help to support them.

13. And it is likewise as certain a Truth, that there will be a time, when good Men shall pay their Thanks to God for his delivering them out of their Trouble; and in which all pious Persons shall manifestly appear to be under the particular Care of God's Providence.

Para-

The CXLI. PSALM.

Domine, clamavi.

¶ ¶ *This Psalm was likewise written by* David, *in his Troubles during* Saul's *Reign. He does in particular beg of God's Grace, that he might not by any intemperate or imprudent Word give his Adversaries advantage against him.*

LORD, I call upon thee, haſt thee unto me: and conſider my Voice, when I cry unto thee.

2. Let my Prayer be ſet forth in thy ſight *as the* Incenſe: *and let* the lifting up of my Hands be an Evening Sacrifice.

3. Set a Watch, O LORD, before my Mouth, and keep the door of my Lips.

4. O let not mine Heart be inclined to any evil thing: let me not be occupied in Ungodly Works, with the Men that work Wickedneſs, leſt I eat of ſuch things as pleaſe them.

5. Let the Righteous rather ſmite me friendly: and reprove me.

6. But let not their precious Balms break my Head: yea, I will pray yet againſt their Wickedneſs.

7. Let their Judges be over-thrown in ſtony Places: that they may hear my Words, for they are ſweet.

8. Our Bones lie ſcattered before the Pit: like as when one breaketh and heweth *Wood* upon the Earth.

9. But mine Eyes look unto thee, O Lord GOD: in thee is my Truſt, O caſt not out my Soul.

10. Keep me from the Snare *that* they have laid for me: and from the Traps of the wicked Doers.

11. Let the Ungodly fall into their own Nets together: and let me ever eſcape them.

EVENING PRAYER.

The CXLII. PSALM.

Voce mea ad Dominum.

¶ ¶ *This Pſalm is entituled,* A Maſchil *of* David, a Prayer when he was in the Cave. *For by the information of the* Keilites *againſt him,* Saul *came to purſue him in the Wilderneſs of* Engedi, *and being hid in a Cave there,* Saul *came accidentally thither when* David *cut off the Skirt of his Garment,* 1 Sam. *cap.* 24.

I Cried unto the LORD, with my Voice: *yea,* even unto the LORD, did I make my ſupplication.

2. I poured out my Complaints before him: and ſhewed him of my trouble.

3. When my Spirit was in heavineſs, thou kneweſt my Path: in the way wherein I walked have they privily laid a Snare for me. 4. I

Paraphraſe on Pſal. CXLI.

O Lord, my preſent Danger is very great, I beſeech thee therefore to quicken thy Paces to come to my Aſſiſtance, and vouchſafe to hear my Petition, which I never put up to thee with greater earneſtneſs.

2. Altho' I am pent up in a barren Wilderneſs, where I have no opportunity of joyning in the publick Worſhip; yet I beſeech thee, let my Prayers be acceptable to thee, as the Fumes which ariſe from the Sacrifices at *Jeruſalem*.

3. I beg of thee, that thou wouldſt afford me Grace and Prudence, ſo to govern my Diſcourſe, that no intemperate Word may drop from me, that my Adverſaries may take advantage of.

4. O let me not be tempted to do any unlawful Action for my Security, nor follow the Example of my wicked Enemies, who never ſtick at ſuch Methods; leſt I be enſnared by their Proſperity, to fall off from the Obſervation of thy Commandments.

5. But rather let me enjoy the Converſation of good Men and true Friends, that will rebuke me for my Miſcarriages and Failures which they obſerve in me.

6. For theſe Fraternal Corruptions ſhall not break my Head, but ſhall be like a precious Unguent poured upon it, which will rather heal a Wound which was there before; and as for the wicked deſigns of my Adverſaries, all the Oppoſition, which I ſhall make againſt them, ſhall be my Prayers.

7. As for the unjuſt Judges who have condemned me without being heard, they ſhall be thrown down headlong from a Rock, as they have deſerved; and in ſpite of them, my Words which are full of Duty to the King, and courteouſneſs to all others, ſhall be heard.

8. But, alas, our Friends at preſent are unmercifully deſtroyed, and our Bones lye ſcattered about, as Chips round a Tree that is cutting down.

9. But, O Lord, my ſole Expectation is in thee for Deliverance; O do not any longer expoſe the Life of thy Servant, to ſo great a Peril.

10. But I beſeech thee, of thy Goodneſs, to preſerve me from thoſe Ambuſhes, and treacherous Deſigns, which they have laid againſt me.

11. Let theſe wicked Men fall themſelves into the Net which they have, with ſo much Craftineſs, ſpread to take me; and let me eſcape this, and all the other inſidious Deſigns, which they ſhall hereafter advance againſt me.

Paraphraſe on Pſal. CXLII.

I Cry unto my God, with all the vehemence and earneſtneſs that I am able; I put up humble Suit to the great JEHOVAH; Oh, that he would be pleaſed to afford a favourable anſwer to it!

2. I pour out my bitter Complaints, in my Prayer to him; and lay all my Wants before him.

3. Thou art ſenſible, how my mind is overcharged with an intolerable degree of Grief; what bye and loneſome ways I am forced to take for my Security; and what inſidious Arts my Enemies do continually make uſe of for my Deſtruction.

4. I looked also upon *my* right Hand: and *saw there was* no Man that would know me.

5. *I had* no place to flee unto: and no Man cared for my Soul.

6. I cried unto thee, O LORD, and said: Thou *art* my hope *and* my portion in the Land of the living.

7. Consider my Complaint: for I am brought very low.

8. O deliver me from my Persecutors: for they are too strong for me.

9. Bring my Soul out of Prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my Company.

The CXLIII. PSALM.

Domine, exaudi.

¶ ¶ *This is entituled,* A Psalm of *David, and is thought to be composed by him, during the Rebellion of his Son* Absalom, *and so it was inscribed in some old Greek Copies.*

HEar my Prayer, O LORD, and consider my desire: hearken unto me for thy Truth *and* Righteousness sake.

2. And enter not into Judgment with thy Servant: for in thy sight shall no Man living be justified.

3. For the Enemy hath persecuted my Soul, he hath smitten my Life down to the Ground: he hath laid me in the darkness, as the Men that have been long dead.

4. Therefore is my Spirit vexed within me: and my Heart within me is desolate.

5. Yet do I remember the time past, I muse upon all thy Works: yea, I exercise my self in the works of thy Hands.

6. I stretch forth my Hands unto thee: my Soul *gaspeth* unto thee as a thirsty Land.

7. Hear me, O LORD, and that soon, for my Spirit waxeth faint: hide not thy Face from me, lest I be like unto them that go down into the Pit.

8. O let me hear thy loving kindness betimes in the Morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my Soul unto thee.

9. Deliver me, O LORD, from mine Enemies: for I flee unto thee to hide me.

10. Teach me to do the thing that pleaseth thee, for thou *art* my God: let thy loving Spirit lead me forth into the Land of Righteousness.

11. Quicken me, O LORD, for thy Names sake: and for thy Righteousness sake bring my Soul out of trouble.

12. And

4. I turn about to look for my Companions, who used to be on my right Hand to attend me; but I find every one is shy of my Company, and if I direct my Discourse to any, they pretend not to know me.

5. I have no place of succour to fly to, every Village and Town being strictly watched by *Saul*'s Troops; and no Friend will venture to harbour me in his House, to save my Life with the danger of his own.

6. Therefore to thee alone, O my God, I make my Application for Relief; for thou art the only hope which I have to depend upon in the World.

7. O I beseech thee hear my Prayer, for I am brought now to the very extremity of Danger, which thy Almighty Hand alone can rescue me from.

8. O free me from the irresistible Power of my enraged Adversaries who are too mighty for me to contest with; and unless thou dost interpose thy Power, they will utterly destroy me.

9. And lastly, I beseech thee to free me from my exiled State, and this dark Cave which I am confin'd to; and give me an opportunity of publishing my Thanks for so great a Favour, in the publick Congregation; and then I shall have the company likewise of other pious Men, who will join with me in praising God, for his maintaining the Cause of an innocent Person.

Paraphrase on Psal. CXLIII.

O Lord, I beseech thee to grant my earnest Prayer, which I offer'd to thee, in this my extraordinary difficulty; and to make good thy gracious Promise, which thou hast formerly made to me, of your saving me from any extreme Danger.

2. I beseech thee, do not thou deal with me according to the strictness of a severe Judge, for the Sins which I have committed, which I own have brought this trouble upon me; for if thou shouldest scan every Man's Actions after that rate, the most innocent Man in the World could not escape Condemnation.

3. My Enemy, who is the more grievous to me, because he is my own Flesh and Blood, has endeavoured to take away my Life, tho' he has received his own from me, and has almost actually brought me to the Grave: He has forced me to Hide in Holes and Caverns, as a Man that is Buried.

4. For this reason, I am under the greatest depression of Spirits, and my Heart has no comfort remaining.

5. But yet, for all this, I remember what great deliverances, thou wast wont to procure me in my younger Days; thinking upon those miraculous Operations of thy Providence, which thou didst usually interpose on my behalf.

6. I constantly stretch out my Hands to thee in my Prayer for thy help: a Field, parched by the Sun's scorching-Heat, does not more eagerly gasp after the Rain, than my Soul panteth after thee.

7. O hearken to my Petition with all possible speed, my exigencies requiring a quick remedy, for I am in a very languishing condition; and if thou shouldest add to my Troubles, by thy withdrawing thy Favour from me, I am a perfect dead Man.

8. Do not thou stay till late at Night, before thou dost afford me thy Protection, but deliver me early in the Morning, and with all the speed that is possible, for I entirely trust in thee for Succour: Be thou my director to guide me, in the course which thou wouldst have me to take for my Preservation.

9. O free me from the prevailing Power of my Enemies, for I have no one to fly to, for to succour me, but only thee.

10. But above all, I beg that thy gracious goodness would be pleased to direct me in the course of a godly and pious Life, and that by the motions of thy holy Spirit, I may fit and prepare myself for a better World.

11. I beseech thee for the Honour of thy great Name, to refresh and revive me, after this long series of Trouble, and set me free from these impendent dangers, according to thy faithful Promises made unto me.

12. And

12. And of thy goodneſs ſlay mine Enemies: and deſtroy all them that vex my Soul, for I *am* thy Servant.

MORNING PRAYER.

The CXLIV. PSALM.

Benedictus Dominus.

¶ ¶ *This is intituled,* A Pſalm of *David, in the Hebrew; in the Greek and vulgar Latin 'tis added, againſt* Goliah. *But if the Pſalm had any relation to that Affair, it was certainly compoſed after* David's *coming to the Kingdom, from Verſe the* 2*d; and it ſeems to refer to ſome of his Victories over the Philiſtines at the beginning of his Reign.*

BLeſſed *be* the LORD my ſtrength: who teacheth my Hands to War, and my Fingers to Fight;

2. My Hope and my Fortreſs, my Caſtle and Deliverer, my Defender, in whom I truſt: who ſubdueth my People *that is* under me.

3. Lord, what *is* Man, that thou haſt ſuch reſpect unto him: *or* the Son of Man, that thou ſo regardeſt him?

4. Man is like a thing of nought: his time paſſeth away like a ſhadow.

5. Bow thy Heavens, O LORD, and come down: touch the Mountains, and they ſhall ſmoke.

6. Caſt forth thy Lightning, and tear them: ſhoot out thine Arrows, and conſume them.

7. Send down thine Hand from above: deliver me, and take me out of the great Waters, from the hand of ſtrange Children;

8. Whoſe Mouth talketh of Vanity: and their right Hand *is* a right Hand of Wickedneſs.

9. I will ſing a new Song unto thee, O God: *and* ſing praiſes unto thee upon a ten ſtringed Lute.

10. *Thou* haſt given Victory unto Kings: *and* haſt delivered David thy Servant from the peril of the Sword.

11. Save me, and deliver me from the Hand of ſtrange Children: whoſe Mouth talketh of Vanity, and their right Hand *is a* right Hand of Iniquity.

12. That our Sons may grow up as the young Plants: *and that* our Daughters may *be* as the poliſhed corners of the Temple.

13. *That* our Garners *may be* full and plenteous with all manner of ſtore: that our Sheep may bring forth thouſands, and ten thouſands in our Streets.

14. *That* our Oxen *may be* ſtrong to labour, *that there be* no decay: no leading into captivity, and no complaining in our Streets. 15. Hap-

12. And that, out of thy Goodneſs which I have ſo long experienced, thou wouldſt cut off mine Enemies, and not ſuffer them to do me any further miſchief; for I am entirely devoted to thy Service, and therefore I truſt thou wilt not deſert thy dependent.

Paraphraſe on Pſal. CXLIV.

ALL Glory be aſcribed to the great God who has taught my Hands and Fingers, which were formerly uſed only to play upon the Harp, now to uſe the rough Weapons of War with Skill and Dexterity.

2. On thee alone, O God is my dependence, thou art my Caſtle and Defence and my Protector; and by whoſe Power I have in part ſubdued the neighbouring-Countries, 2 *Sam.* 8. 1.

3. Lord, what a poor thing is Man at the beſt, in reſpect of thy Glory! but ſtill what a greater wonder it is, that the great God of Heaven ſhould vouchſafe to take care of ſuch a worthleſs Creature as myſelf, and to raiſe him from an inferior condition to ſuch an height of Glory and Honour.

4. For Man is a Creature but of ſhort continuance, his Life vaniſhes away like a ſhadow.

5. And now, O Lord, I muſt again beg thy aſſiſtance for my preſervation againſt my Enemies, who, notwithſtanding their former Defeats are ſtill moleſting me; therefore do thou make thy Appearance in my behalf, after thy accuſtomed manner, *viz.* by bending down the Clouds to let thee down, and ſetting the Mountains on Fire.

6. Dart forth thy Lightnings and rend my Adverſaries into Shivers, and let thy fiery Darts deſtroy them.

7. Let down thy Hand, and draw me up out of the Ocean which I am almoſt drowned in; and deliver me from the Power of theſe Idolatrous Nations, which are now warring againſt me, 2 *Sam.* 10. 3.

8. Who are falſe deceitful People, 2 *Sam.* 10. 4. and who ſtick at doing nothing that is baſe and wicked.

9. And if thou art pleaſed to make me ſucceſsful in this Enterprize, I will in gratitude, compoſe a new Pſalm to thy Honour, to be ſung upon a Lute of ten Strings.

10. For 'tis not the numerous or the valiant Armies of Princes which procures them Victory, but thy good Providence: and 'tis to the ſame that I aſcribe all my Deliverances and Succeſſes in Battle.

11. And now I beſeech thee, preſerve me again from the Army of theſe falſe Idolaters, who ſtick at acting no wicked or baſe thing.

12. That under the Bleſſing of a laſting Peace, our Sons may grow up like choice young Plants in a Nurſery, and that our Daughters may be beautiful as the poliſh'd Pillars of a Temple or a Pallace:

13. That our Granaries may be loaded with Corn of every ſort; and that our Sheep may ſo wonderfully encreaſe, that they may not only fill our Fields, but even our Towns and Villages.

14. That our Oxen may be all luſty, and fit for labour in Huſbandry; that there be no plundering and deſolation; no carrying away our People for Priſoners into the Enemies Army; and no making Complaints of the Miſeries and Loſſes of War.

15. Happy *are* the People that are in such a Case: *yea*, blessed *are* the People who *have* [*the Lord*] for their God.

The CXLV. PSALM.

Exaltabo te, Deus.

¶ ¶ *The Title of this Psalm is,* David's Psalm of Praise, *the only Psalm in the Book with his Title. It is not manifested upon whose occasion it was written. The Verses begin with the Alphabetical Letters in order, only* Nun *is wanting.*

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2. Every Day will I give thanks unto thee: and praise thy Name for ever and ever.

3. Great *is* the LORD and marvellous, worthy to be praised: *there is* no end of his greatness.

4. One Generation shall praise thy Works unto another: and declare thy Power.

5. As for me, I will be talking of thy Worship: thy Glory, thy Praise and wondrous Works;

6. So that *Men* shall speak of the might of thy marvellous Acts: and I will *also* tell of thy greatness.

7. The memorial of thine abundant kindness shall be shewed: and Men shall sing of thy Righteousness.

8. The LORD *is* gracious and merciful: long-suffering, and of great goodness.

9. The LORD *is* loving unto every Man: and his Mercy *is* over all his Works.

10. All thy Works praise thee, O LORD: and thy Saints give thanks unto thee.

11. They shew the Glory of thy Kingdom: and talk of thy Power;

12. That thy Power, thy Glory, and Mightiness of thy Kingdom: might be known unto Men.

13. Thy Kingdom *is* an everlasting Kingdom: and thy Dominion *endureth* throughout all Ages.

14. The LORD upholdeth all such as fall: and lifteth up all *those that are* down.

15. The Eyes of all wait upon thee, O LORD: and thou givest them their Meat in due season.

16. Thou openest thine Hand: and fillest all things living with plenteousness.

17. The LORD *is* Righteous in all his ways: and Holy in all his Works.

18. The

15. In a happy Condition are those People, who have those Advantages attending them; but more happy is that People who worship the true God, who will confer these and greater Benefits upon his Votaries.

Paraphrase on Psal. CXLV.

I Will extol thy Name, O God, my King and Governour, and will never leave singing Praises to thee, as long as I live.

2. Not a Day shall pass in which I will not exercise my self in this Duty, during my whole Life.

3. The Lord is a great God, and worthy of our profoundest admiration and veneration; and when we have ascribed all possible perfection which we can think of to his Nature, there is infinitely more remains which we cannot conceive.

4. Thy Works are so wonderful and miraculous, that it shall not content the present Generation in which they were done, to admire them, but they shall in Records and Tradition hand them down to the following.

5. And as for myself, I promise that thy miraculous Actions shall be the constant Theme of my Discourses, I shutting out from my Mouth all other talk.

6. And I will encourage others by my Example, to take the same subject of Conversation; I myself beginning with a Declaration of what great things thou hast done for thy Servants.

7. From hence the Memory of thy great Acts shall be continually kept up, and Hymns shall be composed in Honour of them.

8. The Lord is full of Kindness and Compassion; he patiently a great while bears the Offences committed against him; and is always ready to do Kindnesses.

9. Nay, his goodness is extended to all Mankind; nay further, every part of the Creation does, some way or other, partake of his Bounty.

10. The Praise of thy admirable Wisdom, is shewn forth by every the most minute Work of thy Creation; and thy faithful People do, in their daily Worship, recognize thy Goodness and Majesty.

11. In their Hymns to thy Honour, and in their constant Conversation, they declare thy extraordinary power manifested on their behalf.

12. To the end, that the rest of Mankind may be sensible what admirable Order thou dost observe in the Government of thy People, and what amazing Acts thou dost perform for their preservation.

13. And that thy Kingdom is not subject to any Changes or Vicissitudes, but that it will remain to all Eternity, in the same Majesty and Glory which it displays now.

14. The Lord is constantly ready to do all Acts of Kindness for his Servants, supporting them that are sinking through any Misfortune or Trouble, and raising up them that are down.

15. The Eyes of all the Creation do look up, and expect their Food from thee, and thou never failest to give it them as they want it.

16. Thou who keepest an inexhaustible Treasure of all good things, dost continually open thy Hand, and distribute abroad into the World, a flowing plenty of every thing that is good and desirable.

17. And tho' some things in this World may befal us, which may not be so agreeable to our carnal Desires, yet every thing is disposed by him with a most exquisite Justice, and according to the unerring Judgment of his eternal Wisdom.

18. We

18. The LORD is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19. He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20. The LORD preserveth all them that love him: but scattereth abroad all the Ungodly.

21. My Mouth shall speak the Praise of the LORD: and let all Flesh give Thanks unto his holy Name for ever and ever.

The CXLVI. PSALM.

Lauda anima mea.

¶ ¶ *These five last Psalms are called the* Hallelujahs, *because they begin and end with that word. The Vulgar Latin ascribes this Psalm to* Haggai *and* Zachary; *and* Grotius *says, that this Inscription was formerly in* Origen's Hexapla. *Some attribute it to* David. *It contains a Celebration of God's Praises for his Creation and Preservation; and particularly for his inviolably maintaining his Promises which he has made to his People.*

Hallelujah. PRaise the LORD, my Soul, while I live will I praise the LORD: yea, as long as I have any Being, I will sing Praises unto my God.

2. O put not your trust in Princes, *nor* in any Child of Man: for *there is* no help in them.

3. *For when* the Breath of Man goeth forth, he shall turn again to his Earth: and then all his Thoughts perish.

4. Blessed *is he* that *hath* the God of Jacob for his help: and whose hope *is* in the LORD his God.

5. Who made Heaven and Earth, the Sea and all that therein *is*: who keepeth his Promise for ever.

6. Who helpeth them to right that suffer wrong: who feedeth the hungry.

7. The LORD looseth Men out of Prison: the LORD giveth sight to the Blind.

8. The LORD helpeth them that are fallen: the LORD careth for the Righteous.

9. The LORD careth for the Strangers, he defendeth the Fatherless and Widow: as for the Way of the Ungodly, he turneth it upside down.

10. The LORD thy God, O Sion, shall be King for evermore: and throughout all Generations. **Hallelujah.**

EVEN-

18. We need not give ourselves more Trouble, than to put up our Addresses to him, and he is as ready to supply our Wants, as we are to ask for the Favour, if we are faithfully disposed to serve him.

19. He will do every thing that is reasonable, for their sakes who are his devout Servants; and when they are under any Distress, he will deliver them from their Misfortune.

20. He is a constant Protector of his Faithful Servants; but all wicked and profane Persons he will as certainly involve in an unremediable Destruction.

21. Therefore I promise for my part, to celebrate the Name of our great God, with Hymns composed to his Honour; and I would exhort all the whole Creation to join with me in his Praise, by reason of the common Benefits which they receive from him, and that they would never intermit this pious Exercise as long as they live.

Paraphrase on Psal. CXLVI.

Hallelujah. PRaise the Lord, but in particular, O my Soul, do thou raise up all thy Affections to magnifie his Goodness; nay, for my part I promise, that as long as thou art pleased to continue me in my Being, I will make it my Business to compose Hymns, and to sing them to thy Honour.

2. But let me beseech you all the rational part of the Creation, not to place your Confidence in any Human Help, tho' it be that of the most powerful Prince, which will most certainly fail you at the last.

3. For Man, tho' he be never so great and powerful, is subject to Mortality; and whatever great designs he may have in hand, he may die before he can accomplish them, and then all their eager Dependents are wretchedly disappointed.

4. Therefore the faithful Worshippers of the true God, are the only happy Persons; for they trust in a God who has all the Power to assist them, and all the readiness imaginable to do it.

5. For he is a God of Almighty Power, as manifestly appears by his Creation of the World, and is a God who is ready to assist his Votaries, as is clear, from his tenacious Observance of all his Promises.

6. He is a God that righteth the Cause of those who are oppressed, by mighty Adversaries or unjust Judges; who provides a sufficient supply of Food for all those who want it.

7. He is a God, that redeems the poor Captive-Slave from the Hand of his Tyrannick Master; and restores the Light of the Sun to them who are shut up in a dark Dungeon.

8. He the Lord our great God raiseth up those from the Ground, that are fallen down by a great Degree of Misfortune; he makes it the constant object of his Thoughts, how he may preserve the good Man.

9. He makes it his Business to defend helpless Persons, from the Violence of Oppressors, protecting Strangers and Widows, from the injuries which are offered to them; but as for the ill Designs of wicked Persons, he is as diligent to defeat them.

10. Therefore, O Inhabitants of *Jerusalem*, you do well to put your trust in your great God, who is not like earthly Princes of a transitory continuance, but remaineth in his Royal Dignity and Power throughout all Generations. *Hallelujah.*

Para-

EVENING PRAYER.

The CXLVII. PSALM.

Laudate Dominum.

¶ ¶ *This Pſalm, from the ſecond Verſe thereof, does ſeem to be compoſed after the Return from the Captivity. It is an excellent encomiaſtick Hymn on the Honour of God, drawn from ſeveral Particulars of the Manifeſtation of his Goodneſs.*

Hallelujah. O Praiſe the LORD, for *it is* a good thing to ſing Praiſes unto our God: yea, a joyful and pleaſant thing *it is* to be thankful.

2. The LORD doth build up Jeruſalem: and gather together the out-caſts of Iſrael.

3. He healeth thoſe that are broken in Heart: and giveth a Medicine to heal their Sickneſs.

4. He telleth the number of the Stars and calleth them all by *their* Names.

5. Great *is* our LORD, and great is his Power: yea, and his Wiſdom is infinite.

6. The LORD ſetteth up the meek: and bringeth the Ungodly down to the Ground.

7. O ſing unto the LORD with Thankſgiving: ſing Praiſes upon the Harp unto our God.

8. Who covereth the Heaven with Clouds, and prepareth Rain for the Earth: and maketh the Graſs to grow upon the Mountains, [*and Herb for the uſe of Men.*]

9. Who giveth Fodder unto the Cattle: and feedeth the young Ravens that call upon him.

10. He hath no pleaſure in the ſtrength of an Horſe: neither delighteth he in any Man's Legs.

11. But the LORD's delight is in them that fear him: and put their Truſt in his Mercy.

12. Praiſe the LORD, O Jeruſalem: praiſe thy God, O Sion.

13. For he hath made faſt the Bars of thy Gates; and hath bleſſed thy Children within thee.

14. He maketh Peace *in* thy border: *and* filleth thee with flour of Wheat.

15. He ſendeth forth his Commandment *upon* Earth: and his Word runneth very ſwiftly.

16. He giveth Snow like Wool: and ſcattereth the Hoar-Froſt like Aſhes.

17. He caſteth forth his Ice like Morſels: who is able to abide his Froſts?

18. He

Paraphraſe on Pſal. CXLVII.

O Joyn with me, all that are capable of this pious Exerciſe, in praiſing our great God; for you are invited to this Duty, by the extraordinary Pleaſure and Satisfaction which attends it.

2. But however we have at this time a freſh Obligation to glorifie God, for his late Favour in permitting us to build up again our ruined City, and to collect our ſcattered Tribes from the different parts of a Foreign Country, where they long lived in a State of Captivity, to return home to their Native Country.

3. He being pleaſed to eaſe the Sorrows of his People, which were almoſt heart-broken by ſo long a Captivity, and to heal the Wounds which were made in their Souls, by affording them ſuch a joyful Reſtoration.

4. Nor have we Jews only our particular Obligations to praiſe him, but all Mankind are indebted to his Goodneſs, and ſtand obliged to extol his Power and Wiſdom; who counteth all the Stars whoſe number is ſo vaſt, *Gen.* 22. 17. knowing all their Magnitudes, Revolutions and Influences.

5. The Power of our God is of infinite Extenſion, and his Wiſdom ſurpaſſes all Human Underſtanding.

6. Nor are his providential Diſpenſations leſs ſurprizing; he by unaccountable Methods contriving all things, happily to fall out in the end for the good of pious Men, and in his good time, bringing the Wicked to condign Puniſhment.

7. O therefore let every one joyn in Praiſes to this great and good God, celebrating him with the Muſick of the Harp.

8. Nor do his natural Diſpenſations afford a narrower Subject of his Praiſe; when we conſider that it is he, that overſpreading the Sky with Clouds big with Rains, makes the fruitful Drops to ſhower down upon the Earth; thereby occaſioning the Graſs to ſhoot forth even upon the rocky Mountains, and all the Paſtures to yield variety of Herbage for the uſe of Men.

9. Who provideth Food for all the Beaſts of the Field, and the Fowls of the Air; who doth not neglect even ſuch deſpicable Birds as the Ravens, but finds a way to feed them in their Neſt, when they are deſerted by their Dams.

10. It is he who diſpoſes of Victory, not from the Strength of a great Body of Horſe, nor from the Number and Gallantry of the Foot.

11. But he affords Succeſs to thoſe, who ſerve him faithfully, and depend upon him conſtantly.

12. Therefore, O ye Inhabitants of *Jeruſalem*, who have ſo frequently experienced his miraculous Power, interpoſed in your behalf, and when all Human means have failed you, God has given you wonderful Advantages over your Adverſaries; Do you therefore, I ſay, Praiſe God for ſuch unparalell'd Favours conferred on you.

13. He has made your City, which was lately without Walls, now to be ſo ſtrong, as to defie the Aſſaults of a powerful Enemy, *Neh.* 5. 16. and increaſed thy Citizens, which were at firſt but few, *Neh.* 7. 4. to a mighty number.

14. He hath now reſtored Peace to thy Country, which hath lain under a long Devaſtation, and doth afford thee a plentiful variety of all good things.

15. It is our God, to whom the whole Order of Nature is ſubject; and whatever he commands, is readily obeyed.

16. Whenever he gives the Word, the Earth is covered with Fleeces of Snow; or the Hoar-froſt is ſprinkled, like Aſhes upon the Ground.

17. He ſends down his Hail in knobs, or, as it were, morſels of Ice; and his Froſt is ſometimes ſo ſevere, as not only to harden the moiſt Ground, and to congeal the Rivers, but is not to be born either by Men or Beaſts, who are not under ſhelter.

18. But

18. He sendeth out his Word, and melteth them: he bloweth with his Wind, *and* the Waters flow.

19. He sheweth his Word unto Jacob: his Statutes and Ordinances unto Israel.

20. He hath not dealt so with any Nation: neither have the Heathen knowledge of his Laws. **Hallelujah.**

The CXLVIII. PSALM.

Laudate Dominum.

¶ ¶ *This Psalm was composed upon some joyful Occasion; It was probably written at the Close of the Captivity of the Jews, when the Edict was come out for their Restoration.*

Hallelujah. O Praise the LORD of Heaven: praise him in the height.

2. Praise him, all ye Angels of his: praise him, all his Host.

3. Praise him Sun, and Moon: praise him, all ye Stars and Light.

4. Praise him, all ye Heathens: and ye Waters that *are* above the Heavens.

5. Let them praise the Name of the Lord: [*for he spake the Word, and they were made,*] he commanded, and they were created.

6. He hath made them fast for ever and ever: he hath given them a Law which shall not be broken.

7. Praise the LORD upon Earth: ye Dragons and all deeps;

8. Fire and Hail, Snow and Vapours: wind and Storm, fulfilling his Word;

9. Mountains and all Hills: fruitful Trees, and all Cedars;

10. Beasts and all Cattel: Worms and feathered Fowls;

11. Kings of the Earth and all People: Princes and all Judges of the World.

12. Young Men and Maidens, old Men and Children, praise the Name of the LORD: for his Name only is excellent, and his Praise above Heaven and Earth.

13. He *shall* exalt the Horn of his People, all his Saints *shall* praise him: even the Children of Israel, *even* the People that serveth them. **Hallelujah.**

The CXLIX. PSALM.

Cantate Domino.

¶ ¶ *This Psalm is a Song upon some signal Victory, and some great Exploits done by the Jews, and therefore it probably relates to the Davidical Times, when they made the greatest Figure, and gained the most considerable Victories.*

Hallelujah. O Sing unto the LORD a new Song: let the Congregation of Saints praise him.

2. Let Israel rejoyce in him that made him: and let the Children of Sion be joyful in their King.

3. Let

18. But then all of a sudden, at the Word of his Command, a warm South-wind blows, and the Ground returns to its wonted Softness; and the Waters, which were before a Crystal-Pavement, betake themselves again to their former Fluidity.

19. But above all, his Excellency is displayed in that admirable Body of Laws, which he has given to the People of *Israel* to govern their Actions by:

20. Herein particularly distinguishing them from the rest of Mankind; to whom he never indulged any such gracious Dispensation. *Hallelujah.*

Paraphrase on Psalm CXLVIII.

LEt every part of the Creation Praise the Lord, the great Father and Maker of all Things; let him be praised with the highest degree of Affection and Exaltation of Mind.

2. Let the Angels in all their different Ranks and Orders, celebrate his Honour.

3. Let the Sun, Moon and Stars, by their constant Vicissitudes, and by their Light and Influences which they afford, glorifie thy great Name, who hast created, and doth preserve such glorious and useful Bodies.

4. Let the Regions of the Air, and all the watery Meteors therein, set forth his Praise, by the Rains, and Winds, and Snows, which they produce.

5. For it was thou, O great God, who didst first create these Bodies, by speaking a Word, when immediately from nothing, they sprang up into being.

6. When thou didst likewise give them Rules and Laws of their Nature, which they have hitherto inviolably observed, and which it is not in the Power of any external Force to alter.

7. Let God's Honour be display'd from the vast Ocean, which is his Work, and all the great Fishes therein.

8. Let his Glory be farther manifested, by the Lightning and the Hail, the Snows and Mists, the gentle Breezes and violent Storms, which are all under his Direction and Appointment.

9. Let his Honour be shewn forth likewise by other Works of the Creation, by Hills and Mountains, which as they adorn Nature by a Variety, so they occasion the flowing of Rivers: Let him be praised by the stately Cedars and Oaks of the Hills and Forrests, so useful for Building; and the other Fruit-Trees of the low-Grounds, so convenient for the Food and Delight of Men.

10. Let his Honour be farther manifested by the vast number of Cattle, and other Animals, who by their Labour assist Mankind; who by their Flesh feed them, and by their Skins clothe them; let the great Variety of Reptile and Volatile Animals, whose Species are not to be reckoned up, contribute towards advancing the Glory of such a wise and powerful Creator.

11. But more especially let Men, the rational Part of the Creation, praise the great God for all these his wonderful Works and Benefits; let every Monarch veil his Diadem before him, and ascribe his Being, and all the Dignity he is vested with to his Goodness; and let all the great Men of the World praise him, for all the noble Qualities which he has endowed them with.

12. Let young Men praise him for their Strength; Maidens for their Beauty; old Men for their Experience; and Children for their Innocence; for he is the only true God, abounding in Excellence and Perfection, and his Wisdom and Goodness is manifested in every part of the Universe.

13. But the great Favours, and constant Protection, vouchsafed to his People the Jews, oblige them in a particular manner to honour and glorifie his Name; now raising up the ancient Reputation and Honour of his Servants, after the Oppression of a long Captivity. *Hallelujah.*

Paraphrase on Psalm CXLIX.

O Sing a new Hymn to the Honour of the great JEHOVAH, and let it be sung by the full Congregation of his faithful People in their Solemn Assembly.

2. Let all the Jewish Nation sing Praises to God, who is both their Creator and their Governour.

3. Let

3. Let them praiſe his Name in the Dance: let them ſing Praiſes unto him with Tabret and Harp.

4. For the Lord hath pleaſure in his People: and helpeth the meek-hearted.

5. Let the Saints be joyful with Glory: let them rejoyce in their Beds.

6. Let the *Praiſes* of God be in their Mouth: and a two-edged Sword in their Hands.

7. To be avenged of the Heathen: and to rebuke the People.

8. To bind their Kings in Chains: and their Nobles with links of Iron.

9. That they may be avenged of them, as it is written: Such Honour have all his Saints. **Hallelujah.**

The CL. PSALM.

Laudate Dominum.

¶ ¶ *This Pſalm is likewiſe a Song after Victory; but in what time it was compoſed is uncertain.*

Hallelujah. O Praiſe God in his Holineſs: praiſe him in the firmament of his Power.

2. Praiſe him in his noble Acts: praiſe him according to his excellent greatneſs.

3. Praiſe him in the ſound of the Trumpet: praiſe him upon the Lute and Harp.

4. Praiſe him in the Cymbals and Dances: praiſe him upon the Strings and Pipe.

5. Praiſe him upon the well-tuned Cymbals: praiſe him upon the loud Cymbals.

6. Let every thing that hath Breath: praiſe the Lord.

3. Let them celebrate triumphal Dances in his Honour; and ſing unto him with a Conſort of Muſick.

4. For the Lord doth take Pleaſure to do good to his People, and to reſcue them, when they are in a mean and low Condition.

5. Let all pious Perſons exult and triumph, with the moſt joyful and glorious Acclamations: Let them rejoyce in their Beds, God having provided them ſuch a State of Eaſe and Security, that they may be ſafe there, and out of fear of their Enemies.

6. But however, let them not lay aſide all Thoughts of warlike Preparations, and be drowned in the eaſe of a ſluggiſh Peace; Let them, at the ſame time they are ſinging victorious Hymns to the Honour of God, carry their Swords in their Hands:

7. To take ſuch Revenge upon the Heathens, as their ill-Treatment of us has deſerved, and to chaſtiſe their Inſolence and Pride.

8. That we may make their Kings and Captains Priſoners, binding them with Iron-Fetters and Chains.

9. That we ſhould not only ſubdue, but entirely eradicate theſe wicked Idolatrous People, as *Moſes* commanded *Deut.* 20. 17. So great Honour God has been pleaſed to confer upon his ſacred People, *Hallelujah.*

Paraphraſe on Pſal. CL.

O Praiſe God for the inexpreſſible Purity and Holineſs of his Nature; praiſe him for the vaſt extent of his Power.

2. Praiſe him for the miraculous Actions which he has done for the defence of his People; and let us endeavour, as much as may be, that our Praiſe may bear ſome Proportion to his Deliverances.

3. Praiſe him with every kind of Muſick, which is uſed in Triumphs and great Feſtivals, not only upon the ſonorous Trumpet, but the ſofter Lute and Harp.

4. Praiſe him upon the Cymbals, playing to thoſe that ſhall dance in this great Feſtivity: Praiſe him likewiſe upon ſeveral ſorts of String-Muſick, as well as upon the Flute.

5. Praiſe him upon thoſe Cymbals which make the moſt grateful Sound: Praiſe him with the loud ſound of the Organ.

6. Let every Man and Creature which enjoys the Breath of Life, praiſe the Lord! *Hallelujah.*

FINIS.

Liturgies - England Church of - Common Prayer K 468.d.10
2

A SUPPLEMENT TO THE COMMENTARY On the BOOK of COMMON-PRAYER, &c.

CONTAINING,

I. A Commentary on all the Occaſional Offices, *viz.* the Form of Prayer to be uſed *at Sea*: The Forms for the Ordering *Biſhops*, *Prieſts* and *Deacons*: for the Fifth of *November*; Thirtieth of *January*; Twenty ninth of *May*; and the Day of the Queen's happy *Acceſſion to the Crown*. Wherein, beſides the Explanation of the Texts and Rubricks, is treated of the Original and Progreſs of Navigation, Ships of War, and Sea-Fights. Of the Ἀχειροτονητοὶ or *Lower Orders*, uſed in the ancient Church, Sub-Deacons, Readers, Acolyths, &c. Of the Apoſtolical Antiquity of the three *Great Orders* of Biſhops, Prieſts and Deacons. Of the Age, Qualifications, &c. of Perſons to be Ordained. Of the Diaconal Privileges at Synaxes, Baptiſms, &c. The Riſe and Downfal of, with the Miſchiefs in ſeveral Ages accruing from, the *Papal Supremacy*. The *Regal* Supremacy maintain'd. Of external and internal *Calls* to the Miniſtry. Of Canonical Obedience and Impoſition of Hands. Of the Dignity and Privileges of Presbyters, both in and out of *Synods*: Of their particular Qualifications, Stipulations, &c. Of the ancient Ordination Forms. Of *Biſhops*, and their ſole Right to Ordain; their Qualifications, &c. Of *Archbiſhops* and Metropolitans, their Preeminence and Power. A ſhort Hiſtory of the Powder Plot; and a Diſſertation, ſhewing, That *Reſiſtance*, Depoſition and Murder of Princes, took their firſt Riſe from the Pope, and his Dependents, contrary to Scripture, and the conſtant Doctrine of Chriſtian Writers, for near twelve Centuries. Of the Civil War, the King's Murder, and the Reſtoration, with ſome ſhort Memoirs concerning the preſent Reign.

II. To which is added an Introduction to the Liturgy of the Church of *England*, written by way of Preface before Archbiſhop *Laud*'s Collection of various Readings out of the ſeveral Ancient Common-Prayer Books, being *A brief Survey of the Times and Manners of the Reformation in Religion of the Churches of* England *and* Scotland, *and of the Liturgy, Rites, Ceremonies, and Diſcipline therein uſed and Controverted*. With an Anſwer to all the Puritans Objections, before, at, and after the Conference at *Hampton-Court*. Printed by a Copy exactly compared with the Original MSS. in his Grace of *Canterbury*'s Library at *Lambeth*.

III. Offices out of the ſeveral Proteſtant Liturgies, and Rituals, that are not in the Liturgy of the Church of *England*. An Office for Women with Child. For private Confeſſion to the Miniſter. For publick Confeſſion. For Perſons poſſeſſed with evil Spirits. For Perſons troubled in Mind. For Malefactors both in Priſon and at Execution. Forms for the Excommunicating and Reſtoring of Offenders. For Preparation to the Lord's Day. Morning and Evening Prayer for Families. Forms of Prayer for Preparation to the Communion. Form for publick Catechiſm. One to be uſed for our Proteſtant Brethren, in time of Diſtreſs or Perſecution.

By *WILL. NICHOLLS*, D. D.

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No. II is not in this book. See it in 4 103.aa.43

A

SUPPLEMENT

TO THE

COMMENTARY

On the BOOK of

COMMON-PRAYER.

CONTAINING

THE PREFACE.

THE laſt Year, when I Publiſhed my Commentary on the Book of Common-Prayer, *I promiſed, if my Health would allow me, to go on in the Explication of the* Occaſional Offices, *which I had left undone, and of ſome other of the Authentick Books of our Church. I have made what Progreſs therein I have been able, and more than I could have well expected, conſidering a long Fit of Sickneſs, which God has pleaſed to viſit me with, and a very uneſtabliſhed State of Health, both before and after it. In my Notes upon the ſeveral Offices, I have purſued the ſame Method, which I before uſed; partly becauſe it has been tolerably well approved of, and partly, becauſe it may look more ſuitable to the other Part, if bound up with it.*

I have not Paraphraſed upon the Collects in theſe ſeveral Offices; becauſe I find it is the Judgment of ſome Perſons, that the Prayers are ſo plain of themſelves, that they need no Explication. I own indeed, that this laſt Aſſertion is true; but I do not take it to be a Reaſon againſt writing a Paraphraſe, or Commentary, upon them. We have the beſt Commentary upon the moſt perſpicuous Writer in the Latin *Tongue, I mean that of* Servius *upon* Virgil; *which does not evince that* Virgil *is an obſcure Author, but that there are ſeveral Beauties in that excellent Poet, which would paſs over unobſerved, unleſs they were pointed to by the Hand of that Learned Critique. But beſides, I take a Paraphraſe upon the Collects of our Liturgy to have its uſe, in being a Witneſs againſt ſome new-fangled Interpretations, which the Promoters of fond Opinions may put upon them. For there are few* Noſtrums *in Divinity vented, but ſome Paſſages of the Authentick Books of our Church are drawn in, to Countenance the Writer's Opinion. And ſometimes new Controverſies are ſet on Foot, which Parties eagerly on each ſide engage in, as Marks to diſtinguiſh themſelves by, both being eager to engage the publick Forms of the Church, to ſpeak on their Side the Queſtion. Now a Paraphraſe, or Expoſition of our Forms, written by a diſintereſted Hand, before any ſuch Controverſy has ariſen, which may have given a Bent to his Thoughts, may have ſome Weight in putting a ſtop to ſuch Novelty. To make this matter plainer; Suppoſe, any one ſhould have a Mind, to ſet up for the Notions of* Certain and Infallible Marks of Grace, *and a* Particular Time of Regeneration, *ſubſequent to that of Baptiſm. There is little doubt to be made, but that Paſſage in the Collect of* Chriſtmas-Day *would be brought, to prove this to be a Doctrine of our Church;* Grant that we being Regenerate and made thy Children by Adoption and Grace, may daily be renewed by thy Holy Spirit, *&c. It would be ſaid, that here the Church prays for Regeneration, and therefore it muſt be a thing Subſequent to Baptiſm; it being a Prayer which Baptized Perſons are to join in. But when we conſider, that this Word* Regenerate, *has regard* to the Ancient* Latin *Forms written before this Controverſy was ſet a-foot, and, that theſe refer to Baptiſm, (as every Commentator, who has obſerved the ancient uſe of the Word, muſt explain it,) this Argument drops on Courſe. So that* being Regenerate *ſignifies the ſame as* ἀναγεννωμένοι *or* ἀναγεννώμενοι: *and we do not pray* now to be Regenerated, *but* having been Regenerated *in our Baptiſm, and ſince that time ſeveral Decays having happened in our Spiritual Nature, and are frequently like to do ſo, That theſe Decays, as often as they happen, may be repaired or renewed, by God's Holy Spirit. Nay, after all, the very Text alluded to here, is a clear Argument that this is meant only of Baptiſmal Regeneration,* who according to his Mercy has ſaved us, by the waſhing of *Regeneration,* and the *Renewing* of the Holy Ghoſt, *Tit.* iii. 5. *Therefore, upon the whole, Paraphraſes are not ſuch deſpicable and uſeleſs things, as ſome People imagine. And if any one will take the pains to Tranſlate back again ſome part of the Prayers into the vulgar* Latin, *or the old* Italick *Verſion of the Bible, as muſt ſometimes be done, to find out the particular Paſſages of Scripture referred to in them, he will find that this is neither an eaſy, nor yet an unprofitable Task.*

The Notes *are chiefly to ſhew the Correſpondence between the Forms and Uſages of the Ancient Church and Ours, and will ſerve to Silence the Outcry againſt Popery, to refreſh the Memories of Learned Men, and to inſtruct thoſe who are not ſo well verſed in theſe Matters.*

As to the State-Days, Gun-Powder Treaſon, *&c. I have been obliged to give an Account of the Hiſtories of the Matters of Fact, which in the Service of the Church, are upon thoſe Days remembred. Theſe I have collected out of the beſt and moſt faithful Hiſtorians, as ſuccinctly as I could with Perſpicuity, that it may be an Information to ordinary Readers, or may be read in Families upon the Anniverſaries of thoſe Days.*

As to the Doctrines of Submiſſion to the Magiſtrate, *and the* Unlawfulneſs of Reſiſting the Supreme Power, *which I was neceſſitated to treat of upon theſe Days, I have explained them according as I learned them in my Childhood from my Bible and my Catechiſm; and agreeably to the Judgment of thoſe grave and ancient Authors, whom I have been ſince moſt acquainted with; and I hope I ſhall be excuſed, if I rather ſupport the Doctrine in our publick Services, by the Authority of St.* Auſtin, Jerome, *&c. than oppoſe them by the Judgment of* Buchanan, Doleman, *and* Milton, *and ſuch other Writers of the ſame Stamp, whoſe Books have been looked upon Scandalous and Accurſed by all wiſe and good Men, both in the Times they lived in, and ſince. But ſtill I have always had regard*

* Filii tui qui ex Virgine natus eſt, vel ex *Spiritu ſancto regenerati* eſt. Mabill. Miſſal. Goth. *p.* 191. Præſta quæſumus omnipotens Deus: ut natus hodie Salvator mundi, ſicut *divinæ nobis generationis* eſt Author, ita & immortalitatis ſit ipſe largitor. Miſs. Rom. in die Nat. Dom.

gard to the Alteration of Affairs at the Revolution, which, I think, That one may very readily comply with, and heartily thank God for, without giving up a Doctrine of our Religion, and That we may keep the Gospel and our Liberties together. I have a grateful Remembrance of the Revolution, but do not think that I am obliged to defend all that was done by every Revolutioner. I do not think my self obliged to maintain the Original Power of the People on one side, nor the Princes Indefeizable Right on the other: I will not pretend to justify the actual taking up of Arms by some, nor the Associations of others; nor allow that the one are the only true Englishmen, or that the other are the only true Churchmen. This was an extraordinary Case, which might call for strong and unusual Applications; but which must not be laid down as standing Maxims and Rules of our Constitution.

There are some few Sheets added upon other Subjects. The first is The Preface before Archbishop Laud's Common-Prayer-Book; which being an excellent Compendium of the History of our Liturgical Affairs, and containing Answers to almost all the Objections against our Liturgy, I thought it would neither be unuseful, nor unprofitable to the World, to have it printed here. As this Piece had been reckoned to be written by the Archbishop himself, so there is the greatest Reason to esteem it to be his. The Original MSS. in the Archbishop's Library at Lambeth, is an Interleaved Common-Prayer-Book, with many Sheets of Paper bound up at the beginning, and at the end of the Book; in the former of which is written this Historical Introduction by way of Preface, in a neat, small, Secretary Hand, being in several Places mended by the Archbishop's own Hand, who has several times set down in the Margin, upon the Citation of a scarce Book, these words, which Book I have; which shews that he was the Person who wrote the Preface. He likewise, in the Body of the Treatise, speaking, in the Singular Number thus, I have a Book of Common-Prayer set forth, *p.* 9. But to me the Style of these Papers is a sufficient Argument, that they are the Archbishop's; they having the Plainness, the Gravity, and the exact Propriety which is peculiar to his Writings. Add to this, several particular ways of Expression, which are used by the Archbishop in his other Writings, and must come either from Archbishop Laud himself, or from some other Antient Person who had his Education in Queen Elizabeth's Days, whom he must be supposed to have imploy'd in this Work, which is hardly supposable. For can any one think Archbishop Laud had any Chaplain about him, that would Translate Latin Hexameters into the old long Seven Foot Verse, like one who had learnt his Poetry from Chapman's Translations, in an Age when Waller and Cowley shone?

St. *Paul* did pass the Seas, where Isle makes Ships in Harbour stand,
Arriving, &c. *vid. Introd. p.* 1.

Any one will readily attribute this to the oldest Verse-Maker at Lambeth, which to be sure then was Archbishop Laud himself, who in all probability had not exercised his Pen this way, unless in Translating a Shred of an Antient Poet, in fifty Years before. But the Reader will be better satisfy'd of this matter, when he observes these particularities of Style; best Authority hath it: *to* Preach for the Faith of Christ: Painims *for* Pagans; marvellously well learn'd; should *for* might, *p.* 3. would *for* should, *p.* 4. Disputation thereof, *p.* 5. withstand the King *for* resist the King, *ib.* &c. and will from thence conclude that this Treatise was written by the same Person, or at least one of the same Age, with him who wrote against Fisher. The only Matter which has occasioned any doubt of its being written by Archbishop Laud, is these Words in the 6th, and again in the 12th Chapter, learnedly answered by the Lord Archbishop of Canterbury; which it cannot be supposed that the Archbishop spoke of himself. But to this I answer, that possibly the Historical part to the Conclusion, was (as I am morally assur'd it was) written by the Archbishop, and possibly (tho' I do not think it) the Answers to the Objections by some one else. But I rather am of Opinion that the Transcriber, who by the Orthography does not appear to have been a very understanding Person, put this in as a Compliment to his Grace. If it be thought an Objection, that the Archbishop would hardly stoop to Epitomize the Books of two undignify'd Presbyters, Mr. Hooker and Mr. Hutton: To this may be answered, that they who made this Objection are not acquainted with the Humility and Modesty of this great Prelate, and the little Respect of Persons that is chargeable upon him. For he was wont to express ten times more Value and Respect towards a Good and Learned Country Minister, who he was persuaded loved his King and his Church, than he would to Persons of much greater Dignity, who he thought (and he was not always out in his Thoughts) did neither.

As to the Offices out of the Protestant Liturgies, &c. I suppose they may have their Use; for some of them are incomparably well drawn up, and they may be serviceable to my Brethren of the Clergy, when they shall have occasion to visit or attend any Persons who are under the like Circumstances with those, for whom these Forms were compiled. Or they may be useful, if at any time hereafter, a new Review of our Liturgy, shall be entered upon. 'Tis certain we want a Form of Excommunication; one for Absolution of Excommunicates; and one for Executions. And methinks 'tis pity that Family-Devotion, and Preparatory Prayers to the Sacrament, should be left only to the Direction of private Manuals. The old Primer was designed for this purpose, but that is grown out of use. The Collection of Prayers out of several Parts of the Liturgy, and put together for the use of Families, tho' useful, is the Work only of a private Hand. The whole Morning and Evening Prayers, as prescrib'd in the Service Book, is improper for small and poor Families; and many Masters of Families are hardly capable of understanding the Rubricks, whereby to read the Service as it is enjoined. If a short Form of Prayer were drawn up by the Convocation, to be used in Families, Morning and Evening, and it were enforced by Act of Parliament to be constantly used, under a Penalty, it could not fail of having a very considerable Effect upon the Lives of the People, and would be the Occasion of avoiding a most scandalous Neglect of a most necessary Christian Duty, I mean that of Family Devotion, which is ('tis to be fear'd) but little, or never at all, observed in many Families. And upon this Account I have published the Prayers, upon these Occasions, out of the French Liturgies; not that I propose these Forms to be made use of in our Church, but only to shew, That our Brethren abroad have taken more Care of this Particular, than we have done, and That Provision at length ought to be made in so very momentous a Concern, which has, I think, been too long neglected.

AN

FORMS of PRAYER
To be uſed (a) at SEA.

¶ *The Morning and Evening Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the book of Common Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in Her Majeſties Navy every Day.*

O Eternal Lord God, who alone ſpreadeſt out the Heavens, and ruleſt the raging of the ſea; who haſt compaſſed the waters with bounds until day and night come to an end; Be pleaſed to receive into thy Almighty and moſt gracious protection the perſons of us thy Servants, and the Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy, that we may be a ſafe-guard unto our moſt gracious ſovereign lady Queen *ANNE* and her kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the Inhabitants of our Iſland may in peace and quietneſs ſerve thee our God, and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praiſe and glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Prayers to be uſed in Storms at Sea.

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: ſave, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill Voice of thy Word, and to obey thy commandments: But now we ſee how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son our Lord. *Amen.*

Or

(a) *At Sea.*] The great Advantages which do acrue to a Nation by Navigation, do make the Sea-faring Life not only a very lawful, but alſo a very uſeful Employ; for without this, every Country would be ſhut up within its own Territories, or the ſcanty Confines of a few neighbouring Nations, enjoying only the Produce of one Part of the World where they themſelves live, being without the Improvement which they receive from the Arts and Cuſtoms of People at a remote diſtance. But the uſe of Ships, whereby Men are enabled to ſail from one Part of the World to the other, has opened a Correſpondence between the moſt diſtant Nations, having made the Advantages of each ſingle Country common to all, has brought the Arts of the Eaſtern Part of the World into the Weſt, and ſupplied them again with our Manufactures. This has contributed to provide a very conſiderable Share of Food for the Inhabitants of moſt Countries, and, by bringing home Fiſh from Sea, has in many Places equall'd the Suſtenance which the Fields have produced. This to many Parts of the World, eſpecially thoſe which are ſurrounded by Water, has been a greater Security than their Garriſons and walled Towns; and, by keeping an Enemy always at a diſtance, has freed them from thoſe miſerable Outrages, and Inroads, which the Inhabitants of the Continents are continually expoſed to.

It is very difficult, or impoſſible, to ſettle the firſt Riſe of Shipping and Navigation; for it is ſo very ancient that it precedes all Memoirs of Hiſtory. Indeed ſome of the Heathen Writings have pretended to aſcribe the firſt uſe of it to ſeve-

Forms of Prayer to be uſed at SEA.

Or this.

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save Lord, or elſe we periſh. The living, the living, ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea, that we being delivered from this diſtreſs may live to ſerve thee, and to glorifie thy Name all the daies of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

The

ral particular Perſons; but all thoſe Accounts are founded upon uncertain, or fabulous Relations. The Poets aſcribe this Invention to *Tiphys*, who was Pilot to the *Argonauts*.

Τίφυς Ἀγνιάδης ——
—— ἐσθλὸς ἐεινόμῳον πεφιδαῆναι
Κύμ' ἄλδ' ἐυρείης, ἐσθλὸς δ' ἀνέμοιο θυέλλας
Καὶ πλόον ἠελίῳτε καὶ ἀστέρι τεκμήρασθαι.

Apol. Arg. Lib. 1.

From whom *Valerius Flaccus* ſays the ſame.

——*Tiphys pendebat ab aſtro*
Hagniades: felix, ſtellis qui ſegnibus uſum
Et dedit æquoreos, cœlo duce, tendere curſus.

Val. Flacc. Arg. Lib. 1.

Pliny aſcribes the ſame Original to great or War Ships, when he ſays, *Longa nave Jaſonem primum navigaſſe*. Plin. Nat. Hiſt. Lib. 7. cap. 56. but he allows large Veſſels to have been in uſe before, and to have been brought into *Greece* by *Danaus*. *Nave primus in Græciam ex Ægypto Danaus advenit*. The *Ægyptians* before him uſing only little Boats to go from one Iſland to another in the Red Sea, they being invented by King *Erythras*: *Ante ratibus navigabatur inventis in mori rubro inter inſulas a Rege Erythra*. ib.

But the Holy Scripture, which is of greater Antiquity and Authority than any of theſe Writings, do aſſure us, that Shipping is at leaſt as old as the Deluge. For *Noah*'s Ark is of this kind, and the Faſhion of it, as it is deſcribed by *Moſes*, is very agreeable to thoſe Original Barks, which we may ſuppoſe to have been firſt uſed. That Sacred Writer calls it *Thebeth*, which ſignifies a *Cheſt*; and anſwerable to this 'tis tranſlated by the *Septuagint* Κιβωτὸς, and from them by St. *Matthew*, cap. 24. 38. and St. *Peter*, Ep. 1. iii. 20. And 'tis reaſonable to think, that in this Figure were the firſt great Boats made. Thoſe who firſt ventured upon the Water, we may conclude, firſt made uſe of Floats, being Planks or the Trunks of Trees joined together. Afterwards to avoid the daſhing of the Water, ſuch Floats were boarded round, whereby the Paſſengers, and whatever was carried therein, were kept dry: and this exactly repreſented the Figure of a Cheſt. But afterwards *Noah*, by Divine Inſtruction, added extraordinary Improvements, vaſtly increaſing the Dimenſions, and building it ſeveral Stories one above the other, adding thereunto a Covering, none of which had been ever known before. From this Cheſt-Faſhion of the ancient Ships, they were called likewiſe by the *Greek* Writers Λάρναξες, Cheſts. As *Simonides* ſays, that *Danae* was carried over the Sea in Λάρνακι δαιδαλέᾳ, a curiouſly built Ark: And *Lucian* in his Book *De Dea Syria* reports of *Deucalion*, that he made all the Animals go into Λάρνακα μεγάλην, a great Ark or Cheſt: alluding to the Figure of the ancient Ships.

After the Deluge the Affair of Shipping received many Improvements, the new Colonies finding it very uſeful both to convey them to the ſeveral Countries which they went to inhabit, and alſo to maintain a Correſpondence with thoſe which they had left. Beſides, the *Mediterranean* Sea being full of little Iſlands, which for the Convenience of Life muſt needs maintain a Commerce with one another, and with the Continent, gave an Occaſion for frequent Paſſages by Ships, and conſequently for new Inventions to make them more eaſie and commodious. In theſe Places therefore, as Ships were built of greater Burden, ſo alſo more convenient ways of managing them were thought of. *Dedalus* of *Crete* is ſaid to have invented the Sails, from whence the Poets raiſed the Story of his flying. Several Ranks of Ores one over another were contrived, to make the Paſſage the ſwifter: The *Biremis* or the Ship which went with two Ranks, was invented by the *Ægyptians*, and uſed in the Red Sea. *Thucydides* attributes the *Triremis*, or the Ship which went with three Ranks of Rowers, to *Amocles* of *Corinth*: The *Carthaginians* increaſed them to four Ranks, and the *Romans* to five.

But the greateſt Improvement, which Navigation did receive, was from the Invention of the Compaſs; which was found out about the Year of Chriſt 1300, by one *Flavius Campanus*. *Alex. Sardus de rerum Invent.* For before this the principal Point in Navigation (next to underſtanding the Nature of the Coaſts, which they generally kept pretty cloſe to) was a nice Obſervation of the Stars, the Riſing and Setting of the ſeveral Conſtellations, but principally a View of the Pole-Star: Which *Ovid* deſcribes thus, in the Words of the Pilot *Acœtes*.

——*Oleniæ ſidus pluviale* Capellæ
Taygetemq; Hyadaſq; *oculis*, Arctumq; *notavi*.
——*I markt the watry* Goat,
Taygetes, *the* Hyades, *and the* Bear. Ovid. Met. Lib. 3.

Now theſe Obſervations were to be made only in clear Nights; ſo that in hazy Weather, the Ship muſt either caſt Anchor near the Shoar, or be expoſed to an uncertain Paſſage over Rocks and Shoals. This way of Sailing made Voyages very tedious and hazardous. But after the Invention of the Compaſs, the Mariners might ſafely truſt themſelves in the middle of the Ocean, and know by the Direction of the Needle, in the darkeſt Night, what Courſe they ſteered. This noble Invention enabled Seamen, at the firſt, with Speed and Security to Sail from the *Britiſh* Seas to the *Mediterranean*. And about a hundred Years afterwards, the *Portugueſe* eſſayed longer Voyages. About the Year 1410 they ſailed along the Coaſts of *Africa*, as far as the Foot of Mount *Atlas*; ſoon after they made a Settlement beyond the *Equator*, *viz.* at *Cape Verde*, and maintained a Commerce in *Guinea*. *Maphæi. Hiſt. Ind. Lib.* 1.

About the Year 1490, the two greateſt Diſcoveries were made, that ever were known in the World before. For in the Year 1492, the *Weſt-Indies* were firſt diſcovered by *Chriſtophorus Columbus*, and more fully by *Veſputius Americus* 1497, from whom it received its Name of *America*. In the ſame Year the *Portugueſe* ſailing round the Coaſts of *Africa*, found a Sea-Paſſage to the *Eaſt-Indies*, which was unknown before, and opened the Trade thither, themſelves eſtabliſhing a Commerce in *Calecut* and *Malebar*. Afterwards the *Engliſh* and the *Dutch* made their Settlements in ſeveral Places of this large Country, whereby ſuch a vaſt Commerce has been eſtabliſh'd, as was unknown to any former Age of the World. The *Spaniards* being intent only upon the more Southern and wealthy Parts of *America*, left the Northern to be look'd out for by other Nations: Among which we *Engliſh* have had the moſt principal Share. *Virginia* was diſcovered by Captain *Richard Greenvill* about the Year 1585, and called by that Name from our Virgin Queen, under whoſe Reign it was found out. The Settlement in *New England* was not 'till the Beginning of King *James* his Reign, *A. D.* 1606. Our other Plantations have either been taken by our Arms in our Wars with *Spain*, or have been owing to later Diſcoveries. From the Commerce ſettled in theſe ſeveral Places of the World, the Nation does receive ſo extraordinary a Benefit, that the Legiſlature has been always pleaſed to give all ſufficient Encouragement to the carrying it on; encouraging the fitting out of Merchants Ships for the maintaining the Trade, and keeping up Ships of War to ſecure them from the Attempts of the Enemy. Now becauſe the publick Worſhip of God ſhould be kept up, among thoſe conſiderable Numbers of Men, who are employed in theſe ſo uſeful Employments, the Wiſdom of the Church has thought fit to prepare this Office, peculiarly adapted for their uſe.

There was pretty anciently in the *Latin* Church an Office ſomething reſembling this, which was called the *Miſſa Nautica*. Wherein the whole of the Communion Service was not read, as in Congregations upon Land, but only the *Miſſa Catechumenorum*, partly on Account of ſhortning the Service that the Mariners might not be too long detained from their Buſineſs, and partly becauſe at Sea, there was not neither ſufficient Conveniency, nor Preparation for a daily Communion.

(*b*) *A*

Forms of Prayer to be uſed at SEA.

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the Throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldſt take the cauſe into thine own hand, and judge between us, and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battel to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle Perſons, that cannot meet to join in Prayer with others by reaſon of (b) *the Fight, or Storm.*

General Prayers.

LOrd, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made and ruleſt all things: O deliver us for thy Names ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special

(b) *The Fight.*] Ships of War, Arms of Defence and Fights at Sea muſt of Neceſſity be near as ancient as Traffick it ſelf. For it could not be otherwiſe, but that thoſe who had Reſolution to venture their Lives through a hazardous Sea to fetch home Wares of conſiderable Value, ſhould want Courage themſelves to defend them from thoſe would deſpoil them thereof; or Prudence not to provide other Force to defend their ſo juſt and dearly earned Property. It is commonly ſaid by Modern Writers that the *Phocæans*, the Inhabitants of a City of *Ionia*, firſt uſed the Ship of War, or long Ship. *Sard. de rerum Invent.* And for this the Authority of *Herodotus* is falſly vouched. But this was owing to a Miſtake in *Valla*'s Tranſlation. *Herodotus* indeed ſays, Οἱ δὲ φωκαιέες ναυτιλίῃσι μακρῇσι πρῶτοι Ἑλλήνων ἐχρήσαντο. *The* Phoceans *firſt, of all the* Greeks, *uſed* (*not long Ships or Men of War, but*) *long Navigations*; *for* (ſays he) *they ſailed into the* Adriatick, *and into* Spain. *Herod. lib.* 1. The long Ship was long before them uſed by the *Ægyptians*, and the Invention thereof attributed to *Seſoſtris*, *Diod. Sic. lib.* 1. But it muſt be noted, that the Make of the Ship of War, as likewiſe the way of fighting by Sea, was different in the more ancient Times, from what it was afterwards among the *Greeks* and *Romans*. The Ships uſed in the *Trojan* War, according as *Homer* deſcribes them, were but of a very ſmall ſize, from one of which to the other *Ajax* could ſtep, and run over their Hatches, with a Pole in his Hand, to hinder the *Grecians* from ſetting fire to them.

Ἀλλ' ὄγε νῆα θοὴν ἐπεβήσετο μακρὸν βιβάσθων.

The Hatches running over with large Steps.

Hom. Il. lib. 15.

The offenſive Arms which they then uſed were Darts and Arrows, and the Pole which *Ajax* uſed, thus deſcribed by *Homer*.

——ξυσὸν μέγα ναύμαχον ἐν παλάμῃσι
Κολλητὸν βλήχροισι———

——*A fighting Pole in's Hand*
Guarded with Spikes——— Hom. Il. ib.

Nor was this a Weapon, which *Ajax* particularly made uſe of; but there was a Magazine of the ſame laid up for the Ships Crew to make uſe of, whenever they ſhould be aſſaulted by their Enemies: As appears by ſome other Verſes of *Homer* in the ſame Book.

Μακρῇσὶ ξυσοῖσι τὰ ἑᾷ σφ' ἐπὶ νηυσὶν ἐκεῖτο
Ναύμαχα, κολλήεντα, χαλκῷ εἰμένα χαλκῷ.

Long fighting Poles which lay i'th' Ships,
Nailed and tipt with Steel.

They annoyed the Enemy likewiſe with ſhooting of Arrows; for expert ſhooting of which, ſome of the Mariners were diſciplined; as appears by that of *Homer*,

——ἑρέται δ' ἐν ἑκάστῃ πεντήκοντα
Ἐμβεβάσαν τόξων ἐν εἰδότες——

In every Ship fifty Rowers were plac'd,
Well skill'd in Archery.

But in later Ages of the *Grecian* Governments, the Ships of War were of a larger and ſtronger Make, and better contrived for the Annoyance of the Enemy. *Herodotus* obſerves, that when the *Phocæans* before ſpoken of ſent out their Fleet, it did not conſiſt στρογγύλῃσι ναυσὶ ἀλλὰ πεντηκοντέροισι. *Ships round built, but only of thoſe having fifty Oars.* Where, by the way, *Valla* has committed another Fault in his Tranſlation, rendring στρογγύλῃσι ναυσὶ *navibus roſtratis*; and, what is more, this has eſcaped the accurate Eye of *H. Stephens*, in his Review of *Valla*'s Verſion. For the Scholiaſt upon *Thucidides* explains στρογγύλη νηῒ, by ἐμποικῇ, *a Merchantſhip*, διὰ τὰ πολεμικὰ μακρότερα ὄντα, *becauſe Ships of War are of a longer make.* Thucyd. lib. 2. In later Ages they made uſe of the Ἔμβολον or *Roſtrum*, the Beak, which was faſtened to the Prow, that, as it were with a Horn puſhing againſt the Enemies Ship, it might make a Hole in her, and cauſe her to ſpring a Leak. The *Harpagines* and *Manus Ferreæ* were Hooks contrived to pull the Enemies Ship to, the better to board them or fire them. And as they had Engines to caſt Stones at Land, ſo they had others of like Nature to annoy their Enemies with at Sea. But the Moderns have exceeded all theſe Contrivances, by their Cannon placed round the Ships, which began to be uſed at Sea, not long after the uſe of them at Land. This Invention is ſaid to be owing to one *Berthold*, a *German* Monk. *Polydor Virgil* ſays, it is uncertain who firſt invented them. They ſeem to have been firſt uſed by the *Venetians* in their War againſt the *Genoeſe* 1380; and to have been in uſe with us, at leaſt in Land-Service, twenty Years afterwards, *viz.* 1410, by the Anſwer that our Chroniclers tell us was given by King *Henry* V. to the Dauphin of *France*, who ſent him a Cheſt of Tennis-balls in Deriſion of his Youth, *viz. That he would ſhortly repay him with ſo many Balls of Iron, which the ſtrongeſt Gates of* Paris *ſhould not hold out againſt.* Caxton. But ſome Hiſtorians will have them uſed by *Edward* the Third in the Battel of *Creſſy*, in the Year 1346. *Johannes Villaneus*, cited by *Hoffman*, *in voce* Bombarda.

The Scriptural Hiſtories do not give us any Account of Sea-Fights, they being written among the *Jews*, who being Inhabitants of a Midland Country, did not deal much in Navigation. The earlieſt Account we have of Sea-Fights among the *Greeks*, unleſs in Poets and Fabulous Hiſtory, is that of the *Phocæans* before-mentioned. Theſe leaving their ancient Country and making a Settlement at *Corſica*, turn'd Pirats; but the *Tyrhrenians* (or Inhabitants of the preſent *Tuſcany*) in Confederacy with the *Carthiginians*, ſunk them all, or deſtroyed them: The Line of Battel on each ſide conſiſted of ſixty Ships of War. *Herod. Lib.* 1. The Fight between the Fleet of *Xerxes*, and that of the *Grecians* commanded by *Themiſtocles*, is the moſt aſtoniſhing in all Hiſtory. For *Xerxes* his Fleet, with which he invaded *Greece*, conſiſted of 1207 Ships of the Line of Battel (beſides innumerable Tenders) having on Board 241400 Men; this was beaten by an inconſiderable Fleet of the *Greeks*, and that great Prince himſelf glad to get off ſafe and return home, in a ſmall Veſſel: The reſt of his Navy, which he left under the Command of his Admiral, was either ſunk or diſabled; ſo that a very few of all that vaſt Fleet ever got Home again. *Herod. Lib.* 7.

The *Romans* had no Ships of War, 'till the beginning of their firſt War with the *Carthaginians*. *Polyb. Hiſt. Lib.* 1. and neither underſtanding the building or the managing a Ship, in a ſmall time got together a Fleet conſiſting of 330 Ships

of

Forms of Prayer to be uſed at SEA.

Special Prayers with reſpect to the Enemy.

THOU, O Lord, are juſt and powerful; O defend our cauſe againſt the face of the Enemy.
O God, thou art a ſtrong tower of defence to all that flee unto thee: O ſave us from the violence of the Enemy.
O Lord of hoſts, fight for us, that we may glorifie thee.
O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.
O Lord, ariſe, help us, and deliver us for thy Names ſake.

Short Prayers in reſpect of a Storm.

THOU, O Lord, that ſtilleſt the raging of the ſea, hear, hear us, and ſave us, that we periſh not.
O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a ſtorm, hear us and ſave us we beſeech thee.
Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.
God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. *Amen.*

OUR Father which art in heaven, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation. But deliver us from evil. For thine is the kingdome, the power, and the glory, for ever and ever. Amen.

¶ *When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble Confeſſion of their ſins to God: In which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his Conſcience ſhall accuſe him: Saying as followeth,*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be heartily ſorry for theſe our miſdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt, and grant, that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THANKSGIVING after a STORM.

Jubilate Deo. Pſal. LXVI.

I. O Be joyful in God, all ye lands: ſing praiſes unto the honour of his name, make his praiſe to be glorious.

II. Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee. III. For

of the Line of Battel, put on Board 140000 Soldiers and Mariners, and reſolved to attack the *Carthaginians* (who were famed all the World over for their Skill in Navigation) where-ever they found them, even on their own Coaſts, or to land upon their Continent, and to carry the War into their Country: And though they were Novices in this kind of War, they fought them and beat them, and took ſixty four of their Ships. Afterwards theſe Engagements are more frequent in their Hiſtory. I ſhall add no more Inſtances; or if it were proper, I muſt do it out of our own Hiſtory, which would afford ſome equal to the foregoing ones, eſpecially our Engagements with the *Spaniards* in the Year 1588.

Pity it is, that the Neceſſity of human Affairs ſhould oblige Chriſtians to be trained up to make uſe of ſuch cruel Methods; but, ſince the Preſervation of our Country does neceſſarily require it, great is their Honour, and precious ought to be their Memory, who do ſignalize themſelves therein by a diſtinguiſhable Valour. And, when God has been pleaſed by their Means to afford us Victory over our Enemies, we ought both of us to return our Thanks to Almighty God.

PARAPH. on Pſal. LXVI.

I. O all ye Inhabitants of every Nation in the World, join your Praiſes with us in celebrating the Name of our great and gracious God.

II. Saying, What wonderful Works haſt thou, O Lord, done, for the Preſervation of thy People? Of what a vaſt Extent

III. For all the world ſhall worſhip thee: ſing of thee, and praiſe thy name.

IV. O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

V. He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoice thereof.

VI. He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

VII. O praiſe our God, ye People: and make the voice of his praiſe to be heard.

VIII. Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

IX. For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

X. Thou broughteſt us into the Snare: and laidſt trouble upon our loins.

XI. Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

XII. I will go into thy houſe with burnt-offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

XIII. I will offer unto thee fat burnt-ſacrifices, with the incenſe of ramms: I will offer bullocks and goats.

XIV. O come hither and hearken, all ye, that fear God: and I will tell ye what he hath done for my Soul.

XV. I called unto him with my mouth: and gave him praiſes with my tongue.

XVI. If I incline unto wickedneſs with my heart: the Lord will not hear me.

XVII. But God hath heard me: and conſidered the voice of my prayer.

XVIII. Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Confitemini Domino. Pſal. CVII.

I. O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

II. Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the Enemy;

III. And

Extent is the Amplitude of thy Power? How haſt thou given the Lie to thine Enemies, who defied thy Power, by interpoſing it in our behalf?

III. Foreign Nations, when they ſhall hear of this ſo remarkable a Deliverance wrought by thee, ſhall fall in, very readily, glorifying thy Name for it.

IV. You, the Inhabitants of other Countries, ſearch into the Annals of our Hiſtory, and you will be ſurprized to hear of thoſe great Deliverances which God has wrought for us, that have been his pious Servants.

V. He for the ſake of his Servants the *Iſraelites* procured a Paſſage for them through the Red Sea, making the Waters on each ſide to retire, leaving them the dry Sands of the bottom of the Sea to walk upon: And this afforded them a great Occaſion of rejoicing.

VI. And it muſt be ſuppoſed, that he maintains the ſame Authority over the Enemies of the true Religion that he did then, making Obſervation what Deſigns they are driving on to the Prejudice of his Servants: For God will not ſuffer profane Idolaters to gain the Dominion over his faithful People.

VII. O therefore all ye ſeveral Nations leave off your falſe and ſuperſtitious Worſhips, and join with us in the Exerciſe of the true Religion; that with a mutual Conſort of all our Voices, we may make the Praiſes of our common Creator to reſound the more.

VIII. That we may all ſing Praiſes to that great God, whoſe continual Conſervation keeps us from ſinking into nothing; whoſe good Providence defends us from all untoward Accidents which may befall us; and, in our political State, who bears up our Spirits under national Calamities, and directs our Councils, that we give the Enemy no great Advantage over us.

IX. Indeed, God has ſometimes ſuffer'd our Enemies to prevail againſt us; but this is not an Argument of his forſaking us, but of his great love towards us; being willing to better us by theſe Afflictions, as a Refiner purges by the Fire his Metal from the Droſs.

X. Thou didſt for ſome time, when our Enemies were ſuperiour to us in the Battels which were fought between us, ſuffer us to be catched in a Gin, as Wild Beaſts are, our Loyns being as it were compaſſed round with an Iron Chain, as the Loyns of thoſe Creatures are, upon the ſpringing of the Trap which is ſet for them.

XI. Thou didſt then ſuffer our Enemies to ride upon us, as they would do upon Horſes and Aſſes: We have gone through *Fire*, *i. e.* Calamities of a greater ſize; and *Water*, *i. e.* Misfortunes of a leſſer Magnitude; but at laſt thou haſt been pleaſed to bring us into a very fruitful Paſture, a State of Liberty after long Oppreſſion.

XII. Therefore out of a grateful Senſe of theſe Benefits received, I will go to God's Houſe to offer up my Sacrifice of Thankſgiving for theſe ſo great publick Bleſſings; that I may diſcharge there my Vow, which in the time of my trouble I made to him.

XIII. I will offer to thee the moſt valuable Sacrifice that I am able.

XIV. O you, the pious Servants of God, hearken to what I have now to propoſe to you: I will inform you what gracious Inſtances of the Divine Favour God has been pleaſed to afford me.

XV. We put up our Petitions to him for Deliverance from our Misfortunes, which he preſently anſwered, and turned our Addreſſes into Thankſgivings.

XVI. Which, beſides the granting our Requeſts, is another very great Inſtance of his Goodneſs to us, that herein we have an Opportunity of vindicating our Innocency, which was aſperſed by the vile Slanders of our Enemies: For it is Demonſtration that if we were ſo wicked, as they would paint us out, God would not hear our Prayers.

XVII. But in full Confutation of their evil Suggeſtions, God has vouchſafed a plenary Grant of all that we requeſted of him.

XVIII. Thanks to our gracious God, for that he hath not rejected our Petitions, but hath granted our Deſires, not out of any Merit of ours, but out of his ſingular Mercy and Goodneſs.

PARAPH. on Pſal. CVII.

I. O return unto the good God unfeigned Thanks, for all the kind Diſpenſations of his Providence, which he has been pleaſed in ſo many various Particularities to lay out for the Benefit of Mankind.

II. Let all thoſe whom God has delivered from great Calamities, pay their Thanks to him for his undeſerved Favours.

III. We

III. And gathered them out of the lands, from the eaſt and from the weſt: from the north and from the ſouth.

IV. They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

V. Hungry and thirſty: their ſoul fainted in them.

VI. So they cryed unto the lord in their trouble: and he delivered them from their diſtreſs.

VII. He led them forth by the right way: that they might go to the city where they dwelt.

VIII. *O that Men would therefore praiſe the Lord for his Goodneſs: and declare the wonders that he doth for the children of men.*

IX. For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs.

X. Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron;

XI. Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

XII. He alſo brought down their heart through heavineſs: they fell down, and there was none to help them up.

XIII. So when they cryed unto the Lord in their trouble: he delivered them out of their diſtreſs.

XIV. For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

XV. *O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men.*

XVI. For he hath broken the gates of braſs: and ſmitten the barrs of iron in ſunder.

XVII. Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

XVIII. Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

XIX. So when they cryed unto the Lord in their trouble: he delivered them out of their diſtreſs.

XX. He ſent his word and healed them: and they were ſaved from their deſtruction.

XXI. *O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men*;

XXII. That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

XXIII. They

III. We have many remarkable Inſtances of God's gracious Deliverances of his Servants, particularly of the *Jewiſh* Nation, whom he redeemed from a miſerable State of Captivity, and collected them after their Diſperſion from all Parts of the *Aſſyrian* Empire.

IV. In their returning home they met with great Difficulties in the Deſert through which they travelled, wandring through unknown Places, frequently miſtaking their way, and not finding any Town or City to refreſh themſelves in.

V. Having ſpent their Proviſions, and being ready to die for Hunger and Thirſt, and not knowing where to get Supplies, they were ready to faint away for want of Neceſſaries in that long Journey.

VI. But they putting up their Petitions to God, to deliver them in this great Extremity, he out of his gracious Goodneſs was pleaſed to afford a ſpeedy Relief.

VII. He directed them into the right Road again, and brought them into an inhabited Place, where they ſtaid ſome time to furniſh themſelves with Neceſſaries to proſecute their further Journey.

VIII. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

IX. For it is he that provideth plentiful Food to fill every hungry Belly, not denying us a Supply of any thing which is neceſſary for our uſe.

X. Nay, God is not wanting to take into his Conſideration the Caſe of the poor Priſoners, who are confined to a dark Dungeon, and clogged with Iron Fetters and Chains.

XI. Which Calamities are ſent them by God, as a juſt Puniſhment for their Sins, in that they have neglected and violated his ſacred Laws, in the time of their Proſperity.

XII. And this being the Condition of the *Jewiſh* Nation before their Captivity, God was pleaſed to humble their proud Hearts by that great Affliction, and they found that their own Power, which they truſted ſo much in before, would not avail them for their Deliverance.

XIII. And therefore being deſtitute of all Human Aſſiſtance, they cryed to God for his Divine Aid, and he, out of his gracious Goodneſs, was pleaſed to work their Deliverance from that lamentable Condition of Life which they were under.

XIV. Bringing them out of that dark and diſmal Dungeon, which they were ſhut up in, and knocking off the Fetters from their Feet.

XV. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

XVI. Nay, when God has determined to reſcue his Servants from the Calamities of Captivity or Impriſonment, it is not the great Strength of the Place that can keep them in; for he can with eaſe make the brazen Gates to flie, and the maſſy Barrs of Iron to ſnap aſunder.

XVII. And thus does his good Providence diſplay it ſelf in other Caſes: When fooliſh Men, by leading a diſſolute and debauched Courſe of Life, have injured their Conſtitutions, or brought themſelves into ſome grievous or painful Diſeaſe:

XVIII. So that thereby their Stomachs are become ſo weak, that they loath the moſt palatable and delicious Diſhes of Meat, and are ſick even to Death.

XIX. Theſe very Perſons, who have deſerved ſo ill at God's Hands, if they put up their Petitions to God, and ſtedfaſtly rely upon him for Relief, he ſeldom fails to afford it them, but finds ways to work their Recovery, when all the Power of Medicine has failed, and the Skill of Phyſicians has been baffled.

XX. God Almighty, by ſome inviſible Means, has bettered their Conſtitutions, and ſaved them from the Grave; to which (if the Divine Providence had not interpoſed) they were inevitably a going.

XXI. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

XXII. That they would continually pay to him an hearty Thankfulneſs for all his Mercies and Benefits reached out unto them, which is the moſt acceptable Sacrifice which they can offer to God, devoutly praiſing him, and recounting the miraculous Preſervations of his Providence.

XXIII. And

XXIII. They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;
XXIV. Theſe men ſee the works of the Lord: and his wonders in the deep.
XXV. For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.
XXVI. They are carried up to the heaven, and down again to the deep; their ſoul melteth away becauſe of the trouble.
XXVII. They reel to and fro, and ſtagger like a drunken Man: and are at their wits end.
XXVIII. So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.
XXIX. For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.
XXX. Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.
XXXI. *O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men*;
XXXII. That they would exalt him alſo in the congregation of the People: and praiſe him in the ſeat of the elders;
XXXIII. Who turneth the flouds into a wilderneſs: and drieth up the water-ſprings.
XXXIV. A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.
XXXV. Again he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.
XXXVI. And there he ſetteth the hungry: that they may build them a city to dwell in;
XXXVII. That they may ſow their land, and plant vineyards: to yield them fruits of increaſe
XXXVIII. He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattle to decreaſe.
XXXIX. And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;
XL. Though he ſuffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderneſs;
XLI. Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.
XLII. The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.
XLIII. Who

XXIII. And this the Mariners, whoſe Employ calls them to ſail about at Sea, have frequent Opportunities of doing.

XXIV. For theſe Men do very often behold many wondrous Works of God, which are not to be diſcovered by others, not only many Fiſhes and Sea-Monſters, but the ſurprizing Commotions of that vaſt Body of Waters.

XXV. For whenever God pleaſeth a ſmall Quantity of Vapour ariſing thickens into a Storm, which at laſt grows to that Violence, as to make the Sea, which was ſmooth before, to be raiſed into mountainous Waves.

XXVI. Thoſe whoſe hap it is to be out at Sea in Ships or Boats, in the Diſtreſs of ſuch foul Weather, are ſometimes mounted by a riſing Wave as high as the Clouds; and at other times ſeem to be carried down to the very bottom of the Sea; they being all the time in a moſt terrible Fright, as having all Agonies of preſent Death upon them.

XXVII. The violent Agitation of the Ship is ſuch, that they, like drunken Men, can hardly ſtand upon their Legs; and, as if they were mad, run about from place to place without any certain Deſign, both doing and undoing the ſame thing.

XXVIII. But when they find, that their Skill in ſailing, and their other Endeavours fail them, they are forced to apply to God for help, and his Goodneſs does not fail to afford it them.

XXIX. And he, who reſerves to himſelf an uncontroulable Authority over the Winds and Waters, in anſwer to their Prayers, allays the boiſterous Tempeſt, and ſmooths the diſturbed Waves into a calm and quiet Sea.

XXX. This kind Diſpenſation of God's good Providence ſpreads over their Minds with pleaſing and delightful Thoughts, eſpecially when their Bark is ſafely arrived at the Port, to which they deſigned to go; it being an extraordinary Satisfaction then to recount their former Difficulties.

XXXI. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them; and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

XXXII. Nor let God be praiſed only upon particular Occaſions, and in remembrance of ſome ſingle Beneficial Acts of his Providence; but let him conſtantly be praiſed in the publick Congregation at his Temple, and in the meeting of the Senators in their National Council.

XXXIII. For the whole Power of Nature is ſubject to his Juriſdiction and Command: For he, by drying up the Springs, makes the Ground of the moſt fertile Meadow as bare of Graſs, as the Sands of a Wilderneſs.

XXXIV. And when at any time he has a mind to chaſtize the Inhabitants of a place for their Sins; he, by withholding the Rain, turns the moſt plentiful Country into the Barrenneſs of a Deſart.

XXXV. And again, when it pleaſes him, he, by ſending gentle and fatning Rains, makes a dry, ſandy Country, for a time, to be overflowed with Water, ripening the Fruits thereof with a moſt prodigious Increaſe, rendring it thereby more fruitful, than if freſh Springs had broken out from every Part thereof.

XXXVI. And, though the Inhabitants of ſuch a Country might ſeem, at firſt View, to be under a Neceſſity of being ſtarved, as being ſituated in the midſt of ſuch dry Sands, yet God ſuffered them to build Cities there, and to provide a Sufficiency for their Subſiſtence.

XXXVII. They manuring the Land, and planting Vineyards, by the Produce of which they are fed.

XXXVIII. God in the mean time ſo bleſſing them, that their People grow very numerous, and that their Cattle receive a proportionable Increaſe.

XXXIX. And when, for ſome wiſe Reaſons of Providence, it pleaſes God to puniſh a People, ſituate in the midſt of a happy Country, he finds means to do it, by making them Captives or Tributaries to a Foreign Power, or by any other National *Plague* or Calamity.

XL. Though he ſuffers a Nation to undergo great Hardſhips under the Oppreſſion of unmerciful Princes, as he did the *Jewiſh* Nation in *Ægypt* or *Babylon*, or make them ſuffer much by wandring through deſart Places, as he did the *Jews* in going from *Egypt* and from *Babylon*;

XLI. Yet he in his good time, delivers them from their Oppreſſion and Wants, and makes their Familiies to increaſe and grow numerous, as a Flock of Sheep does, in a fertile Paſture.

XLII. This gracious Diſpenſation of God's Providence will be Cauſe of great Joy and Exultation to all good Men;

and

XLIII. Who ſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Collects of Thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy, we thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our Prayer, which we made before thee in our great diſtreſs; even, when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfuly command a deliverance; for which, we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfnlly and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorifie thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

A Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

I. O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſal.* cvii. 1.

II. Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea. *Pſal.* cvii. 2.

III. The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy. *Joel.* ii. 13.

IV. He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities. *Pſal.* ciii. 10.

V. But as the heaven is high above the earth: ſo great hath been his mercy towards us. *Pſal.* ciii. 11.

VI. We found trouble and heavineſs: [*Pſal.* cxvi. 3.] we were even at deaths door; *Pſal.* cvii. 18.

VII. The waters of the ſea had well nigh covered us: the proud waters had well nigh gone over our ſoul; *Pſal.* cxxiv. 4.

VIII. The

and all the Objections of wicked Men, againſt the Juſtice of God's Providence, will be for ever ſtopped.

XLIII. All truly wiſe and good Men will make a very uſeful Improvement upon the Conſideration of theſe Acts of the Divine Providence; marking out the Bounty and Wiſdom of God in all the Particulars of his providential Diſpenſations.

PARAPH. on the Hymn of Praiſe, &c.

I. Being now delivered from this imminent danger wherewith we were ſo late encompaſſed, let us join together in paying our Thanks to our gracious God, to whoſe infinite mercy it is owing that we eſcaped Death, which did on every ſide threaten us.

II. The vaſt Power of God, which is always attended with unlimited Goodneſs, can never be ſufficiently admired; and certainly we of all Perſons in the World have Reaſon to make an Acknowledgment of this Truth, having ſo lately, by the Influence of his good Providence, been ſecured from being ſwallowed up by the tempeſtuous Sea.

III. God does abound with extraordinary Tenderneſs to his Creatures; and though we Men do frequently abuſe his Clemency, yet he does mercifully bear with them a great while, and does not exert his vindictive Power 'till they become irreclaimable.

IV. And as for us, though we muſt acknowledge, that we have been extraordinary ſinners, yet he has not puniſhed us accordingly as our undutiful Behaviour has deſerved at his Hands.

V. As the diſtance between the Heaven and the Earth is vaſt and unmeaſurable, ſo neither does God's Mercy in ſparing Sinners, admit of any juſt or determinate Calculation.

VI. We were lately in the moſt lamentable and diſtreſſed Condition that ever poor Mortals were; the very Gates of Death were juſt open to receive us.

VII. We were ſurrounded and covered by the Waters of the Sea, and were ſeemingly as much buried by the Waves, as if we were in the very bottom of the Ocean.

VIII. The

VIII. The ſea roared: and the ſtormy wind lifted up the waves thereof; *Pſal.* cvii. 25.

IX. We were carried up, as it were, to heaven, and then down again into the deep our ſoul melted within us, becauſe of trouble; *Pſal.* cvii. 26.

X. Then cryed we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs. *Pſal.* cvii. 28.

XI. Bleſſed be thy name, who didſt not deſpiſe the prayer of thy ſervants: [*Pſal.* cii. 17.] but didſt hear our cry, and haſt ſaved us. *Pſal.* xxxiv. 6.

XII. Thou didſt ſend forth thy commandment: [*Pſal.* cxlvii. 15.] and the windy ſtorm ceaſed and was turn'd into a calm. *Pſal.* cvii. 29.

XIII. O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doth for the children of men. *Pſal.* cvii. 18.

XIV. Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his Benefits upon us. *Pſal.* lxviii. 19.

XV. He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death. *Pſal.* lxviii. 20.

XVI. Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe. *Pſal.* xcii. 4.

XVII. Bleſſed be the Lord God: even the Lord God, who only doth wondrous things;

XVIII. And bleſſed be the Name of his majeſty for ever: and let every one of us ſay, Amen, Amen. *Pſal.* lxxii. 18, 19.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

2 Cor. XIII. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all now and for evermore. *Amen.*

After VICTORY or Deliverance from an ENEMY.

A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.

I. IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

II. They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

III. Yea the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.

IV. But praiſed be the Lord: who hath not given us over as a prey unto them. *Pſal.* cxxiv. 1, 2, 4, 5.

V. The Lord hath wrought: a mighty ſalvation for us. 1 *Sam.* xi. 13. *Luk.* i. 69.

VI. We

VIII. The roaring of the Sea was inexpreſſibly dreadful, as the Waves were daſhed againſt one another by the Fury of the Wind.

IX. Sometimes we were ſo high lifted by a riſing Wave as if it was carrying us up into the Sky; and at other times we were carried with ſuch precipitancy downwards, that we ſeemed to have fallen downwards to the bottom of the Ocean: This occaſioned ſo great a Conſternation in us, that we were perfectly exanimated with the Surprize.

X. In the midſt of this great Diſtreſs we addreſſed to thee, O Lord, for Succour; and thou haſt graciouſly pleaſed to deliver us from this imminent Deſtruction.

XI. Eternal Thanks therefore be paid to thee, O Lord, for this gracious Hearing of the Prayers of us thy Servants, in this great Diſtreſs, and for affording us ſo ready a Relief.

XII. For as ſoon as thou waſt pleaſed to give Order; the boiſterous Winds abated, and the Seas were ſmoothed over by a gentle Calm.

XIII. O therefore let us join our Praiſes in celebrating the Goodneſs of ſo gracious a God, and relating the wonderful Inſtances of his Providence, which he has formerly and ſtill does frequently afford for our Preſervation.

XIV. Let us pay our daily Thanks to ſo gracious a God, ſince there is no Day paſſes over our Heads, wherein we are not beholding to him for many Benefits conferred upon us.

XV. But in a peculiar manner he has made himſelf to be our God by this ſignal Preſervation of our Lives; which ought now entirely to be devoted to his Service, and having reſcued us from Death, we ſtand now indebted to him for the Benefit of a double Creation.

XVI. This Joyfulneſs which now overſpreads our Minds on Account of ſo unexpected a Deliverance from ſo great a Danger, is entirely owing to thy Divine Conduct; and therefore our Hearts at the ſame time ought to overflow with a grateful Senſe of thy Goodneſs.

XVII. All Praiſes therefore be aſcribed to our great and good God; who alone can effect ſuch wonderful Deliverances.

XVIII. Let his infinite Goodneſs and Power be for ever adored; and let every one of this Congregation joyn their Amen, in this devout Acknowledgment of them.

PARAPH. on the Hymn of Praiſe after Victory.

I. If God Almighty had not interpoſed his moſt eſpecial Providence in our Preſervation, when ſo great and formidable a Number of our Enemies with armed Force oppoſed themſelves againſt us, they would have eaten us up alive, as a wild Beaſt does his Prey, in their bitter Rage which they conceived againſt us.

II. Their numerous Forces had over-run us, like a mighty Torrent.

III. No Inundation of the Sea could have broken in upon us, and with more Fury have drowned us, than their Force would have over-powered us, and totally deſtroyed us.

IV. But for ever praiſed be our gracious God, for not ſuffering us to be torn in Pieces by the bloody Jaws of theſe fierce Beaſts of Prey.

V. Immortal Praiſes be aſcribed to our Almighty Deliverer, for his immediate Intervention in our Relief.

VI. We gat not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us. *Pſal.* xliv. 3.

VII. The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battel. *Pſal.* cxl. 7.

VIII. The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us. *Pſal.* ii. 9. iii. 1.

IX. Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory. *Pſal.* cxv. 1.

X. The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce. *Pſal.* cxxvi. 3.

XI. Our help ſtandeth in the Name of the Lord: who hath made heaven and earth. *Pſal.* cxxi. 2.

XII. Bleſſed be the Name of the Lord: from this time forth for evermore. *Pſal.* cxiii. 1.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the ſoveraign commander of all the world, in whoſe hand is power and might which none is able to withſtand; We bleſs and magnifie thy great and glorious Name for this happy Victory, the whole glory whereof we do aſcribe to thee, who art the only giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Soveraign, and, as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 *Cor.* XIII. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *THE Office in the Common-Prayer-Book may be uſed; Only inſtead of theſe Words* [We therefore commit his Body to the Ground, Earth to Earth, *&c.*] *ſay,*

We therefore commit his body to the Deep, to be turned into Corruption, looking for the reſurrection of the body, (when the ſea ſhall give up her dead,) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

VI. But it muſt be owned, that we did not win this Battel by our own Valour or Conduct: we were ſucceſsful in this Enterpriſe, only by virtue of thy Aſſiſtance, thou being able only by thy favourable Diſpoſition towards us, to confer ſo great a Benefit upon us.

VII. We are not obliged for this Victory to any mortal Aid, but to the great God of Heaven who has eſpouſed our Cauſe: He has ſecured us from Danger in this bloody Fight, and inſpired us with Intrepidity to ſtand the ſhock of our Enemies.

VIII. This Omnipotent Ally fought for us, and daſhed our Enemies in Pieces, more than the Force of our Cannon.

IX. Therefore, O Lord, we do not aſcribe the Succeſs of this Battel to our own Proweſs in effecting it, or our Merit in deſerving it, but entirely to thy Favour and Goodneſs.

X. We muſt acknowledge that this is a very remarkable Deliverance, which God has wrought on our behalf, for which, from the very bottom of our Souls, we return our Thanks to him.

XI. Therefore for the future, we will truſt for Deliverance from any Danger in none other but him; for no Aid can be comparable to that of our great Creator.

XII. All Praiſes therefore be aſcribed to ſo gracious a God; and we, for our parts, will for ever keep freſh in our Minds, the Senſe of ſo great a Deliverance.

THE
FORM and MANNER
OF
Making, Ordaining, and Conſecrating
OF
BISHOPS, PRIESTS, and *DEACONS,*
According to the CHURCH of *ENGLAND.*

The PREFACE.

IT is evident unto all Men diligently reading holy Scripture and ancient Authors, that from the Apoſtles time there have been (a) *theſe Orders of Miniſters in Chriſt's Church;* (b) *Biſhops, Prieſts, and Deacons. Which Offices were evermore had in ſuch* (c) *reverend eſtimation,*

(*a*) *Theſe Orders of Miniſters.*] Theſe Words are added in Oppoſition to the Church of *Rome*, which holds, that there are more Orders of Miniſters. For to Biſhops, Prieſts, and Deacons, they add likewiſe five other Orders, *viz. Sub-Deacons*, *Acolyths*, *Readers*, *Exorciſts* and *Oſtiaries*. And indeed that Church is hardly conſiſtent with it ſelf in the Enumeration of theſe ſeveral Sorts of Orders. The Truth of it is, this Matter was horribly puzzled, partly by *Peter Lombard*, but moſtly by the Schoolmen, who afterwards commented upon him. According to the Humour of thoſe times, which was wonderfully pleaſed to reduce things to the number of ſeven, as the ſeven Penitential Pſalms, ſeven deadly Sins, ſeven Spiritual Graces, &c. ſo theſe Writers were for reducing the ordinary Eccleſiaſtical Rites uſed in the *Latin* Church to ſeven Sacraments, and alſo all the ſeveral kinds of Church Officers, to ſeven Eccleſiaſtical Orders. But the ill Luck of it was, that theſe would not make preciſely ſeven, without the two Orders of Biſhop and Prieſt being joined together to make one Order, *viz.* the *Sacerdotal* Order, *i. e.* as they underſtood it, the Order of the *Sacrificers*. This Notion was much helped on by the Doctrine of the Sacrifice of the Maſs, and Tranſubſtantiation, which had lately been introduced, and by a world of Schoolmens writing upon *Lombard*, and ſupporting this Opinion by their fanciful Reaſonings; ſo that it became the received Doctrine of the Church of *Rome* at the time of the Reformation, that there were ſeven diſtinct Orders of the Miniſtry, all of them laying claim to Apoſtolical Inſtitution. But ſtill this Doctrine of the ſeven Orders was only a Theological Opinion, and not ſettled as a Point of Faith, it being firſt made ſo by the Council of *Trent*, 15 Years after the compoſing of this Rubrick. *Ab ipſe Eccleſiæ initio ſequentium ordinum nomina, atq; uniuſcujuſq; eorum propria miniſteria Subdiaconi, ſc. Acolythi, Exorciſtæ, Lectoris & Oſtiarii in uſu fuiſſe cognoſcantur.. That in the beginning of Chriſtianity the Names and Miniſters belonging to the ſeveral Offices of Sub-Deacon, Acolyth, Exorciſt, Reader and Oſtiary, are known to have been in uſe.* This being eſtabliſhed for Matter of Faith, the Oppoſers of it are anathematized. *Si quis dixerit, præter ſacerdotium non eſſe in Eccleſia Catholica alios ordines, & majores & minores per quos velut per gradus quoſdam, in ſacerdotium tendatur; Anathema ſit.* Con. Trid. Seſſ. xii. celeb. 15. Jul. 1563. Can. ii.

But by the Peace of theſe *Tridentine* Fathers, the five ſorts of Eccleſiaſtical Officers here mentioned, are not diſtinct Orders of the Clergy, and as they are not of very great Antiquity, ſo when they came to be uſed in the Church, they were eſteemed only as Officers belonging to the Church, erected for Conveniency ſake, as our Clerks, Sextons, or Pew-keepers are, and not as initiotary Orders, and thoſe of divine Inſtitution, which every Clergyman, who would be advanced to any of the higher Orders, muſt firſt paſs through.

1. For 'tis plain that theſe inferior Degrees, where they were uſed, were not looked upon as ſacred Orders of the Church, as the three other ſuperior Orders were: For the ſuperior Orders were by way of Diſtinction called the ἱερωμένοι, the Conſecrated or Sacred, in oppoſition to others, which were not eſteemed ſo. An eminent Inſtance of this we have in *Socrates*, when he is relating the Hiſtory of *Paphnutius* oppoſing the Celibacy of the Clergy being enjoined. Ὥστε τοὺς ἱερωμένους, λέγω δὲ ἐπισκόπους, καὶ πρεσβυτέρους καὶ διακόνους, μὴ συγκαθεύδειν ταῖς γαμεταῖς. *That thoſe of the ſacred Orders, I mean the Biſhops, Prieſts, and Deacons, ſhould not bed with their Wives.* And juſt afterwards ἐβόα μακρὰ, μὴ βαρὺν ζυγὸν ἐπιθεῖναι τοῖς ἱερωμένοις, *he cryed out aloud, that they ſhould not lay a heavy Yoke upon the ſacred Orders.* Socr. Hiſt. Lib. 1. cap. 11. Ed Steph. And in like manner the Council of *Agatha* forbids the unconſecrated Orders to come into the Sanctuary, or to touch the ſacred Veſſels. *Non licet inſacratos Miniſtros licentiam habere in ſecretarium, quod Græci Diaconicon appellant, ingredi, & contingere vaſa Dominica.* Con. Ag. c. 66. This Opinion laſted in the Church 'till the eighth or tenth Century, and probably later. For *Amalarius* writes thus, *Primo notandum eſt eos Ordines qui potiſſimum neceſſarii ſunt in Eccleſia Apoſtolum Paulum denominaſſe & eorum mores depinxiſſe ſine quibus non poteſt rite immolatio altaris celebrari, ſc. ſine Sacerdote & Diacono. Cæteri Ordines his adjecti ſunt creſcente Eccleſia crevit officio Eccleſiaſticum, ut multitudini Eccleſiæ ſubveniri poſſet, adjiciuntur inferiores in adjutorio Præpoſitorum. It is to be obſerved, that St.* Paul *has mentioned thoſe Orders which are chiefly neceſſary, and has particularly ſet down their reſpective Duties, namely, that of Prieſt and the Deacon. The other Orders were added after: For the Church increaſing, Eccleſiaſtical Offices increaſed likewiſe; and inferior Orders were added for the Relief of Superiors.* Amal. Fortun. Lib. 2. Eccl. Off. cap. 6. The Authority of *Urban* the ſecond is cited by the Council of *Beneventum* in *Ivo. Par. 5. cap. 7. Nullus in Epiſcopatum eligatur, niſi in ſacris Ordinibus religioſe vivens juventus eſt: ſacros autem ordines dicimus Diaconatûs & Presbyteratûs. Hos ſiquidem ſolos primitiva legitur Eccleſia habuiſſe: Subdiaconos vero, opportunitate exigente conſedimus,* &c.

Let

eſtimation, that no man might (d) *preſume to execute any of them, except he were firſt called, tried;*

Let no one be elected a Biſhop, but who has lived religiouſly in the ſacred Order: I mean that of the Deaconſhip and the Presbytery; for we do not read that the Primitive Church had other: Sub-Deacons were taken up for Conveniency, &c. Nay, this was the Doctrine of the *Latin* Church, ſo late as when *Gratian* compiled the Common-Law, who writes thus: *Levitas autem ab Apoſtolis ordinatos legimus, quorum maximus fuit Beatus Stephanus; Subdiaconos vero & Acolythos procedente tempore, Eccleſia ſibi conſtituit. We read that* Levites *or Deacons were ordained by the Apoſtles, of whom the greateſt was St.* Stephen; *but Sub-Deacons and Acolyths, in following Times, the Church appointed her ſelf.* Grat. Decr. Diſt. xxi.

2. When ſome or more of theſe inferior Orders were uſed in the Church, Clergymen were not obliged to go thro' them all ſucceſſively before they could be admitted into the Superior Orders, as is now the Practice of the Church of *Rome*. St *Cyprian* was made Prieſt without being of any inferior Order. *Pont. Diac. in vita. Paulinionus* not being of any other Order, was ordained firſt Deacon and then Prieſt. *Hier. Ep.* 60. St. *Chryſoſtom* went through but one of the lower Orders before he was ordained, and that was the Office of a Reader, which he was admitted to by *Zeno* Biſhop of *Tyre*. He was made Deacon by *Miletius* Biſhop of *Antioch*, and Presbyter by *Flavianus* his Succeſſor. St. *Auſtin* from a Laick was immediately admitted into the Order of a Presbyter: *Licet ipſe majore dignus eſſet* (ſays *Poſſidorius* the Writer of his Life,) *appropinquaret tamen Epiſcopatui: Altho he were worthy of a higher Order, yet this was the next Order to that of a Biſhop.*

3. There was a conſiderable Diſtinction obſerved in the Method of their ſeveral Ordinations; the three higher or Apoſtolical Orders being conferred at the Altar, and the inferior or Eccleſiaſtical out of the Rails. This is plain from the *Greek* Rituals, and from *Simeon* of *Theſſalonica* in his Treatiſe of Ordinations. *There are two ſorts of Impoſition of Hands, one upon the Reader, Sub-deacon*, &c. *But the principal Ordinations, and thoſe properly ſo called, are thoſe that are conferred within the Sanctuary, and at the Holy Table, bearing the Image of the Trinity* (*as St.* Dionyſius *ſpeaks*) viz. *that of the Deacon, Prieſt, and Biſhop.* The ſame was the Practice of the *Latin* Church, as appears by *Amalarius*, who cites St. *Ambroſe* vouching for this Uſage in his time, whoſe Words are (ſpeaking of ſome of the Inferior Orders) *Unde nec ordinationem ante Altare aſſequuntur, eo quod nec myſteriis miniſtrare aſſequuntur* Amal. de div. off. Lib. ii. cap. 6. There was likewiſe a further Diſtinction obſerved; the three ſuperior Orders being conferred by Impoſition of Hands, the inferior without. Indeed by the modern *Greeks*, as appears by their Forms, Impoſition of Hands was uſed in ordaining a Sub-Deacon, and a ſigning with the Croſs in ordaining a Singer. But St. *Baſil* reckons this and all the inferior Orders among the ἀχειροτονητοι. *Baſil. Ep. Can. c.* 51. But in the *Latin* Church Impoſition of Hands was not uſed in the Ordination of a Sub-Deacon, as appears by a Canon of the fourth Council of *Carthage*. *Subdiaconus quam ordinatur, quia manûs impoſitionem non accipit Patenam de Epiſcopi manu accipiat vacuam*, &c. *When a Sub-Deacon is ordained, becauſe he does not receive Impoſition of Hands, let him receive an empty Paten from the hand of the Biſhops*, &c. Con. Carth. 4. c. 5.

Sub-Deacons.

The firſt of the other five Orders, uſed in the Church of *Rome* (and which they pretend to be of Apoſtolical Inſtitution) is that of Sub-Deacons. It muſt be owned that this was an Eccleſiaſtical Office of conſiderable Antiquity, Sub-Deacons being frequently mentioned in St. *Cyprian*'s Epiſtles. In his 4th *Ep. ad Clerum Romanum*, he mentions a Letter being brought him by *Clementius* the Sub-Deacon; in his 15th Epiſtle he mentions the ſame *Clementius* the Sub-Deacon; in his 19th he ſpeaks of *Optatus* the Sub-Deacon; in the 78th Epiſtle, written to St. *Cyprian* by the Martyrs in the Mines, there is notice taken of *Herennianus* the Sub Deacon. Not to cite ſeveral other Places that occur in that Writer. The Office does not ſeem to have been ſo earlily inſtituted in the *Greek* Church, for the Name is hardly met withal in any *Greek* Author before *Athanaſius*, who in his Epiſtle *ad Solitarios*, ſays, that the *Arrians* plundered Εὐτύχιον Ὑποδιάκονον ἄνδρα καλῶς ὑπηρετοῦντα τῇ Ἐκκλησίᾳ, *Eutychius, the Sub-Deacon, a Man that had been a good Servant in the Church.* For the Word ὑπηρετῶν was properly applied to a Sub-Deacon. For in the Council of *Laodicea* it is forbid, that ὑπηρέτας μὴ ἁπτεσθαι δεσποτικῶν σκευῶν, *that the Sub-Deacons* (as *Balſamon* and *Zonaras* explain it) *ſhould not touch the ſacred Veſſels.* Conc. Laod. Can. 21. And again, ὁ δὲ ὑπηρέτην ὠράριον φερέτω. *A Sub-Deacon ought not to wear an* Orarium *or Tippet.* Can. 22. Their Office ſeems to have been inſtituted in the ſecond Century, when the Numbers of the Faithful had ſo conſiderably increaſed, that the Deacon of the Church was not ſufficient to do all the Buſineſs about the Church himſelf, and therefore it was neceſſary that he ſhould have an Aſſiſtant allowed him. Their Office, as appears by the *Greek* Ordinal, was παράσαναι τας θύρας τω ναῶ, to keep the Doors of the Church when the Euchariſt was celebrating: ἀνάπτειν λύχνον, to light up the Candles: ἀγαπᾶν εὐτρεπειαν ναῶ to take a Delight in getting all things to be cleanly and neat in the Church. *vid, Pontif. Gr. Par.* v. They were likewiſe made uſe of to carry the Biſhops Letters from one Church to another, as appears by ſeveral of St. *Cyprian*'s Epiſtles.

Acolyths.

Another diſtinct Order of the *Roman* Clergy, which they pretend likewiſe to be of Apoſtolical Inſtitution, are Acolyths. That there were ſome Officers of an inferior Rank, called by this Name, who were employed in the Service of the Church, during the third Century, is plain from St. *Cyprian*'s Epiſtles, who frequently mentions them. *Cornelius* ſent his Letter (*viz.* the 46th in *Pamelius*'s Edition) to St. *Cyprian* by the hands of *Nicephorus* the Acolyth; and returned Anſwer to another by *Satyrus* the Acolyth, *Ep.* 51. What their particular Office anciently was, I think, is not ſo eaſy to determin. If we have regard to the Origination of the Word, it muſt be that they did continually attend the Biſhop, as a Servant or Waiter upon him. For *Heſychius* explains ἀκολουθος, by ὑπηρέτης παῖς, θεράπων, ὁ περὶ το σῶμα. *A young Lad, a Servant, one who attends upon the Body.* Now whereas this was principally the part of the Deacon, but he being in time of Divine Service employed in other Matters, as in carrying the Cup, &c. the Sub-Deacon was to attend the Commands of the Biſhop or Prieſt; but when the Sub-Deacon was likewiſe otherwiſe employed, the Acolyth was a Subſtitute to ſupply his Place. But the Church of *Rome* has aſſign'd a quite different Office to the Acolyth, *viz.* to be a *Ceroferarius*, to follow the Deacon with a Candle in his Hand to the place where the Goſpel is read. But this is a modern Practice. Indeed the 4th Council of *Carthage* ſpeaks of their being *ad accendenda Lumina mancipatos.* Conc. Carth. iv. Cen. 6. but this ſeems to refer only to their lighting up Candles for Mattins and Veſpers, without any relation to their carrying a Candle at Noon-Day.

Exorciſts.

Another Order of the Clergy in the Church of *Rome*, which they pretend alſo to be of Apoſtolical Inſtitution, is that of Exorciſts. We own that there were anciently ſome Church Officers which bore that Name, but we ſay they were not properly of the Clergy. It is well known, that in the time of the Primitive Chriſtians, many Perſons who were poſſeſſed by evil Spirits, had them diſlodged from the Bodies by the Prayers of the Faithful, of any Denomination: As is plain from that Challenge of *Tertullian* to the Heathen. *Edatur hic aliquis ſub Tribunalibus veſtris, quem Dæmone agi conſtet. Juſſus a* quolibet *Chriſtiano loqui ſpiritus ille, tam ſe Dæmonem confitebitur de vero, quam alibi Deum de falſo. Aſſign any one under your Tribunal, who is plainly poſſeſſed with a Devil. And let this Spirit be commanded to ſpeak by* ANY *Chriſtian; and he ſhall as truly confeſs himſelf to be a Devil, as he in other places pretends to be a God.* Tertull. Ap. c. 23. And *Origen* ſays, that in his time Ἰδιῶται, *Private Men*, εὐχῇ καὶ ὁρκωσεσιν, by Prayer and Exorciſm did eject wicked Spirits. *Or. contra Celſ. Lib.* 7. This Power laſted among Chriſtians of all Ranks, as long as the *Chariſmata* or Power of working Miracles continued; but upon the failing of theſe, the Exorciſts were erected into a particular Order, ſome particular Perſons who were fitteſt for that purpoſe being aſſigned thereto. This ſeems to be about the beginning of the fourth Century, for after that they are commonly mentioned as ſtanding Church Officers. And by the fourth Council of *Carthage*, they have a particular Form of Ordination ſettled for them; whereby the Biſhop is obliged in ordaining them to put a Book containing the Forms of Exorciſm into their Hands, with theſe Words, *Accipe*, &c. *Take this and get it by Heart, and receive Power to lay Hands upon every* Energumen, *whether he be baptized, or* Catechumen. 4 *Conc. Carth. c.* 7.

Readers

tried, examined, and known to have ſuch qualities as are requiſite for the ſame; and alſo by publick

Readers are another Order which is likewiſe pretended to be of Apoſtolical Inſtitution. But there is no mention of them before *Tertullian*'s Time. And then it ſeems that there was ſuch an Office erected in the Church. For in his Book of Preſcriptions, blaming the Levity of the Hereticks for their too quick advancing Perſons in the Eccleſiaſtical Stations, ſays, *Hodie Diaconus qui eras Lector. Among them a Man is a Reader to Day, and a Deacon to Morrow.* Which plainly denotes, that the Practice was otherways in the Church, and that the Reader was a lower Church Officer then erected. St. *Cyprian* ſpeaks of *Aurelius*, who deſerved to be promoted to one of the higher Degrees of the Clergy; *Sed interim placuit ut ab Officio Lectoris incipiat: But he was willing that he ſhould begin with the Office of a Reader.* Cypr. Ep. 24. In another Epiſtle he ſpeaks of having made *Saturus* a Reader, 33. He moreover deſcribes the particular Office of the Reader, and the honourableneſs thereof, when he ſpeaks of *Celerinus*, a Perſon of a noble Family, and a Confeſſor, being promoted to it. *Quid aliud, quem ſuper pulpitum, id eſt, ſupra Tribunal Eccleſiæ, oportebat imponi, ut loci altioris celſitate ſubnixus, & plebi univerſæ, pro honoris ſui claritate conſpicuus, legat præcepta & Evangelia Domini, quæ fortiter & fideliter ſequitur? What greater Honour can he receive than to be placed on the Reading Desk, that is the Tribunal of the Church, and mounted on that high Place, being conſpicuous to all the People agreeably to his high Birth, ſhould read the Precepts and Goſpel of our Lord, which he does ſo valiantly and faithfully follow?* Cypr. Ep. 34. But it muſt not be thought that the Reader was a diſtinct Officer throughout all Parts of the Church in the *Cyprianick* Age. For the Duty of reading was performed by others in many Churches. *Socrates* mentions it as a Cuſtom in the Church of *Alexandria*, that the *Catechumens* were Reeaders. *Socr. Hiſt. Lib.* v. *cap.* 2. But *Sozomen* ſays of the ſame Church, Ταύτην δὲ τὴν ἱερὰν βίβλον ἀναγινώσκει ἐνθάδε μὲν ὁ Ἀρχιδιάκονος. παρ' ἄλλοις δὲ Διάκονοί ἐν πολλαῖς δὲ ἐκκλησίαις οἱ ἱερεῖς μόνοι. *Here only the Archdeacon reads the ſame Holy Book; among others the Deacons: but in moſt Churches the Prieſts only.* Soz. Lib. vii. cap. 19. But this Paſſage I take to refer to the reading the Epiſtle and Goſpel in the Communion Service, and not in the ordinary Service of the Church. The Form of the Ordination of a Reader in the *Latin* Church, by the Canon of the fourth Council of *Carthage* was, that the Biſhop was to deliver him a Bible, ſaying, *Accipe & eſto Lector Verbi Dei*, &c. *Take this and be a Reader of the Word of God*, &c. 4 Conc. Carth. Can. 8. In the *Greek* Church there was put into his hand a Book containing the Epiſtles of St. *Paul*, called the Αποστολικον. *Pontib. Gr. p.* 5

Readers.

The laſt of the ſeven *Roman* Orders is that of the Oſtiary. This, though tpretended likewiſe to be of Apoſtolical Inſtitution, is the lateſt of any of the Orders. The earlieſt mention of them is in the Council of *Laodicea*, but there they are diſtinguiſhed from the Orders of the Clergy, and made only Servants of the Church. Ὅσοι ὑ δῶ ἱερατικὸ, ἀπὸ πρεσβυτέρων ἕως διακόνων, ϗ ἑξῆς τῆς ἐκκλησιαστικῆς τάξεως, ἕως ὑπηρέτων, ἢ ἀναγνωστῶν ἢ ψαλτῶν ἢ ἐξορκιστῶν, ἢ θυρωρῶν, ἢ τῶ τάγματ☉ τῶν ασκητῶν, εἰς καπηλεῖον ἀσιέναι. *None that belong to the Church from Prieſts to Deacons, and after them all of the Eccleſiaſtical Orders, to the Servants of the Church, Readers, Singing-men, Exorciſts, Doorkeepers, or Monks, ſhould enter into Taverns.* Con. Laod. Can. 24. *Epiphanius* mentions them but after the Κοπιαται, or Bearers of dead Corpſe, ϗ Κοπιαται ϗ Θυρωροι ϗ πᾶσα ἐυταξία. *Bearers and Doorkeepers, and all the reſt of the Church Servants.* Epiph. brev. Fid. Exp. §. xxi. But it ſhould ſeem, that, about the latter end of the fourth Century, they began to be deemed a ſort of inferior Order of the Clergy, and to have a peculiar Ordination appointed for them. For by the fourth Council of *Carthage* it is enjoined, that, when an Oſtiary is ordained, the Biſhop ſhall deliver him the Keys of the Church from the Altar, ſaying, *Sic age*, &c. *do you behave your ſelf ſo, that you may give an account of thoſe things, which are kept under theſe Keys.* 4 Con. Carth. Can. 9.

Oſtiaries.

(*b*) *Biſhops.*] Our Church here does aſſert that the Order of Biſhops was from the Apoſtles Times. Some have thought by this Expreſſion, that our Reformers were of Opinion that this Order was erected by Eccleſiaſtical Authority, not in the Apoſtles Time, but ſoon after; as Mr. *Blundel*, and others, who are enclined to the Presbyterian Perſwaſion, do aſſert. But this is a Miſtake, and is contrary to the reaſoning which the Drawers up of this Preface do make uſe of. For they ſay, that it is evident that there are three Orders, not only by reading *antient Authors*, but by reading *holy Scripture*. From whence it is plain, that the Words, *from the Apoſtles Time*, muſt be taken *incluſively* of the Apoſtolical Age, and not *excluſively* of it. For by reading the Scriptures we do not find what was done *after* the Apoſtles Time, but *in* it. So that this Preface refers us to thoſe Texts of Scripture, occurring in the Hiſtory of the *Acts*, and the Apoſtolical Epiſtles, which are uſually urged for the Proof of the Epiſcopal Order. And, of a great many which might be alledged, theſe are ſome. In the ſhort Hiſtory which we have of the Apoſtles, we find them exerciſing all the peculiar Offices of the Epiſcopal Order. They *ordain* Church Miniſters: *And when they had prayed they laid their hands on them*, Act. vi. 6. They *confirm* baptized Perſons: *Who when they were come down, prayed for them that they might receive the Holy Ghoſt*, Act. viii. 15. They *excommunicate* notorious Offenders, as the inceſtuous Perſon, 1 *Cor.* v. 5. The like Epiſcopal Powers we find in Scripture committed to others, who from the Tenor of Scripture, and the Teſtimony of Antiquity, we judge to have been advanced to that Order. Not only a power of Ordination, but a particular Charge in conferring it, is given to *Timothy*, *viz.* that *he lay hands* ſuddenly *on no Man*, 1 Tim. v. 22. That he caution the Preſbyters under him *that they teach no other Doctrine*, 1 Tim. 1. 3. Rules are given him how he ſhould animadvert upon an offending Presbyter; *Againſt an Elder receive not an Accuſation but before two or three Witneſſes*, 1 Tim. v. 19. And what comport he ſhould oblige the Deacons to, 1 *Tim.* iii. 8. The ſame Epiſcopal Powers are committed to *Titus*, *to ordain Elders in every City*, Tit. 1. 5. To excommunicate Hereticks *after the firſt or ſecond Admonition*, Tit. iii. 10. Now theſe are very good Proofs, to all reaſonable Men that diligently read the holy Scripture, that the Order of Biſhops was incluſively *from* (*i. e. in*) *the Apoſtles Time.*

But to all diligent and impartial Readers of ancient Writers, the Caſe is yet more out of doubt. The earlieſt Eccleſiaſtical Writer which we have is *Clemens Romanus*, who writ his firſt Epiſtle to the *Corinthians*, within forty Years after our Saviour's Aſcenſion. And he ſpeaks not only of Presbyters and Deacons but of Biſhops likewiſe, as an Order in uſe in his Time. Ἐκ πολλῶν χρόνων ἐγέγραπτο περὶ ὁπισόπων ϗ διακόνων. *In antient Times it was written of Biſhops and Deacons.* And leaſt it ſhould be thought (as ſome pretend) that under the Name of Biſhops was underſtood Presbyters; he elſewhere clearly diſtinguiſhes between theſe two Orders. It muſt be indeed owned that in the beginning of Chriſtianity, that the Eccleſiaſtical Terms were not ſo nicely diſtinguiſhed, as in after Ages. For as *Parochia* was uſed for a Dioceſe, and *Dioceſis* ſometimes for a Pariſh; ſo Presbyter and Deacon were likewiſe ſometimes uſed in a more large Senſe than ſince they have been. When Πρέσβυτερ☉ and Διακονοὶ are joined together, to denote the Officers belonging to a Church, the Word Πρεσβυτερ☉ ſignifies the Biſhop, and Διάκονοι, both Presbyters and Deacons, who do Διακονεῖν officiate or miniſter in that Church. For it is plain, that thoſe Biſhops of *Achaia*, the Inhabitants of which *Clement* I. rebukes for their Faction againſt, and which in his Epiſtle he calls Πρεσβύτεροι, were of Epiſcopal Dignity, and therefore he calls them, ἐντιμοι, ἐνδοξοι &c. Οὕτως ἐπαγέρθησαν ἄτιμοι ὀπὶ τὺς ἐντίμυς, οἱ ἄδοξοι ὀπὶ τὺς ἐνδόξυς, οἱ ἀφρονες ὀπὶ τὺς φρονίμυς, οἱ νέοι ὀπὶ τὺς πρεσβυτέρυς. *Thoſe without Honour have riſen up againſt the Honourable, thoſe without Dignity againſt the Dignitaries, the Unwiſe againſt the Wiſe, and the Younger againſt the Elder*, Epiſ. 1. § 3. And 'tis likewiſe evident, that by theſe he means Biſhops, when he ſpeaks that they had deprived them of their τετιμημένης λειτυργίας *of their honourable Miniſtration*, ib. §. 44. But the former part of the Sentence puts it out of all doubt that he means Biſhops, Ἁμαρτία γὰ ὑ μικρὰ ἡμῖν ἔσα, ἐὰν τὺς ἀμέμπτως ϗ ὁσίως προσενεγκοντας τὰ δῶρα τῆς ὁπισκοπῆς ἀποβαλωμέν. *It is no little Sin for you to throw out of their Biſhopricks thoſe who do unblameably and holily offer up the Gifts.* But the next Clauſe is more remarkable: And if the Word πρεσβύτεροι (and that I ſhould think, according to the juſter Rules of *Syntax*, ought to be) be taken to follow the Participle προσδοιπορήσαντες, and not only barely to be joined in Concord with it, we have the Order of Presbyters clearly contradiſtinguiſhed to that of Biſhops. Μακάριοι ὀι προοδοι πορήσαντες πρεσβύτεροι, ὅτινες ἔγκαρπον ϗ τελεῖον ἔχον τὴν ἀναλυσιν· ὑ γὰ ἐυλαβῆνται μή τις αὐτὺς μετασήσι ἀπὸ τῆ ἱδρυμένυ αὐτοῖς τόπυ. *Bleſſed are they which dye Presbyters*, (*i. e.* before they are made Biſhops) *for*

*publick prayer, with impoſition of hands, were approved and admitted thereunto * by* (e) *lawful Authority. And therefore, to the intent that theſe Orders † may be continued, and reverently*

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* The Words, *by lawful Authority*, added in the laſt Review.

† Should be, O. C. P.

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for they are not afraid of being depoſed from the place in which they are ſettled, i. e. a Biſhoprick. And ſo in another Paſſage, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν καὶ τιμὴν τὴν καθήκουσαν ἀποδίδοντες τοῖς παρ' ἡμῖν πρεσβυτέροις. *Be ſubject to thoſe that bear Rule over you, and pay a due honour to your Preſbyters.* Where, if the Word ἡγούμενοι ſignifies Eccleſiaſtical Rulers, it muſt mean Biſhops; and then πρεσβύτεροι muſt denote the ſecundary Order, or that of Presbyters properly ſo called.

But in the Epiſtles of *Ignatius* the matter is inconteſtibly clear, and all the three Orders are exactly diſtinguiſhed. In his Epiſtle to the Church of *Smyrna* he ſays, Πάντες τῷ Ἐπισκόπῳ ἀκολουθεῖτε ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς Ἀποστόλοις, τοὺς δὲ Διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολήν. *Let all follow the Biſhop, as Jeſus Chriſt the Father; and the Presbyters, as the Apoſtles; and reverence the Deacons, as the Command of God.* In his Epiſtle to the *Magneſians* he mentions *Damas* the Biſhop, *Baſſus* and *Apollonius* Presbyters, and *Soſion* a Deacon. In the ſame Epiſtle he writes thus, ἐν ὁμονοίᾳ θεοῦ σπουδάζετε πάντα πράσσειν, προκαθημένου τοῦ Ἐπισκόπου εἰς τόπον θεοῦ, καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν Ἀποστόλων, καὶ τῶν Διακόνων πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ. *Endeavour to do all things in Concord, the Biſhop preſiding in the place of God, the Presbyters a Senate of the Apoſtles, and the Deacons having the Miniſtry of Jeſus Chriſt intruſted to them.* And in his Epiſtle to the *Philadelphians*, Ἓν θυσιαστήριον ὡς εἷς Ἐπίσκοπος, ἅμα τῷ πρεσβυτερίῳ καὶ Διακόνοις — ἵνα ὃ ἐὰν πράσσητε κατὰ θεὸν πράσσητε. *Let there be one Altar, as there is one Deacon with his Preſbytery and Deacons — that whatever ye do ye may do according to God.* In the ſame Epiſtle, ſpeaking of Delegates ſent by the Churches to congratulate the Peace reſtored to the Church of *Antioch*, he ſays, Αἱ ἐγγὺς ἐκκλησίαι ἔπεμψαν ἐπισκόπους, αἱ δὲ πρεσβυτέρους καὶ Διακόνους. *Thoſe Churches which were the nigheſt ſent their Biſhops, others Presbyters and Deacons.*

Theſe are the undoubted Works of the famous Biſhop of *Antioch*, who was ſettled in that See ſeventy Years after Chriſt, wherein he continued forty Years. For *Euſebius* places his Martyrdom in the 10th of *Trajan*, *A. D.* CVIII. juſt ſeven Years after St. *John*'s Death, he being Biſhop thirty Years and upwards during the time of that Apoſtle. Now whoever reads theſe Epiſtles muſt needs own, that all the three Eccleſiaſtical Orders were fully ſettled when they were written, which was, as to ſome of them, probably in the Apoſtles Times, and all of them very ſoon after.

But if we deſcend to lower Authorities, we ſhall tire our Readers with Citations. I ſhall produce ſome few from the earlieſt Fathers, and leave the Reader to obſerve himſelf the innumerable Inſtances which occur in the reſt of them.

Clement of *Alexandria* wrote in the latter end of the ſecond Century, and he mentions the three Orders as the eſtabliſhed uſe of the Church in his Time. Ἐπεὶ καὶ αἱ ἐνταῦθα κατὰ τὴν ἐκκλησίαν προκοπαὶ ἐπισκόπων, πρεσβυτέρων, διακόνων, μιμήματα εἶμα τῆς Ἀγγελικῆς δόξης. *For here the Eccleſiaſtical Riſes, or Progreſſions, of Biſhops, Prieſts, and Deacons, are Imitations of the Angelick Glory.* Strom. Lib. 6.

Origen, who lived at the ſame time, ſays, Πλεῖον ἐγὼ ἀπαιτοῦμαι παρὰ τὸν διάκονον, πλεῖον ὁ διάκονος, παρὰ τὸν λαϊκὸν, ὅσῳ πάντων ἡμῶν ἐγκεχειρισμένος ἀρχὴν αὐτὴν τὴν ἐκκλησιαστικὴν, ὑπὲρ πλεῖον ἀπαιτεῖται. *More is required of me* (viz. a Preſbyter) *than of a Deacon; more of a Deacon than of a Lay-man; but of him to whom the Eccleſiaſtical Government over us all is committed, more is ſtill required.* Orig. in Jer. Hom. 2.

Tertullian likewiſe mentions theſe three Orders, as eſtabliſhed Ranks of the Hierarchy in his Time. *Dandi quidem habet jus ſummus ſacerdos qui eſt Epiſcopus: dehinc Presbyteri & Diaconi, non tamen ſine Epiſcopi authoritate, propter Eccleſiæ honorem, quo ſalvo ſalva pax eſt. The Chief Prieſt, who is the Biſhop, has the principal Right of adminiſtring, after this the Prieſts and Deacons, but not without the leave of the Biſhop for the Honour of the Church; which being ſafe, the Peace of the Church is ſafe.* Tertul. de Bapt. cap. 17. And ſo infinite other Authors, make theſe three Orders perfectly diſtinct; 'till Tranſubſtantiation was brought into the Church, and then among the Popiſh Writers, Prieſt and Biſhop began to be the ſame Order: For when once it was given out that a Prieſt could make a God, it was to no purpoſe for a Biſhop to pretend to do more.

(c) *Reverend Eſtimation.*] A reverend Regard to the ſeveral Offices of thoſe, who miniſter about holy Things, has thought fit to be enjoined, by all Nations and Religions; and when Chriſtianity has commanded the ſame to the Miniſters of that Inſtitution, it has not ſo much laid down a new Precept, as inforced a Natural Law, which all Mankind before were agreed of the reaſonableneſs thereof. For hardly any Nation has been ſo barbarous, or any Religion ſo fooliſh, but, if they have thought fit to eſtabliſh a Religion, they have always kept up the Credit of the Miniſters of it; by reſpectful Honours allowed them, and Penalties denounced againſt thoſe who affront or injure them, or boldly intrude upon the exerciſe of their Office, without a lawful and regular Admiſſion into it.

In the moſt ancient Times the Prieſthood was ſo honourable, that it was joined with the Regal Dignity; an Inſtance whereof we have in *Melchizedeck*, who was *King of Salem*, and likewiſe *Prieſt of the moſt high God*, Gen. 14. 18. In Imitation of which ancient Uſage, *Virgil* makes *Anius* both King and Prieſt.

Rex Anius, Rex idem hominum Phœbiq; ſacerdos.
King Anius, *King of Men, and* Phœbus *Prieſt.*
Virg. Ænead. Lib. v.

And before him *Ariſtotle* lays it down, as an Uſage in the Heroical or moſt ancient Times, Στρατηγὸς ἦν καὶ δικάστης ὁ βασιλεὺς καὶ τῶν πρὸς τοὺς θεοὺς κύριος. *The King was the General, the Judge, and the high Prieſt.* Our Predeceſſors the ancient *Britains*, ſhewed very great Regards to their Prieſts the *Druid*, as appears by the Words of *Cæſar*; *Magno ſunt apud eos honore, they are in great Eſtimation among them.* Cæſ. Bell. Gall. Lib. 1. Nor after Chriſtianity was introduced did the Honour which was anciently due to the Prieſthood leſſen. St. *Paul* commands that they ſhould *have double Honour*, 1 Tim. 4. 12. that the People ſhould τοὺς ἐντίμους ἔχειν, *have in ſuch Reputation*, Phil. ii. 29.

After the Empire became Chriſtian, the Honours and Reſpects to the Clergy increaſed. A conſiderable Inſtance of which is the reſpectful Titles given to the Biſhops by the Emperors themſelves, as *Sanctiſſimo*, *Beatiſſimo*, *Religioſiſſimo*, and others of the like import, which frequently occur in the *Juſtinian Code. Lib.* 1. *Tit.* 1. *ib. Tit.* 2. The Copitulars of *Charles* the Great enjoin, *ut omnes omnino Epiſcopos & Presbyteros ſuo omni honore venerentur, that all Men pay their Biſhops and Presbyters all manner of Honour.* Capit. Car. Mag. cap. 35. By our *Saxon* Laws the Precedence of a Prieſt was ordered to be next to that of a *Major Thanus*, or a Secular Lord. *Leg. Æthelſtan. Spel. Conc. Tom.* 1.

Many other great Reſpects and Privileges were afforded the Clergy in the ancient Times of the Church. By the Laws both of *Juſtinian* and *Theodoſius*, they were not to be forced to give in their Evidence in any Secular Court, but ſome Officers were to be ſent to them to take their Depoſitions in private. *Juſt. Nov.* 133. *Cod. Theod. Lib.* 11. *Tit.* 39. They were excuſed from all Secular Offices which thoſe of the Laity were obliged to in their Turns to diſcharge. *Qui divino cultui miniſteria Religionis impendunt* (i. e.) *hi qui Clerici appellantur ab omnibus omnino muneribusexcuſentur: ne ſacrilegio livore quorundam a diviniis obſequiis avocentur. Thoſe who are exerciſed in the Miniſteries of Divine Worſhip* (i. e.) *thoſe who are called the Clergy, let them be excuſed from all Offices: that no ones ill Nature may ſacrilegiouſly give them an Avocation from the Divine Service.* Cod. Theod. Tit. 2.

(d) *Preſume to execute.*] There was hardly any Religion in the World, which allowed Perſons boldly to intrude into the calling of thoſe who miniſtred therein, without ſome previous Inſpection into their Qualifications, and a ſolemn Initiation into the Profeſſion they were to undertake. The Unctions, Coronations, and other myſtical Preparations, which the Heathen uſed for the Initiation of their Prieſts, are ſufficiently known. But among ſome of them ſuch ſevere Courſes of Diſcipline were to be run through, before Perſons could be admitted to that Service, as were worthy of a better Worſhip: Or however, it were Pity that thoſe Hardſhips ſhould be undergone to qualifie Men to be promoters

rently uſed and eſteemed in the Church of England; ¶ *No man ſhall be accounted or taken to be a lawful Biſhop, Prieſt, or Deacon in the Church of* England, *or ſuffered to execute any of the ſaid Functions, except he be called, tried, examined and admitted* ‡ *thereunto, according to the Form hereafter following,* ǂ *or hath had formerly Epiſcopal Conſecration or Ordination.*

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¶ No Man (not being at this preſent Biſhop, Prieſt nor Deacon) ſhall execute any of them, except he be called, &c. O. C. P

‡ The Word *thereunto* added in the laſt Review.

ǂ All the Words to the end of this Clauſe, added in the laſt Review.

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moters of a fooliſh Superſtition. To inſtance only in the Preparations for officiating in the Rites of the *Ægyptian Mithra*, which are thus deſcribed by *Nonnus* in his Notes upon *Nazianzen*'s *Steliteutichon*, where he ſays that they do πρῶτον διανήξασθαι ὅπι πολλὰς ἡμέρας, ὕδωρ πολὺ· ἔπα σν ἐρήμῳ διαιτηθῆναι καὶ ἀσιτῆσαι, καὶ ἄλλα τινὰ ἄχεις ἑ τὰς ὁσδο ἡκοσλα κολάσεις παρελθοι· καὶ τοῖε λοιπὸν ἐμύειν αὐτὸν τὰ τελεώτερα, ἐὰν ζήση. *He muſt firſt of all for ſeveral Days together ſwim over a great deal of Water; after that he muſt be dieted in the Wilderneſs, and accuſtom himſelf to bear Hunger, and do ſeveral other things, 'till he has paſſed over fourſcore ſevere Trials: and then, if he live, they initiate him into the more perfect Myſteries.* This was all very ſuperſtitious it muſt be owned, but however it ſhowed the Judgment of this and other Nations, that there ought to be a diligent Preparation and Examination of thoſe, who are admitted to miniſter about holy Things.

And this is confirmed by the Judgment and Authority of Almighty God himſelf in the Body of Laws which he gave for the Government of the *Jewiſh* Church and Nation. For their Prieſts had their Inauguration with the Solemnity of theſe following Particulars. I. By a ſolemn Preſentation before the People. *And Aaron and his Sons thou ſhalt bring unto the Door of the Tabernacle of the Congregation*, Exod. 29. 4. II. A ſolemn waſhing. *And Moſes brought Aaron and his Sons, and waſhed them with Water*, Levit. viii. 6. III. A ſacred Unction. *And thou ſhalt anoint them and conſecrate them, that they may miniſter unto me in the Prieſts Office*, Exod. xxviii. 41. IV. An extraordinary Sacrifice upon that occaſion. *And this is the thing which thou ſhalt do unto them, to hallow them, to miniſter unto me in the Prieſt Office, take one young Bullock*, &c. Exod. xxix. 1. Indeed Mr. *Selden* is of Opinion that the ordinary Prieſts, after *Aaron*'s Time, were not anointed, but that the firſt Unction ſerved for all that were to ſucceed in the Office. *Aaronem & omnes filios ejus ex unctione, quam acceperunt ipſi ſacerdotes factos, ubi & poſteros eorum ſine unctione iterata quotquot poſtea nati.* Seld. de Succeſſ. in Pontif. Heb. But this ſeems to be a Rabbinical Fancy, advanced by *Abarbanel, Shehacohenim, Habadjotim*, &c. *As to the vulgar Prieſts, they were once anointed in the Wilderneſs, to confer Sanctity upon them. But their Sons were never anointed after them. For they are ſanctified by Vertue of that firſt Unction wherewith they were anointed.* Abarb. in Exod. xxx. All that can be pretended to ſupport this Opinion is the Silence of the Scripture, which does not relate any of theſe Unctions in following Ages: But there are many other Precepts in the Moſaical Law, which no Doubt were obſerved, though we have no Inſtances of their Obſervation recorded.

Chriſtianity was no ſooner ſettled, but great Care was taken to admit none to the Prieſthood, or any other Office of the Miniſtry, but only ſuch as were ſufficiently qualified, and that by the way and method which our Religion preſcribed. There was a Commiſſion given by our Saviour to his twelve Apoſtles for their preaching, even before his Crucifixion. *Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Preach*, &c. *freely ye have received, freely give.* Mat. x. 5, 7, 8. And ſo after his Reſurrection, *As my Father hath* ſent *me, even ſo* ſend *I you*, Joh. xx. 21. Go ye *and teach all Nations*, Matt xxviii. 18. *Paul and Barnabas are ſaid to be* ſent forth *by the Holy Ghoſt.* Act. xiii. 4. St. *Paul* ſtiles himſelf, called *an Apoſtle*, and ordained *a Preacher*, 1 Tim. ii. 7. And looking upon it as an Abſurdity to preach without a Miſſion, asks the Queſtion, *How ſhall they preach except they be* ſent? Rom. x. 15. *Paul and Barnabas* ordained *Elders in every Church.* Act. xix. 23. And *Titus* is ordered *to* ordain *Elders in every City*, Tit. 1. 5. The Apoſtolical Canons, (which, though not what their Name imports, yet are certainly antient) enjoin Πρεσβύτερ☉ ὑπὸ ἑν☉ Ἐπισκόπ κειροτονείσθω. That a Presbyter be ordained by one Biſhop. *Can. Apoſt. Can.* ii. By the Council of *Laodicea* one lately baptized was not allowed to be ordained a Prieſt, μὴ δεῖν πρόσφατον φωτισθέντας προάγεσθ ἐν τάγματι ἱερατικῷ. *Conc. Laod. Can.* iii. The Council of *Nice* diſallows the Confeſſions of thoſe, who are admitted to the Order of a Presbyter, without due Examination. Εἰ τινες ἀνεξετάσως προσήχθησαν πρεσβύτεροι ἢ ἀναπεινόμυσι. ὧμο μολόγησαν τὰ ἁμαρτήμυα αὐτοῖς, &c. *Conc. Nic. Can.* 19. And it is thus enjoined by the Council of *Sardis*, Ἔξει δὲ ἑκάσ τάγμα☉ ὁ βαθμὸς ἐκ ἐλαχίσ διλονότι χρόνυ μῆκ☉, δι ὃ ἡ πίσις αὐτῦ καὶ ἡ ἕξις, τρόπων καλοκαγαθία, καὶ ἡ σπεύτης, καὶ ἡ ἐπιείκεια γνώσιμ☉ γινέσθ δυνήσεται· καὶ αὐτ☉ ἀξι☉ τῆς θείας ἱερωσύνης νομισθεὶς, τῆς μείζ σης ἀπολαῦσαι τιμῆς· ἔτε γὰρ πρόσκαιρον εσιν, ἔτε ἡ ἐπισήμη, ἔτε ἡ ἀγαθὴ ἐπανάσεσις ἐπιδέχ ται τολμηρῶς καὶ κόφως ἐπ τῦτο ἰέναι, ὥσ ἡ Ἐπίσκοπον, ἢ Πρεσβύτερον ἢ Διάκονον προχείρως καθίσασθαι. *Every Degree of holy Orders requires a conſiderable length of Time, wherein the Faith of the ordained Perſon, his Morals, his Steadineſs, and his Moderation, may be known. For is is by no means convenient, neither is it agreeable to the ſearch after the Perſons Knowledge and Converſation, that any one hand over head, and lightly, be ordained either a Biſhop, a Prieſt, or a Deacon.* Conc. Sard. Can. x.

(*e*) *By lawful Authority.*] This general Expreſſion I doubt not was made uſe of, not to give Offence to the foreign Churches; not mentionining Epiſcopal Authority, which the Unhappineſs of their Reformation would not ſuffer them to make uſe of. But by lawful Authority they underſtood the Epiſcopal, the only lawful Authority here, which by the Laws of the Church, and the Statutes of the Realm, can only confer holy Orders. For neither was there at the time of the Reformation, or is there now, any lawful Authority to diſcharge this Office, beſides the Epiſcopal.

For during the times of the Apoſtles no one did confer holy Orders, beſides the Apoſtles themſelves, who had the Epiſcopal Character, and others whom they had advanced to that Dignity. *Act.* xiii. 4. 1 *Tim.* ii. 7. *Act.* xiv. 23. *Tit.* i. 5.

The Apoſtolical Canon before-mentioned, Πρεσβύτερ☉ ὑπὸ ἑν☉ Ἐπισκόπ χειροτονείσθω, Let a Presbyter be ordained by one Biſhop, is a certain Proof, that it was the Biſhops Province only to ordain. And the univerſal Council of *Conſtantinople*, whoſe Canons all Chriſtians boſt of the *Eaſt* and *Weſt*, both Proteſtants and Papiſts, do acknowledge, has determined this Point in the Caſe of *Maximus*. For *Maximus* had gotten himſelf, by wheedling ſome of the Clergy of *Conſtantinople*, to be ordained (as he pretended) Biſhop; but his Ordination being performed by thoſe who were only Presbyters, it was adjudged null and void by this Council, and all the Ordinations which had been made by him. Περὶ Μαξίμ τ Κυνικ, καὶ τῆς καθ' αὐτὸν ἀταξίας τῆς ἐν Κωνσταντινυπόλ γινομένης· ὥσε μήτε τὸν Μάξιμον Ἐπίσκοπον ἢ γενέσθ ἢ εἶ, μήτε τὺς παρ' αὐτ χειροτονηθέντας ἐν οἱωδήποτε βαθμῷ κλήρ, πάντων καὶ τῦ περὶ αὐτὸν, καὶ των περὶ αὐτ γινομένων ἀκυρωθέντων. *Concerning* Maximus *the* Cynick *Philoſopher, and the Diſorder concerning him at* Conſtantinople, *it is decreed that* Maximus *neither was nor is a Biſhop, and that all Ordinations made by him in whatſoever Degree of the Clergy they may be, are null and void.* Conc. Conſt. Can. iv. The Council of *Sardis* declares the like of *Iſchyras*, who they ſay had only Ἐφισκοπῆς ὄνομα. *Theod. Hiſt. Eccl. Lib.* 2. *cap.* 6. And the Council of *Lisbon* declares, in caſe of an Ordination made in the Church of *Egabra*, of one Presbyter and two Deacons, during the Indiſpoſition of the Biſhop, the Biſhop only laying his Hands upon the ordained, but the Benediction was given by a Presbyter: The Council thereupon makes this Determination. *Ut hi, qui ab eo non conſecrationis titulum, ſed ignominiæ potius elogium perceperunt, de gradu ſacerdotalis vel Levitici ordinis, quem perversè adepti ſunt, depoſiti, æquo judicio abjiciantur. That they who from him have received not the Title of a Conſecration, but rather a Mark of Ignominy, they are juſtly depoſed from the Degree both of Prieſt and Deacon, which they have intruded into.* Conc. Hiſp. c. 5.

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And none ſhall be admitted a (f) *Deacon, except he be* * *twenty three Years of Age,* † *unleſs he have a Faculty. And every man which is to be admitted a* ¶ *Prieſt, ſhall be full four and twenty years old. And every Man which is to be* ‡ *Ordained or Conſecrated Biſhop, ſhall be fully Thirty years of age.*

And the Biſhop knowing (g) *either by himſelf, or by ſufficient teſtimony, any perſon to be a man of* (h) *vertuous Converſation, and without crime, and after examination and tryal, finding him* (i) *learned in the Latine Tongue, and ſufficiently inſtructed in holy Scripture, may*

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* Twenty one Years at the leaſt. O. C. P.
† Theſe Words, *unleſs he have a Faculty*, added in the laſt Review.
¶ A Prieſt ſhall be full twenty four Years old. O. C. P.
‡ Be conſecrated. O. C. P.

NOTES.

The like was the Judgment of a Council held at *Alexandria* and quoted by *Athanaſius* in his ſecond Apology, with relation to the Caſe of *Iſchyras*, who was the Accuſer of *Athanaſius*. Πόθεν ὃν πρεσβύτερον ἰσχύρας; τίνος κατασήσαντος; ἆρα Κολλύθου; τοῦτο γὰρ λοιπόν. ἀλλ' ὅτε Κόλλυθος πρεσβύτερος ὢν ἐτελεύτησεν, καὶ πᾶσα χεὶρ αὐτοῦ γέγονεν ἄκυρος, καὶ οἱ παρ' αὐτοῦ κατασταθέντες ἐν τῷ σχίσματι λαϊκοὶ γέγονεν. *But how came* Iſchyras *to be ſo much as a Presbyter? who ordained him? did* Colythus? *this is all that can be pretended. But* Colythus *died a Presbyter; all Ordinations made by his hand were irregular, and thoſe who were ſchiſmatically ordained by him, were reduced to Lay Communion.* All which do ſufficiently ſhew what the Principles of the Primitive Church were in this matter. And indeed they were ſo inconteſtibly agreed upon on all ſides, that thoſe who were for depreſſing Epiſcopacy the loweſt, always allowed the Biſhops this Power: As is evident from that noted Paſſage of St. *Jerom. Quid facit, excepta ordinatione, Epiſcopus, quod Presbyter non faciat? What does a Biſhop do, beſides Ordaining, which a Presbyter may not do?* Hier. Ep. ad Evagr.

Something muſt be replied to this by thoſe who are reſolved to maintain the contrary Opinion. *Blondel*, above all others, hath laboured this Point with vaſt Labour and Application; and all that he has been able to do is to pick up two or three Inſtances out of Antiquity, which may ſeem to favour Ordinations made by Presbyters. One of which is the pretended Cuſtom of the Church of *Alexandria*, whoſe Biſhops are ſaid, from the Authority of St. *Jerome* and *Eutychius*, to be only Presbyters. The other is from the Uſage of the *Choreſpiſcopi* (who were bare Presbyters, as they give out) to ordain. As for the Inſtance of the Church of *Alexandria*: St. *Jerome* does not ſay what he is vouched for. For he does not ſpeak of Ordination in the Church of *Alexandria*, but Election. *Presbyteri unam ex ſe electum in excelſiori gradu collocatum Epiſcopum nominabant.* Hier. Ep. ad Evagr. But there is not one Word of Conſecration. As for *Eutychius*, he is but a Writer of the 10th Century, and full of Miſtakes in the very Hiſtory he relates, as Dr. *Hammond* has proved, Diſſ. iii. cap. 10. and Mr. *Selden*, in his Tranſlation, has made him more faulty than really he is, as is ſufficiently made out by *Abraham Echellenſis*.

As for the Inſtance of the *Choreſpiſcopi*, though they did ſometimes ordain, yet it is probable that many of them were in Epiſcopal Orders; or if they were not, it was an irregular Practice, and was very juſtly condemned by the Councils of *Ancyra* and *Antioch*.

(*f*) *Deacon, except he be twenty three Years of Age — A Prieſt ſhall be full twenty four*, &c. All the Orders of the Miniſtry have Duties of ſo concerning an import incharged upon them, that they are not to be entruſted but to Perſons of a ſuppoſed Steddineſs and Reſolution, which are hardly attainable before the Ages here ſpecified. By antient Canons ſomething more Age was required for the ſeveral Offices of the Miniſtry. The Council of *Neocæſarea* ſettles the Age of a Presbyter to be *thirty*, and aſſigns the Reaſon thereof to be becauſe our Saviour began his preaching at that Age. Πρεσβύτερον περὶ τὰ τριάκοντα ἐπὶ μὴ χειροτονείσθω· ἐὰν γὰρ πάνυ ᾖ ὁ ἄνθρωπος ἄξιος, ἀλλὰ διστονεῖσθω. Ὁ γὰρ Κύριος Ἰησοῦς Χριστὸς ἐν τῷ τριάκοστῳ ἔτει ἐφανίσθη, καὶ ἤρξατο διδάσκειν. *Conc. Neoc. Cap.* xi. And afterwards it was decreed by the Council of *Adge*, that a Deacon ſhould not be ordained till he were twenty five Years of Age, and a Prieſt not 'till thirty. *Epiſcopus Benedictionem Diaconatus minoribus quam viginti quatuor annorum penitus non committat. — Presbyterum vero vel Epiſcopum ante triginta annos.* Con. Agath. Can. xvi. xvii. The ſame Ages were required by our old *Saxon* Canons. *Excerpt. Egb. Spelm. Con. Tom.* 1. The Canon Law brought down the Time to twenty five. *Decret. Lib.* 1. *Tit.* 6. But by favourable Conſtruction twenty four and one Day over would ſerve, and leſs by Diſpenſation: But our Statute Law has fixed the time to twenty four. **That none ſhall be made Miniſter or admitted to preach or adminiſter the Sacraments being under the Age of twenty four years —— and all diſpenſations, qualifications, and licences whatſoever, to be made to the contrary hereof, ſhall be merely void in law, as if they never were.** 13 Eliz. cap. 11.

(*g*) *Either by himſelf or ſufficient Teſtimony.*] The Apoſtle having laid it down as a ſtanding Canon in the Church, that a Biſhop muſt *be blameleſs, and have a good report of them that are without*, 1 Tim. iii. 2, 7. from thence the Church of God in all Ages has taken eſpecial care to require a ſufficient Satisfaction that all the Perſons who are to be admitted into that or any other inferior Order of the Clergy, have ſuch a good Report for a pious and vertuous Converſation. This *Tertulian* mentions as a very ſingular Honour of the Chriſtian Prieſthood. *Præſident apud nos prelati quiq; ſeniores, honorem iſtum non Prelio ſed Teſtimonio adepti. Certain approved Elders do preſide among us, gaining this Honour not by Mony but by a good Character.* Tertul. Apol. c. 39. To the like purpoſe St. *Cyprian. Epiſcopus deligatur plebe preſente, quæ ſingulorum vitam pleniſcimè novit, & uniuſcujuſque actum de ejus converſatione perſpexit. Let the Biſhop be choſen in the Preſence of the People, who have a full Knowledge of the Lives of all are under Nomination, and have had a view of their former Converſation.* Cypr. Ep. lxvii. And for this Reaſon the ancient Canons forbid Foreigners to be choſen into the Clergy. *Omnes qui peregrè erant baptizati, eo quod eorum minimè ſit cognita vita, placuit, ad Clerum non eſſe promovendos in aliena provincia. All who were baptized in another Country, becauſe their Life is not known, it ſeems good to us that ſuch be not promoted into the Clergy.* Conc. Elib. c. 24. By the *French* Capitulars it was enjoined, *Nemo fiat Clericus niſi qui bonum Teſtimonium habet. Let no one be admitted into the Clergy, but who hath a good Teſtimony.* Capit. Reg. Franc. Lib. 6. c. 126. In purſuance to which Practice of the ancient Church, our Church of *England* has forbidden the Biſhop to admit any Perſon into ſacred Orders, *Except he ſhall then exhibit Letters Teſtimonial of his good Life and Converſation under the Seal of ſome* College *in* Cambridge *or* Oxford, *where before he remained, or if three or four grave Miniſters, together with the Subſcription and Teſtimony of other credible Perſons, who have known his Life and Behaviour by the ſpace of three Years next before.* Can. xxxiii. The ſame is further provided for by our Statute Law. **None ſhall be made miniſter unleſs he firſt bring to the Biſhop of that Diocеſſe, from men known to the Biſhop to be of ſound religion, a teſtimonial both of his honeſt life, and of his profeſſing the doctrine expreſſed in the ſaid Articles.** 13 Eliz. cap. 12.

(*h*) *Vertuous Converſation*, &c.] Thus by the ancient Rules of the Church thoſe who were guilty of any foul Crimes, as Murder, *Conc. Tole. Can.* 2. Adultery, *Can. Apoſt. cap.* 61. lapſing in the Time of the Perſecution, *Con. Nic. Can.* 2. or the like, were prohibited the entrance into holy Orders. But of this more hereafter.

(*i*) *Learned in the* Latin *Tongue, and ſufficiently inſtructed in Holy Scripture.*] Under the *Jewiſh* Diſpenſation, the Prieſts were obliged to be Learned in the Law, which then obtained. Upon which Account the Prophet *Malachy* ſays, that the *Prieſts ſhould preſerve Knowledge, becauſe the People were to enquire the Law at their Mouth.* Mal. ii. 17. And St. *Paul* lays it down as an indiſpenſable Qualification of a Chriſtian Clergyman, that he *be apt to teach*, 1 Tim. iii. 2.

*may * at the times appointed in the Canon, or elſe upon urgent occaſion, (k) on ſome other Sunday,*

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* The Words *at the times appointed in the Canon*, added in the laſt Review.

NOTES.

And becauſe the moſt conſiderable Books of Chriſtian Literature are written in the *Latin* Tongue, our Church has wiſely enjoined, that every Candidate for Holy Orders ſhould be skilled in that Tongue. The ancient *Greek* and *Latin* Churches, having the moſt conſiderable Works of the firſt Chriſtian Authors, written in their Tongue, eſpecially the *Greek* Church, did not ſtrictly require the Study of any Language, but their own, from a Clergyman. And, tho' they forbid the Reading of the Heathen Authors out of Wantonneſs, yet they commended the Study of them, in order to the better underſtanding Scripture, the explaining and inforcing Chriſtian Doctrines, and the confuting Hereticks. To this purpoſe St. *Auſtin. Sibylla & Orpheus & neſcio quis Hermes, & ſiqui alii Vates, vel Theologi vel Sapientes, vel Philoſophi gentium de Filio Dei, aut de Patre Deo vera predixiſſe ſeu dixiſſe perhibentur, valet quidem aliquid, ad Paganorum vanitatem revincendam. The* Sibills *and* Orpheus, *and the unknown* Hermes, *or if there be any other Prophets, Theologers, or wiſe Men, or Philoſophers, who are remarked to have foretold or ſpoken any Truths of the Son of God, or of God the Father; this may have conſiderable Tendency to refute the Idolatry of the Pagans.* Aug. cont. Fauſt. Lib. xiii. cap. 15. And St. *Jerom* greatly commends *Origen, Clement* of *Alexandria*, and other early Chriſtian Writers, for their laying out their Studies this way, and for their adapting them to ſo good Purpoſes. *In tantum Philoſophorum Doctrinis atq; ſententiis ſuos referciunt libros, ut neſcias quid in illis primùm admirari debeas, eruditionem ſeculi, an ſcientiam ſcripturarum. They ſo filled their Books with the Doctrines and the Opinions of the Philoſophers, that you know not which firſt to admire in them, either their Secular Learning, or their Knowledge in the Scriptures.* Hier. Ep. lxxxiv. ad Magnum.

But without a tolerable Competency in Learning, they were not to be admitted into Holy Orders. For thus the Council of *Rome*, held *An. Dom.* 465. *Inſcii literarum ad ſacros ordines aſpirare non audeant. Thoſe who are illiterate muſt not pretend to take Orders.* Conc. 1. Rom. Can. 3. And ſo the ſecond Council of *Orleans* decrees. *Preſbyter vel Diaconus ſine Literis nullatenus ordinetur.* Conc. Aurel. ii. Can. 16,

But above all, the Study of the Holy Scriptures was enjoyned them as their principal Task. For thus the fourth Council of *Toledo. Sciant Sacerdotes Scripturas ſanctas & Canonas meditentur, ut ædificent cunctos tam fidei ſcientia quam operum diſciplina. Let Prieſts know the Holy Scriptures, and ſtudy the Canons, that they may edify all, as well in the Doctrine of Faith, as the Diſcipline of Works.* Conc. Tol. iv. c. 24. Upon this Account it was enjoined, that Clergymen ſhould have the Scriptures read to them at their Meals. *Pro reverentia Dei & Sacerdotum, id univerſa ſancta conſtituit Synodus, ut quia ſolent crebrò menſis otioſe fabulæ interponi, in omni ſacerdotali convivio lectio ſcripturarum divinarum miſceatur. Per hoc enim & animæ ædificentur ad bonum, & fabulæ non neceſſariæ prohibentur. For the Honour of God and the Prieſthood, the holy univerſal Synod does decree, that whereas there is wont to be much idle Talk at Tables, let the Holy Scriptures be read at the Meals of Prieſts. For by this their Souls are edified to good, and the telling of unneceſſary Tales is avoided.* Conc. Tol. iii. Can. 7.

But the excellent Uſe, which the diligent Study of the Holy Scriptures brings to a Clergyman, is ſo admirably ſet forth by St. *Chryſoſtom* in his Book *de Sacerdotio*, that it can never be read often enough by one of that Function. Among ſeveral other excellent Reflections on this Head, comparing the Study of it to the Skill of a good Phyſician, thus in his elegant way he expreſſes himſelf. Τοῦτο ὄργανον, τοῦτο τροφὴ, τοῦτο ἀέρων κρᾶσις, &c. *This is our Chirurgical Inſtrument, this is our Diet, this is our change of Air, this is our Fire, this is our Steel. We make uſe of this when we burn, and when we lance: For if this will do no good, nothing can. By this we raiſe the flatted Soul, and quell the Tumours of one that is elated; we cut off what is ſuperfluous, and fill out what is wanting, and do all other things that are requiſite for the Soul's Health — When the Soul is ſick of bad Notions, then the Goſpel is an excellent Remedy for ſtrengthening your Friends who are infected, and oppoſing the Adverſary,* &c. Διὸ πολλὴν χρὴ ποιεῖσθαι τὴν σπουδὴν, &c. *Therefore let us apply all our Endeavours that the Word of Chriſt may dwell richly in us. For we of the Clergy have different kinds of Fights to engage in; we have divers ſorts of Wars, and divers ſorts of Enemies. We muſt not all uſe the ſame Arms, and ſame way of Diſcipline. Therefore he that muſt fight with ſo many, muſt be trained up to underſtand the Arts of them all. He muſt know how to ſhoot Arrows, and to ſling great Stones; he muſt know how to lead up Ranks, and how to lie in Ambuſcade; he muſt be both a Captain, and a common Soldier; he muſt be a Horſeman and Footman; he muſt know how to fight in a Ship, and how to lay Siege to a Town.* And then he goes on to ſhew how neceſſary the Knowledge of the Scriptures is, for converting Sinners and Unbelievers, both *Jews* and *Gentiles*; for the undeceiving the Heretical *Valentinians, Marcionites, Sabellians* and *Arrians*. And concludes, Πρὸς ἅπαντα δὲ ταῦτα ἕτερον μὲν οὐδὲν, ἢ ἡ τοῦ λόγου βοήθεια δέδοται μόνη. For all theſe things there is no other Help but that of the Word. *Chryſoſ. de Sacerdot. lib.* iv. *Ed. J. Hughes, p.* 175, &c.

(*k*) *On ſome other Sunday or Holyday.*] The Account of the Ordination in the *Ember Weeks*, has been given in the Notes on the *Advent-Sundays*. But that the Ordinations were formerly made on *Sundays*, (tho' at other times upon extraordinary Occaſions) may be learned from the ancient Ritualiſts. *Albinus Flaccus* aſſigns the Reaſon why a Biſhop muſt be conſecrated on a *Sunday. Epiſcopi vero conſecratio, qui eſt Vicarius Apoſtolorum, imo & Chriſti, fit in Dominicâ, quia eodem die, per donum Spiritûs ſancti dignatus eſt illuſtrare corda Apoſtolorum. The Conſecration of a Biſhop, who is the Vicar of the Apoſtles, and indeed of Chriſt, is performed on a* Sunday, *becauſe on the ſame Day, by the Gift of the Holy Spirit, he was pleaſed to illuminate the Hearts of the Apoſtles.* Alb. Flac. Cap. de xii. Lectionibus. The ſame is aſſerted almoſt in the ſame Words by *Amalarius Fortunatus*, Lib. ii. cap. 2. And ſo likewiſe by *Rupertus. Non paſſim diebus omnibus Sacerdotalis vel Levitica ordinatio celebratur, ſed poſt diem Sabbati, hoc eſt noctis ejus, quæ in prima Sabbati luceſcit, exordio. The Ordination of Prieſts and Deacons is not performed indifferently on all Days, but only after the end of* Saturday, *when* Sunday *begins.* Rup. Abb. de div. Off. Lib. iii. Cap. 9. But this was owing to a Conſtitution publiſhed by *Leo*, ſet down by *Ivo. Decr. lib.* iii. *cap.* 13. and now extant among *Leo*'s Epiſtles, and written to *Dioſcorus* Biſhop of *Alexandria. Quod ergo a Patribus noſtris propenſione curâ novimus eſſe ſervatum*, &c. "That which we know to have been diligently obſerved by our Forefathers, we would have likewiſe obſerved by you, that the Ordination of Prieſts and Deacons ſhould not be celebrated indifferently upon any Day; but after the end of *Saturday*, when *Sunday* begins, let them be choſen, *i. e.* be put under the Rules of the Divine Office, of which thoſe that are to be conſecrated muſt receive the ſacred Benediction faſting. The ſame will be obſerved, if on *Sunday* Morning it be obſerved the Faſt being continued, the beginning of the preceding Night being part of that Day; and that Matter is inconteſtibly clear in the Day of the Reſurrection. For beſides the Authority of a Cuſtom, grounded upon Apoſtolical Practice, this is manifeſt from Holy Scripture; for the Apoſtles by command of the Holy Ghoſt, ſent *Paul* and *Barnabas* to preach the Goſpel among the *Gentiles*, faſting and laying their Hands upon them; whereby we may underſtand with how great Devotions, both of the Givers and the Receivers, this Action is to be taken care of, leaſt the Sacrament of ſo great a Benediction, may ſeem

 "negligently

The PREFACE.

Sunday or Holyday, in the face of the Church, admit him a Deacon, in ſuch manner and form as hereafter followeth.

" negligently to be performed: Therefore you will piouſly
" and laudably obey the Apoſtolical Inſtitutions, if you ſhall
" obſerve this Form in the Church, which it has pleaſed
" the Lord to ſet you over; that the Benedictions be never
" given to thoſe who are to be conſecrated, but only on that
" Day whereon the Lord aroſe (to which *Saturday* Night
" belongs) a Day followed by ſo great Myſteries of the Di-
" vine Diſpenſations, that whatſoever is more remarkably
" appointed by the Lord, is done upon this Day in honour
" thereof. *Leon. Epiſt.* lxxxi.

THE

THE
FORM and MANNER
Of Making of
(a) DEACONS.

¶ † *WHEN the day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be* * *a* (b) *Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted* ‡ *Deacons; how neceſſary* § *that Order is in the Church of Chriſt; and alſo, how the People ought to eſteem them in their* ǂ *Office.*

¶ * *Firſt*

VARIOUS READINGS.

† Firſt when the Day. O. C. P.
* The Words *a Sermon*, added in the laſt Review.
‡ Miniſters. O. C. P.
§ Such Orders are. O. C. P.
ǂ Vocation. O. C. P.

NOTES.

(*a*) *Deacons.*] The Word Διάκονος, from whence comes our *Engliſh* Word Deacon, is ſometimes of larger Signification in Scripture, than barely to denote that particular Eccleſiaſtical Order, which it is now generally uſed for. For Chriſt himſelf is called Διάκονος περιτομῆς, *a Miniſter of the Circumciſion*, Rom. xv. 8. *Paul* and *Apollos* are called Διάκονοι, *Miniſters by whom the* Corinthians *believed.* Rom. iii. 5. and St. *Paul* calls his Apoſtleſhip Διακονίαν, *Acts* xx. 24. *Rom.* xi. 13. 2 *Tim.* iv. 5.

But this Name is more eſpecially uſed in Scripture to denote the Order of Deacons: The firſt Inſtitution of which Order we have related in the ſixth Chapter of the *Acts*. For ſome Diſcontents ariſing about the Diſtribution of the Charities, the Apoſtles found that they had too much Work upon their Hands to determine theſe Differences, and to collect and diſpoſe of the Alms to poor People in juſt proportion, according to their ſeveral Exigences; therefore they erected a new Eccleſiaſtical Order, to be Aſſiſtants to them, particularly in managing the Affair of the Charities.

To look after the Poor.

This Charge was exerciſed by them, after their Province was enlarged, and they had ſeveral other Duties laid upon them. For in the Year 260, when St. *Laurence* ſuffered Martyrdom, he kept the Keys of the Church Treaſure, and diſpenſed it to the Poor, according to their ſeveral Wants. Which appears by the Acts of that Saint, and is moſt elegantly deſcribed by *Prudentius.*

Clauſtris ſacrorum præerat,
Cœleſtis arcanum domus
Fidis gubernans clavibus,
Votaſq; diſpenſans opes. Prudent. Periſteph. Hymn. ii.

And St. *Jerom* in his Time calls them *Menſarum & Viduarum Miniſtros.* Hier. Ep. ad Evagr.

To aſſiſt the Biſhop and Prieſt in the Communion.

Afterwards, beſides their Charge of the Poor, they were employed in ſeveral other Particulars relating to the Church. For *Juſtin Martyr* explaining the Deacon's Duty, ſays thus of them. Οἱ καλούμενοι παρ' ἡμῖν Διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. *Thoſe that are called Deacons among us, give to every one of them that are preſent to partake of the conſecrated Bread, and Wine, and Water, and they carry them out to thoſe who are abſent.* Juſt. Mart. Apol. ii. vid. Cypr. Serm. v. de Lapſis. Epiphan. Hær. lxxix.

To inſtruct Catechumens.

They were intruſted with the Inſtruction of the *Catechumens*, and grounding them in the Principles of Religion. Hence the *Pſeudo-Dionyſius* calls this Order Τάξις καθαρτική, *the Purging Order.* Hier. Eccl. cap. vi. ſo called (as the Interpreter *Pachymeres* explains it) becauſe they do μαιεύεσθαι διδασκαλίας *cheriſh with their Inſtructions. Theophylact* likewiſe uſes the ſame Metaphor, concerning the Deacons inſtructing of the *Catechumens.* Οἱ διάκονοι καθάιρουσι διὰ κατηχήσεως καὶ διδασκαλίας. *The Deacons purge by their Catechiſm and Inſtruction.*

To read the Goſpel.

They read the Goſpel in the Communion Service. *Vid. Apoſt. Conſt. Lib.* ii. *cap.* 57. *Hier. Epiſt.* xlviii. *ad Salvianum. Athan. Apol. de Fuga.*

And Litanies.

They read the Litanies, or thoſe Prayers where Interceſſion was made for the ſeveral Orders and Ranks of Men, both in Church and State; which from them were called διακόνικα, and ſometime εἰρήνικα, or Prayers for Peace. *Vid. Apoſt. Conſt. Lib.* viii. *cap.* 9, 10. *Liturgias S. Baſil. & Chryſoſt. Theoph. in* viii. *Rom.*

To pronounce the Publick Forms.

Their Buſineſs was, after the *Miſſa Catechumenorum* was ended, and before the Communion-Service began, to make Proclamation, and to warn all *Catechumens*, Excommunicates and Unbelievers, &c. to depart: The Form of which Proclamation is particularly ſet down in the Apoſtolick Conſtitutions. Εὐθὺς ὁ Διάκονος λέγει· Μήτις τῶν κατηχουμένων· Μήτις τῶν ἀκροωμένων· Μήτις τῶν ἀπίστων· μήτις τῶν ἑτεροδόξων· οἱ τὴν πρώτην εὐχὴν εὐχόμενοι πρόσελθετε. Τὰ παιδία προσλαμβάνεσθε αἱ μητέρες· μήτις κατά τινος· μήτις ἐν ὑποκρίσει. *Then ſhall the Deacon ſay, Let no one of the* Catechumens *ſtay here: No one of the Hearers: No one of the Unbelievers: No one of the Heterodox: You that have made your Prayers before, go out: You Mothers carry your Children out: Let no one ſtay here that has injured another: Nor any one that is a Hypocrite.* Conſt. Apoſt. Lib. viii. cap. 12.

Several other Matters the Deacons were wont to be employed in; as to look about the Church during Divine Service, that the People behaved themſelves orderly; to carry the Biſhop's Letters, as appears by ſeveral of St. *Cyprian*'s Epiſtles; and *Irenæus* his Epiſtle to *Victor*; to viſit the Martyrs and Confeſſors in Priſon, *Epiſt.* xi. beſides baptizing by the leave of the Biſhop, and in the Abſence of a Presbyter, of which more hereafter.

(*b*) *Sermon or Exhortation.*] This Cuſtom ſeems to be as antient as St. *Chryſoſtom*'s Time. For he has an Homily entituled, Ομιλια πρωτὴ ὅτι πρεσβύτερος προχειρίσθη. *The firſt Homily when he was ordained Presbyter.* Tom. vi. Edit. Sav. Hom. 38. And in an ancient Ordinal publiſhed by *Morinus*, 800 Years old, there is this Rubrick. *Et convertens*

The Form and Manner of making of Deacons.

¶ * *Firſt the* (c) *Arch-Deacon or his Deputy ſhall preſent unto the Biſhop* (*ſitting in his* (d) *Chair, near to the Holy Table*) *ſuch as deſire to be ordained Deacons*; (*each of them being* (e) *decently habited*) *ſaying theſe Words*,

Reverend Father in God, (*f*) I preſent unto you theſe Perſons preſent to be admitted Deacons.

The

VARIOUS READINGS.

* After the Exhortation ended, the Arch Deacon, or his Deputy, ſhall preſent ſuch as come to the Biſhop, to be admitted, ſaying theſe Words. O. C. P.

NOTES.

tens ſe ordinator ad populam faciat Sermonem, ſi velit. And the Ordainer turning himſelf to the People, let him make a Sermon, if he thinks fit. Morin. de Ord. Par. ii.

(*c*) *The Arch-Deacon or his Deputy.*] It is a very ancient Practice in the Church, for the Arch-Deacon, or firſt of the Deacons, who attended about the Biſhop in the Mother Church, to preſent the Perſons who were to be ordained, the Deacons eſpecially. In the *Greek* Ordinal the like practice is enjoined. Ὁ μέλλων χειροτονεῖσθαι προσάγεται ὑπὸ τῦ Ἀρχιδιακόνυ, ἢ ἑτέρυ τινὸς τῶν διακόνων τῃ ἱερᾷ τραπέζῃ ἐπὶ τὸ δεξιὸν τῦ ἀρχιερέως μέρος. *The Deacon that is to be ordained is brought in by the Arch-Deacon, or ſome other of the Deacons, to the Holy Table, on the Right Hand of the Biſhop.* apud Morin. de Ordin. Par. ii. pag. 69. The ſame was uſed by the *Latin* Church, as appears by an ancient *Latin* Office, publiſhed by the ſame Author, out of the Library of the Abbey of *Corbey*, eight Hundred Years old. *Poſtquam Antiphonem ad introitum dixerint, data oratione venit Archidiaconus & offert eum, qui ordinandus eſt, Pontifici. After they have ſung the Anthem of the* Introit, *Prayer being made, the Arch-Deacon comes and preſents him who is to be ordained to the Biſhop.* Mor. de Ord. Par. ii. p. 220. But it muſt be noted that this laſt Rubrick relates to the Ordination of Prieſts, as well as Deacons: For the Title of the Office is *Ordo qualiter in Romana Eccleſia Diaconi & Presbyteri ordinantur*, &c. But the *Greek* Offices are more exact, and do not allow any one to be preſented for the Order of Prieſthood, but by a Prieſt, or commonly an Arch-Presbyter, or the Senior or Principal of the Prieſts then preſent. This appears by two ancient *Greek* Ordinals, publiſhed by *Morinus*. Προσάγεται ὁ χειροτονεῖσθαι μέλλων ὑπὸ πρώτυ τῶν πρεσβυτέρων. *The Prieſt who is to be ordained is introduced by the principal of the Presbyters.* id. Par. ii. p. 70. And in another, Πληρωθέντ☉ τὸ μυστικὸ ὕμνυ εὐθὺς ὑπὸ τῦ ἀρχιπρεσβυτέρυ, ἢ ἄλλων ἱερέων, ἐξέρχεσθαι ὁ μέλλων χειροτονεῖσθαι. Immediately after the myſtical Hymn, the Prieſt who is to be ordained is introduced by the Arch-Presbyter, or ſome other Prieſts. *id. p.* 91.

(*d*) *His Chair.*] This Uſage, for the Biſhop to ſit in a Chair or Seat prepared for this purpoſe, and placed near the Altar at the Time of Ordination, is very ancient in the Church. But it muſt be noted, that this Seat was not the great Seat of the Biſhop, where he ſat during the Leſſons and Sermons, which was called θρόν☉, from whence he was ſaid, ἐνθρονίζεσθαι, becauſe of his being ſolemnly placed therein at his Inauguration, or Admiſſion into his Biſhoprick. For that was a large Seat built in the Church upon an high Baſis and Eminence, and not removable as this leſſer Seat was. And thus the *Greek* Ordinal diſtinguiſhes them, for it ſays, that at the Ordination of a Presbyter, καθῆσθαι ἔμπροσθεν τῆς ἁγίας τραπέζης ὁ Ἀρχιερεὺς εἰς θρόνιον μικρόν. *The Biſhop ſits before the Holy Table upon a little Seat.* vid. Off. Conſec. Presbyt. in Habert. Hier. p. 106. This Seat the *Roman* Ordinals call *Faldiſtorium. Epiſcopus accedit ad Faldiſtorium ante altare. The Biſhop comes to the Faldiſtory before the Altar.* vid. Pont. Rom. This barbarous Word ſeems to be derived from the *German* Word *Falden*, which ſignifies to *Fold*. It being a Chair or Stool made ſo that it might be folded together, for the better conveniency of removing from Place to Place; and ſeems to be the ſame with the *Greek* ὀκλαδίαι mentioned by *Athæneus*, *Lib.* 12. vid. Du Freſn. in voce.

(*e*) *Decently habited.*] The Church by theſe Words does enjoin, that the Candidates for the Deaconſhip ſhould be habited ſo, as to give no Offence to any; either by ſuch ſqualid Clothing, as might render the Office they are to take upon them contemptible, or by ſuch a nice Trimnets as might diſcover a Lightneſs or Vanity in them. Perſons being more apt to offend in the latter Particular, has occaſioned the Canons of the Church to provide moſtly againſt that. Wherefore the fourth Council of *Carthage* enjoins thus. *Nec veſtibus nec calceamentis decorem quærant. Let them not affect a Fineneſs in their Garments or their Shoes*, Conc. Carth. iv. Can. 27. And the Council in *Trullo* inflicts a Puniſhment upon thoſe, who neglected to wear an unclerical and undecent Habit. Μηδεὶς τῶν ἐν κλήρῳ καταλεγομένων ἀνοίκειον ἐσθῆτα ἀμφιεννύσθω, μήτε ἐν πόλει διάγων, μήτε ἐν ὁδῷ βαδίζων· ἀλλὰ σολαῖς κεχρήσθω ταῖς ἥδη τοῖς ἐν κλήρῳ καταλεγομένοις ἀπονεμηθείσαις. εἰ δέ τις διαπράξαιτο τοιοῦτον, ἐπὶ ἑβδομάδα μίαν ἀφοριζέσθω. *Let none of them who are in the Catalogue of the Clergy, be clothed with an undecent Garment, neither whilſt they live in a Town, or travel upon the Road; but let them uſe thoſe Garments which are preſcrib'd to thoſe who are of the Clergy. And if any one acts contrary to this Rule, let him be excommunicated for a Week.* Conc. Trull. Con. xxvii. Where, by the way, you may ſee that the Word ἀνοίκειον anſwers exactly to the *decently* in our Rubrick. But withal, the Canon looks upon all thoſe Habits to be undecent, which are not appropriated to the uſe of Clergymen. So here in the Rubrick that Perſon is not ſuppoſed to be *decently habited*, who does not appear in ſuch an Habit as is worn by Clergymen. For before the compiling of the Common-Prayer, the Clergy, by the ancient Provincial Canons, were obliged not only to a decent but a diſtinct Habit from the Laiety. This is plain by one of *Peckam*'s Injunctions. *Ordinamus & diſtrictè præcipimus, ut quilibet Clericus, conſtitutus in ſacris ordinibus, veſtem exteriorem gerat diſſimilem Militari vel Laicali*, &c. *& qui ſecus facere præſumpſerit, quamdiu formæ contrariæ habitum tulerit, ab ingreſſu Eccleſiæ ſuſpendatur. We ordain and ſtrictly command, that every Clerk in Holy Orders, wear his outward Garment, unlike that of a Soldier, or a Layman*, &c. *And he that ſhall preſume to do otherwiſe, as long as he wears a Habit of a contrary make, ſhall be ſuſpended from entring into the Church.* Lindw. Prov. Lib. iii. Tit. 1. The like Injunction is laid upon our Clergy by our Modern Canons of 1603. Can. lxxiv. entituled, *Decency of Apparel enjoined to Miniſters.*

(*f*) *I preſent.*] This Form of Preſentation, with the Biſhop's Interrogatory, and the Reſponſe, are very ancient in the *Latin* Church. For they are found with little Variation in the ancient Ordinal of the Monaſtery of *Corbey*, publiſhed by *Morinus*; for there the form of Preſentation runs thus. *Poſtulat Sancta Mater Eccleſia Catholica, ut hunc preſentem Subdiaconum ad onus Diaconii, vel Diaconum ad onus Presbyterii ordinetis. Our Holy Mother the Church requires that you ordain this preſent Sub-deacon to the charge of the Deaconſhip, or this Deacon to the charge of the Preſbytery.* Morin de Ord. Par. ii. p. 220. Our Church has very wiſely altered this Form, and made the Arch-Deacon ſpeak in his own Name, and not in the Name of the whole Catholick Church, which is too arrogant a Preſumption. The Biſhop's Queſtion, with its Reſponſe, runs thus. *Interrogat Epiſcopus, Scis illum dignum eſſe?* Reſpondet offerens, *Quantam humana fragilitas nos ſinit, & ſcio & teſtificor ipſum dignum eſſe ad hujus onus officii.* The Biſhop asks, *Do you know him to be worthy?* The Preſenter anſwers, *As much as human Frailty will allow, I know and teſtify him to be worthy to undertake the Charge of this Office.* ib. This *humana Fragilitas* was ſo looſe and indeterminate an Expreſſion, that the Biſhop might be impoſed upon by it, and it gave him no Satisfaction by what means the Preſenter came to the Knowledge of the Perſon's Worthineſs. Therefore our Church has altered it: And made the Preſenter aſſign his Reaſons, why he vouches their Fitneſs. *I have enquired of them, and alſo examined them.* And inſtead of *ſcio & teſtificor, I know and teſtify*, they have put in a Word does not denote ſo high a degree of Aſſurance, *I think them ſo to be.*

(*g*) *Say*

The Form and Manner of making of Deacons.

The Biſhop.

Take heed that the Perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God, and the edifying of his Church.

¶ *The Arch-Deacon ſhall anſwer,*

I have enquired of them, and alſo examined them, and think them ſo to be.

¶ *Then the Biſhop ſhall ſay* (g) *unto the people,*

Brethren, if there be any of you who knoweth any impediment or notable crime in any of theſe perſons preſented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and ſhew what the crime or impediment is.

¶ *And* (h) *if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that perſon, until ſuch time as the party accuſed * ſhall be found clear of that crime.*

¶ *Then*

VARIOUS READINGS.

* Shall try himſelf clear. O. C. P.

NOTES.

(g) *Say unto the People.*] This Enquiry of the People, concerning the Worthineſs of the Perſon to be ordained, or whether they know any Ill concerning him, is agreeable to the earlieſt Practice of Antiquity, and the Word of God it ſelf. For the Apoſtle enjoins that none exerciſe the Office of a Deacon, who is *not found blameleſs*, 1 Tim. iii. 10. And in the firſt Inſtitution of the Deacons Order, in the ſixth of the *Acts*, the Brethren were to vouch for the good Character of the Perſons, who were to undertake that Office. *Brethren, look you out among you ſeven Men of honeſt Report*, Acts vi. 3. And afterwards it continued a Practice in the Church, that when any Deacon, or eſpecially any one of the Superior Orders of Prieſt or Biſhop, were nominated, and notified to the People, they in Teſtimony of his Abilities, and good Behaviour, were uſed to crie out, ἄξιος, *dignus, he is worthy*. This the Apoſtolical Conſtitutions, treating of Ordinations, and particularly of the Ordination of a Biſhop, ſay, That the People muſt be asked, εἰ μαρτυρεῖται ὑπὸ πάντων ἄξιος εἰς τὴν μεγάλης ταύτης καὶ λαμπρᾶς ἡγεμονίας, *whether they will teſtify that he is worthy of this great and illuſtrious Government?* And again, Ἐκ τρίτου πάλιν πυθέσθωσαν, εἰ ἄξιός ἐστιν ἀληθῶς τῆς λειτουργίας, *whether he be really worthy of this Office.* Conſt. Apoſt. Lib. viii. cap. 4. The Hiſtorians relate the like. *Euſebius* writes of the Election of *Fabian*, πάντα λαὸν περθυμία πάσῃ καὶ μιᾷ ψυχῇ Ἄξιον ἀναβοήσαι, *the People cried out with Earneſtneſs, and with one Soul, he is worthy.* Euſeb. lib. vi. cap. 29. *Photius* relates of *Alexander* Biſhop of *Alexandria*, who oppoſed *Arius*, that at his being propoſed to be Biſhop, ὁ λαὸς μιᾷ φωνῇ σὺν αὐτῷ βασιλεῖ πλείους ὥρας ἐβόα ὁ ἄξιος; *the People, with the Emperor, for many Hours together, cried out, he is worthy.* Phot. Biblioth. §. ccclvi. From this Uſage, the *Greek* and *Latin* Church have inſerted into their Liturgies, Forms for the Peoples declaring the Worthineſs of the Perſon to be ordained. The *Greek* Ordinal preſcribes, that the Biſhop putting the Hood or Tippet over the Deacon's Head, doth ſay, ἄξιος, worthy. Which is likewiſe to be repeated by all that are preſent in the Sacrary. *vid. Hob. Pontif. p.* 182. That ancient *Latin* Ordinal of the Abbey of *Corbey*, publiſhed by *Morinus*, in the Office for ordaining a Prieſt or Deacon, has theſe Words. *Siquis autem habet aliquid contra hos viros, pro Deo & propter Deum, cum fiducia exeat, & dicat. If any one has any thing to alledge againſt theſe Perſons, for God, and for the ſake of God, let him come forth with Courage, and declare it.* Morin. de Ord. p. 221.

The Form for this Purpoſe in the ancient *Gallick* Liturgy, publiſhed by Father *Malillon* being very remarkable, I ſhall here ſet down.

Dilectiſſimi Fratres, quamlibet poſſint, ad ordinationem eccleſiaſtici miniſterii promovendam, ſibi ipſa ſufficere privilegia Sacerdotum: attamen quia probabilior & noſtra apud dominum converſatio eſt & eorum quorum honor augetur, major eſt gratia, ſi id quod arbitria noſtra eligunt, etiam veſtræ confirmet dilectionis aſſenſus: idcirco filium noſtrum N. cupio ad officium Diaconatus in conſortium noſtræ divinitatis auxilio promovere. An eum dignum hoc officio cenſeatis, ſcire deſidero: & ſi veſtra apud meam concordat electio, teſtimonium quod vultis, vocibus approbate. Per dominum.

Dearly beloved Brethren, altho' the Privilege of the Prieſthood be a ſufficient Warrant to proceed in the Ordination of any Church Miniſter; yet becauſe our Converſation with God may appear more clearly, and the Honour of thoſe who are ordained may be the greater, if that which we elect you lovingly confirm by your aſſent; therefore I deſire, by the Divine Aſſiſtance, to promote our beloved Son N. *to the Office of a Deacon. I deſire to know whether you think him worthy of this Office. And if your Choice agrees with mine, declare your Teſtimony by your Voices. For the Lord's ſake.*

(h) *If any great Crime or Impediment.*] By the ancient Canons there were ſeveral Crimes, which incapacitated Perſons for ever entring into Holy Orders. (1) In general, no Perſon, who had been under the publick Penance of the Church, for any grievous Sin, was admitted. *De Pœnitentibus nullus Clericus ordinetur. Let no one be ordained a Clergyman who has done Penance.* Conc. Agath. c. 43. *Ex Pœnitentibus (quamvis ſit bonus) Clericus non ordinetur. Si per ignorantiam Epiſcopi factum fuerit, deponatur a Clero, quia ſe ordinationis tempore non prodidit fuiſſe Pœnitentem. Let no Clergyman be ordained of the Penitents, altho' he be become a good Man. If it happen through the Ignorance of the Biſhop, let him be depoſed, becauſe at the time of his Ordination he did not diſcover himſelf to have been a Penitent.* Con. iv. Carth. c. 68. (2) The moſt notorious of theſe Crimes was the Sin of Murder; and therefore it is particularly ſpecified in the firſt Council of *Toledo*, which likewiſe forbids Penitents being admitted to Orders. *Eum vero Pœnitentem dicimus, qui poſt baptiſmum aut pro* Homicidio, *aut pro diverſis criminibus graviſſimiſq; peccatis publicam pœnitentiam gerens, ſub cilicio, divino fuerit reconciliatus altario. We call him a Penitent, who after Baptiſm, either for* Murder, *or divers other Crimes, or grievous Sins, having undergone publick Penance in Sackcloath, ſhall be again admitted to the ſacred Altar.* Con. Tol. i. c. 2. (3) Any one who had ever made an inceſtuous Marriage, was incapacitated for Holy Orders. Ὁ δύο ἀδελφὰς ἀγαγόμενος ἢ ἀδελφιδῆν, ἢ δύναται εἰς κλῆρικος. *He that ſhall have married two Siſters, or his Niece, can never be a Clergyman.* (4) The Caſe was the ſame of thoſe who had lapſed or complied with the Heathen Idolatry in the time of Perſecution. Ὅσοι προσεχωρήθησαν τῇ παρεμπεπλεγμένων καὶ ἀγνοίαν, ἢ μὴ προγιγνώσκοντων τῇ προσχωρησαμένων εἶναι οὐ προσκείνοις κανόνι τῷ ἐκκλησιαστικῷ, γνωσθέντες δὲ καθαιρεῖνται. *Whoſoever of thoſe who have lapſed, ſhall be ordained either through Ignorance, or by the Knowledge of thoſe who ordained them, notwithſtanding any former Canon, when they are diſcovered they ſhall be depoſed.* Conc. Nic. Can. x. And before that by the Council of *Ancyra*, Prieſts who had ſacrific'd were forbidden προσφέρειν καὶ ὁμιλεῖν, ἢ ὅλως λειτουργεῖν τι τῶν ἱερατικῶν λειτουργιῶν: *to adminiſter the Sacrament, or to preach or to exerciſe any part of the miniſterial Function.* Conc. Anc c. i. And as for Deacons, they were πεπαῦσθαι πάσης τῆς ἱερᾶς λειτουργίας, ὥστε τὸ ἄρτον ἢ ποτήριον ἀναφέρειν ἢ κηρύσσειν, *to ceaſe from miniſtring in any ſacred Matter, not to carry the Bread or Wine, or to make any Proclamation in the Church.* id c. 2. Of ſuch St. *Cyprian* ſays, that they might *ad pœnitentiam quidem agendam admitti, ab ordinatione autem Cleri, atq;*

 ſacerdotali

The Form and Manner of making of Deacons.

¶ *Then the Biſhop (commending ſuch as ſhall be found meet to be Ordered,* (i) *to the prayers of the Congregation) ſhall, with the Clergy and people preſent, ſing or ſay the Litany, with the Prayers, as followeth.*

The Litany and Suffrages.

I. O God the Father of heaven: have mercy upon us miſerable ſinners.
O God the Father of heaven: have mercy upon us miſerable ſinners.

II. O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.
O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

III. O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O

ſacerdotali honore prohiberi. They might be admitted to Penance, but they were barred from being ordained, and from the ſacerdotal Honour. Cypr. Ep. 68. Edit. Pam. Which whole Epiſtle is to ſhew the Irregularity of making *Baſilides* and *Martialis* Biſhops, after they had ſacrificed. (5) To be promoted to Orders or Eccleſiaſtical Preferment Simonically, was a total Incapacity to the Clerk ſo ordained, he was to receive no Benefit from his Orders or Preferment, ſo wickedly obtained; he (as well as the Biſhop) was to be deposed, and to be ἀλλότριος τῆς ἀξίας ἐφοντισμένος, *deprived of that Honour or Place.* Conc. Calcedon. Can. 1. The like was enjoined before in the Apoſtolical Canons. Εἴ τις Ἐπίσκοπος διὰ χρημάτων τὴν ἀξίας ταύτης ἐγχειρατὴς γένηται, ἢ πρεσβύτερος ἢ διάκονος καθαιρείσθω καὶ αὐτὸς καὶ χειροτονήσας, καὶ ἐκκοπτέσθω παντάπασι καὶ τῆς κοινωνίας, ὡς Σίμων ὁ μάγος τῷ Πέτρῳ. (and not ἐμοῦ Πέτρῳ, as the Popiſh Copies read it.) *If any Biſhop, Presbyter, or Deacon, ſhall obtain Orders by Mony, he ſhall be totally cut off from Communion, as* Simon *the Magician was by* Peter. Can. Apoſtol. c. 30. (6) Adultery or Fornication likewiſe excluded from Holy Orders. By the Apoſtolical Canons, ὁ παλλακὴν κτησάμενος δύναται εἶναι ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος. *He who has kept a Concubine cannot be either Biſhop, Prieſt or Deacon.* c. 17. By the 25th Canon, if any of theſe be guilty of Fornication they are to be depoſed; and ſo by the firſt Canon of the Council of *Neocæſarea.* The Council of *Eliberis* refuſes Ordination to a Subdeacon, who has committed Fornication in his Youth, leaſt that ſhould give him an Opportunity of ſtealing into higher Orders. *Conc. Elib. Can.* 30. (7) Another Bar to the taking Holy Orders, was *Clinick* Baptiſm, or the having deferr'd being baptized 'till the time of a dangerous Sickneſs, when they thought they ſhould die. For this there is an expreſs Canon in the Council of *Neocæſarea.* Εἰ νόσῳ τις φωτίσθη εἰς πρεσβυτερίου ἄγεσθαι οὐ δύναται. *If any one be baptized in Sickneſs he cannot be made a Presbyter. Conc. Neocæſ. Can.* 12. (8) To be a Digamſt, or to have married more than one Wife, likewiſe incapacitated for holy Orders. For the ancients took thoſe Commands of the Apoſtle, 1 *Tim.* iii. 2, 12. to be underſtood of ſecond Marriages, and not of having two Wives at once. *vid. Tert. exhor. ad. caſt. c.* 7. *id. adux. lib.* 1. *c.* 7. *Epiph. exp. fid.* For thus the Apoſtolick Canons Ὁ δυσὶ γάμοις συμπλακεὶς οὐ δύναται εἶναι Ἐπίσκοπος ἢ Πρεσβύτερος ἢ Διάκονος. *Can. Apoſt. c.* 3. Nay, ſuch Averſion thoſe early Ages had to ſecond Marriages, that Laymen that frequently married πλείοσι γάμοις πεπαιδαγωγημένους, were put under Penance. *Con. Neoc. Can.* 3. and a Presbyter was forbidden to go to the Feaſt of a ſecond Marriage. Πρεσβύτερον εἰς γάμους δευτερογαμούντων μὴ ἐστιᾶσθαι. *Conc. Neoc. Can.* 7. (9) And, laſtly, to have practiſed Uſury. *Conc. Carth.* iv. *cap.* 67. (10) Or to have diſmembred his Body in the *Origenian* way. *Can. Apoſt. c.* 21. *Con. Nic. c.* 1. were Impediments by the ancient Canons. But in this, and all other Accuſations, Perſons only of a very clear Character were admitted to give their Teſtimony: For by the Apoſtolical Canons Hereticks are diſallowed to accuſe. Εἰς μαρτυρίαν τὴν κατ' ἐπισκόπου αἱρετικὸν μὴ προσδέχεσθε. *Receive not the Accuſation of an Heretick againſt a Biſhop.* Can. Apoſt. c. 74. By the *African* Canons, no Excommunicate is to give in Evidence againſt a Clergyman, ὃς ἐν τῷ αὐτῷ ἔτι ἀφορισμῷ ὑπάρχει, *as long as he is under his Excommunication.* Can. 128. No one is to be accuſed by his Servant or Freeman, nor by any whoſe Evidence the Secular Laws do not admit. So there were excepted πάντες οἱ τοῖς τῆς ἀτιμίας σπίλοις ἐρραντισμένοι, τουτέστι μῖμοι, καὶ ὅσα ταῖς διαχειρίσεσιν ὑποβέβληνται πρόσωπα, αἱρετικοί ἔτι μὴν καὶ ἔλληνες εἴτε ἰουδαῖοι; *all Perſons ſtained with Infamy, that is Stage-players, or any Perſons of a ſcandalous Employ, Hereticks, Pagans, or Jews.* ib. Can. 129. The Council of *Chalcedon* requires extraordinary good Proof in ſuch Accuſations. Κληρικὸς ἢ λαϊκὸς, κατηγορήσαντας ἐπισκόπων ἢ κληρικῶν, ἁπλῶς καὶ ἀδοκιμάστως μὴ προσδέχεσθαι εἰ μὴ πρώτερον ἐξετασθῇ αὐτῶν ἡ ὑπόληψις. *Thoſe who accuſe a Biſhop, or any other Clergyman, without bringing good Proof of it, their Teſtimony muſt not be accepted, except they be Perſons of very great Credit.* Conc. Chalc. Can. 21. It may farther appear how cautious they were, not only in the receiving theſe Accuſations, but in hindring them from being talked of Abroad, to the Prejudice of the Perſons accuſed, and to the Diſcredit of their Religion; that they would not allow the Novice in Chriſtianity to be preſent at the Elections or Ordinations. Μὴ δεῖν τὰς χειροτονίας ὀπὶ παρουσίᾳ ἀκροωμένων γίνεσθαι. *Ordinations muſt not be performed in the Preſence of the Audients.* Conc. Laod. cap. 5.

(i) *Prayers of the Congregation.*] All the ancient Ordinals of the Church do exhort to this Point of Chriſtian Charity: The *Greeks* recommend the Ordained to the Prayers of the Faithful, in a Diaconical or Litanick Prayer. Ὑπὲρ τοῦ δούλου τοῦ θεοῦ N. τοῦ νυνὶ προχειριζομένου καὶ τῆς σωτηρίας αὐτοῦ, Τοῦ κυρίου δεηθῶμεν. *For* N. *the Servant of God now to be ordained,* Let us pray. *Euch. p.* 250. A very ancient Form of Ordination, publiſhed by *Morinus*, has this Form.

Ordinatio Diaconi.

Diaconus cum ordinatur ſolus Epiſcopus qui eum benedicit, manus ſuper caput ejus ponat, quia non ad Sacerdotium ſed ad miniſterium conſecratur, & alloquitur populum his verbis.

" *Commune votum communis oratio proſequatur, ut hi per*
" *totius Eccleſiæ precem, quia in Diaconatus miniſterio præ-*
" *parantur, Leviticæ benedictionis ordine clareſcant, & ſpiritu-*
" *ali converſatione prefulgentes gratiâ ſanctificationis eluceant,*
" *præſtante Domino noſtro Jeſu Chriſto, qui cum Patre,* &c.

The Ordination of a Deacon.

When a Deacon is ordained, only the Biſhop who bleſſes him muſt lay his Hands upon him, becauſe he is conſecrated, not to the Prieſthood, but to be an Attendant: and he muſt ſpeak to the People in theſe Words.

" *A common Prayer ought to follow a common Vote, that*
" *they by the Prayers of the whole Church, ſince they are to be*
" *admitted into the Miniſtry of the Deaconſhip, may be a-*
" *dorned by the Order of Levitical Benediction, and may ſhine*
" *in Spiritual Converſation, by the Grace of Sanctification, by*
" *the Aſſiſtance of our Lord Jeſus Chriſt, who with the*
" *Father,* &c.

I. O Heavenly Father, the Original Source of the Deity, and of all created Beings, the firſt Perſon of the ever Bleſſed Trinity; ſhew thy Pity upon us, in pardoning our Sins, and removing the Puniſhment entailed upon them, which already has made us miſerable; and unleſs prevented by our Repentance, will hereafter make us more wretched.

II. O God the Son, who didſt before thy Coming among us, by a Stipulation with the Father, tranſact the Redemption of the World, as well as thy by being born it, and dying for it, *ſhew thy Pity upon us,* &c.

III. O God the Holy Ghoſt, the third Perſon of the Trinity, who by an eternal Emanation of Eſſence, proceed-

eſt

The Form and Manner of making of Deacons.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

IV. O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

V. Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

VI. From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

VII. From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

VIII. From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

IX. From lightning and tempeſt; from plague, peſtilence, and famine; from battel and murder, and from ſudden death,

Good Lord, deliver us.

X. From all ſedition, privy conſpiracy, and rebellion*; from all falſe doctrine, hereſie and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

XI. By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

XII. By

VARIOUS READINGS.

* From the Tyranny of the Biſhop of *Rome*, and all his deteſtable Enormities. 1 *B. Ed.* 6.

NOTES.

eſt or goeſt out from the Father, and the Son, *Joh.* 14. 16. & 15. 26. & 16. 7. *Shew thy Pity upon us*, &c.

IV. O thou triune Deity, thou Trinity of Perſons in one Godhead, infinitely holy, and happy, and glorious, *ſhew thy Pity upon us*, &c.

V. Remember not Lord (to ſpeak in the Pſalmiſt's words, *Pſal.* 79. 8.) *our Iniquities, nor the Iniquities of our Forefathers*, whoſe Offences thou doſt often puniſh in the Children, *Exod.* 20. 5. Spare us therefore merciful God, and excuſe from Puniſhment thy faithful People, whom thou haſt redeemed by the *precious Blood of Chriſt*, 1 Pet. 1. 19. and be not (as holy *David* ſpeaks) *angry with us for ever*, Pſal. 69. 5. Do not let thy Puniſhment lye too long upon us in this World; or however we beſeech thee to deliver us from thy eternal Wrath in the next.

VI. We beſeech thee to deliver us from all *Evil and Miſchief*, *i. e.* From all Moral and Natural Evil, the ſeveral particulars whereof we ſhall preſently ſpecifie: From all the ſeveral kinds of Sin which we may fall into: From all the *Crafts of the Devil*, whereby he enſnares us into Sin: From all his *Aſſaults*, whereby he overpowers us by Temptations: From thy Wrath, which by our Tranſgreſſions we provoke; and from everlaſting *Damnation*, which by our Sins we deſerve. From all theſe, *O gracious God, we beſeech thee to deliver us.*

VII. From *blindneſs of Heart*, which may render us inſenſible under Sin, and unapprehenſive of our Duty: From *Pride*, whereby we reflect too great a Glory upon our ſelves, and contemn others: From *Vain Glory*, whereby we oſtentatiouſly vaunt our ſelves of any Perfections we may be poſſeſſed of: And from *Hypocriſie*, whereby we pretend to thoſe we have not: From *Envy* of any Man's Happineſs: From *Hatred* of their Perſons: From any *malicious* Deſigns upon them, and any Uncharitableneſs towards them. *O gracious God, we beſeech thee to deliver us.*

VIII. From Fornication, which is a grievous and deadly Sin, and does exclude Men from the Kingdom of God, 1 *Cor.* 6. 10. From every other deadly Sin of the like unclean Nature: From all the Baits and Snares which may be laid in our way, by the Vanity of the *World*, by the Luſts of our Fleſh, or by the Subtilty of the Devil. *O gracious God, we beſeech thee to deliver us.*

IX. Nor do we only pray againſt Spiritual Evil, which may injure our Souls, but we likewiſe beſeech thee to defend us againſt Temporal ones, which may hurt our Bodies: Therefore from the terrible Deſtructions which are made by Lightning and Tempeſt both by Land and at Sea: From the dreadful Devaſtations which are occaſioned by ſweeping Peſtilences and Famines: From the Miſeries and Deſolations of War, and from the Grief of private Maſſacres: And laſtly, From the unexpected Strokes of ſudden Death. *O gracious God, we beſeech thee to deliver us.*

X. From the Unquietneſs and Diſtractions of Faction and *Sedition*: From the Dangers of ſecret Plots and Conſpiracies, and from the Miſeries of Civil War and Rebellion: From all Eccleſiaſtical Troubles which may ariſe by the maintaining Falſe Doctrine, by the propagating Heretical Opinions, or by Schiſm and unreaſonable Separation: From *Hardneſs of Heart*, which when we are under, God's Chaſtiſements do not amend us, nor the Force of his Revelations reach us, nor the Motives of Reward and Puniſhment which he affords us, do at all affect us: From all *Contempt* of thy Sacred Word, occaſioned by prophane Jeſts on Scripture, and the undervaluing the Miniſterial Functions, and the publick Service in the Church: From deſpiſing the Sacred Laws of God, by trampling upon his holy Precepts, and by making a Mock of Sin. *O gracious God, we beſeech thee to deliver us.*

XI. And theſe things we earneſtly beg of thee, for the ſake of every one of our bleſſed Saviour's Merits; For the ſake of that great *Myſtery of Godlineſs*, whereby God is *manifeſt to us in the Fleſh*, 1 Tim. 3. 16. and the ſecond Perſon of the ever-bleſſed Trinity has veiled his Godhead, by taking upon him a Body of our Fleſh; By his extream Humility in being *born* of a poor Virgin, in ſuch a mean and deſpicable Place; By his *Circumciſion*, whereby he fulfilled himſelf, and for our ſakes hath cancelled the troubleſome Rites of the ancient Ceremonial Law: By his Sacred *Baptiſm*, whereby he did tranſcribe that holy Rite into his Religion; For the ſake of his unparallel'd Example, in long and devout *Faſting*; And his ſuffering himſelf to be tempted, to teach us how to overcome the Aſſaults of the Devil. *O gracious God, we beſeech thee to deliver us.*

XII. O

XII. By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

XIII. In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

XIV. We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church * univerſal in the right way;

We beſeech thee to hear us, good Lord.

XV. † That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *ANNE* our moſt gracious Queen and Governour;

We beſeech thee to hear us, good Lord.

XVI. That it may pleaſe thee to rule her heart in thy faith, fear and love, and that ſhe may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

XVII. That it may pleaſe thee to be her defender and keeper, giving her the victory over all her enemies;

We beſeech thee to hear us, good Lord.

‡ XVIII. That it may pleaſe thee to bleſs and preſerve the Princeſs *SOPHIA*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

XIX. That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

XX. That it may pleaſe thee to bleſs theſe thy ſervants, now to be admitted to the Order of Deacons [or *Prieſts*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy name;

We beſeech thee to hear us, good Lord.

That

VARIOUS READINGS.

* Univerſally. O. C. P.

† That it may pleaſe thee to keep *Edw.* thy Servant our King and Governour. 1 *B. Ed.* 6.

‡ Added in the Reign of King *James*.

NOTES.

XII. O bleſſed Saviour, for the ſake of thiy Agony in the Garden, and thy *Sweating Drops of Blood*, Luke 22.44. when thou hadſt the weight of all our Sins upon thee; By thy ſuffering for our ſakes the ignominious Puniſhment of the Croſs, and the intolerable Pains of it; By thy yielding up to Death thy precious unſpotted Life; By thy ſuffering thy Body to lye for our ſakes in a cold and darkſom Grave; By thy ariſing again from thy Sepulchre, to give us Demonſtration of our Reſurrection after Death; And by thy *Aſcending* up into Heaven to intercede for us at the right Hand of God, and to prepare a place for us in thoſe glorious Manſions. *O gracious God, we beſeech thee to deliver us.*

XIII. Now we pray thee, upon the account of all theſe parts of thy Mediatorſhip, and for the ſake of all theſe meritorious Actions of thine; that thou wouldeſt ſuccour us whenever we are diſconſolate under our *Affliction*, or elated or grown negligent under our *Proſperity*; That thou wouldeſt ſupport us under the Terrors of *Death*, and acquit us in the Day of *Judgment*. *O gracious God, we beſeech thee to deliver us.*

XIV. And ſince thou doſt vouchſafe to hear the Prayers of Repenting Sinners, we who by reaſon of our manifold Tranſgreſſions, dare not aſſume to our ſelves a greater Title, beſeech thee to protect thy Holy Church, and enable it to maintain, in exact Purity, all the Parts of the Chriſtian Faith; and that it be not over-run by Infidelity, or poiſoned by Hereſie. *Which Petition, O gracious God, we beg of thee to grant us.*

XV. That out of thy Goodneſs, thou wouldeſt be pleaſed to preſerve and confirm, in the Exerciſe of the true Religion, thy Servant *ANNE*, our gracious Queen, whom thy eſpecial Providence has ſet over us; That ſhe may act with *Righteouſneſs* in all the publick Adminiſtrations of her high Office; and with *Holineſs* in all the particular Obligations of Chriſtian Life. *Which Petition, O gracious God, we beg of thee to grant us.*

XVI. That thou, in *whoſe Hand the Hearts of Princes are*, Prov. 21. wouldeſt vouchſafe to direct hers, that ſhe may always continue in a ſteady *Faith* of all thy Revelations and Promiſes; in a juſt *Fear* of thy ſupreme Authority; and in a Love of thy Commands; that her Truſt and *Affiance* may be more grounded upon thy Protection and good Providence, than upon the Secular Arm; and that in all her Actions, ſhe may ſtudy not ſo much to aggrandize her own *Glory*, as to promote thine. *Which Petition, O gracious God, we beg of thee to grant us.*

XVII. That it would pleaſe thy Goodneſs to defend her Perſon from all the Dangers ſhe is expoſed to; And whenever ſhe is engaged in War for the ſake of her Countries Liberties or Religion, make her victorious over all her Enemies who oppoſe her. *Which Petition, O gracious God, we beg of thee to grant us.*

XVIII. That thou wouldeſt be pleaſed to afford thy Bleſſing and Protection to the Princeſs *Sophia*, and all other Branches of the Royal Family, which by our Laws are capable of ſucceeding in the Throne of this Nation. *Which Petition, O gracious God, we beg of thee to grant us.*

XIX. That thou wouldeſt be pleaſed to *illuminate*, with the Gifts of thy Grace, thoſe whom thou haſt ordered to be *Lights to the World*, Mat. 5. 14. The three Orders of the Clergy, Biſhops, Prieſts and Deacons; That by thy Bleſſing upon their Studies, they may have a ſufficient Underſtanding of *thy Word* the Holy Scriptures; And that they may recommend the Doctrine of thy holy Religion, as well by the good Examples of their Lives, as by the Excellence of their Preaching. *Which Petition, O gracious God, we beg of thee to grant us.*

XX. That of thy infinite Goodneſs thou wouldeſt be pleaſed to afford ſuch plentiful Effuſions by thy Grace, upon thoſe Perſons now to be admitted into the Office of *N.* that by their ſound Doctrine, holy Living, and painful Endeavours, they may further the Salvation of the Members

of

XXI. That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

XXII. That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

XXIII. That it may pleaſe thee to bleſs and keep all thy People;

We beſeech thee to hear us, good Lord.

XXIV. That it may pleaſe thee to give to all nations, unity, peace and concord;

We beſeech thee to hear us, good Lord.

XXV. That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

XXVI. That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

XXVII. That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

XXVIII. That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort, and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

XXIX. That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

XXX. That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of childe, all ſick Perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

XXXI. That

of Chriſt's Church, that thy holy Name may be glorified thereby. *Which Petition, O gracious God, we beg of thee to grant us.*

XXI. That thou wouldeſt be pleaſed to confer upon the *Lord's of the Privy Council*, (on whoſe wiſe Determinations the Welfare of the Nation does in great meaſure depend) and upon the reſt of the *Nobility* (to whoſe Judgments the laſt Recourſe of Juſtice is made) the Spirit of *Wiſdom*, to underſtand what is juſt and fitting, and *Grace* to adviſe or adjudge it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXII. That thou wouldeſt be pleaſed to afford thy Bleſſing and Protection to all the other Magiſtrates of the Nation, Judges, Juſtices, &c. giving them ſuch a Portion of thy Grace, as may ſecure them from Prejudice or Corruption, and enable them to *execute Juſtice* indifferently to all Men, and to maintain the *Truth* and Honour of Religion and the Laws. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIII. That thou wouldeſt be pleaſed to extend thy Favour and Protection to all the Subjects of this Kingdom, who are become *thy People*, by embracing the true Reformed Religion. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIV. Deſiring thee to reach out thy Goodneſs further, even to all Foreign Nations, by making them to live in *Peace and Unity* with their neighbouring Princes and States, and in *Concord* among their own People. *Which Petition, O gracious God, we beg of thee to grant us.*

XXV. That thou wouldeſt be pleaſed to incline the Hearts of thy Servants the Church and People of this Nation, to a ſincere Love and juſt *Fear* of thee, and a *diligent Obedience* of thy Commands. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVI. That thou wouldeſt be pleaſed to enable them, every day more and more, to increaſe in Grace, and to make continual Improvements upon what they have already received; that they may with Humility and due Attention hearken to the pious Inſtructions of their Paſtors, that they may not hear them with Prejudice, or a Prepoſſeſſion of ſtiff, reſolved Opinions, but with pure and diſintereſted Thoughts, as becomes a meek diſciple of Jeſus Chriſt; and that they may *bring forth the Fruits of the Spirit, Love, Joy, Peace, Long-ſuffering*, &c. Gal. 5. 22, 23. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVII. Next we addreſs our ſelves to thee, for thoſe who are without the Church; and that thou wouldeſt be pleaſed to reduce into the Catholick Faith, and to bring into the Boſom of the Church, all who by Heretical Opinions, or by unjuſt Separations, have departed from it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVIII. That thou wouldeſt be pleaſed to confirm and *ſtrengthen* all the more perfect Chriſtians in the Faith which they profeſs, and the good Reſolutions they have made; that they be not perverted by any bad Opinions, nor fall into any foul Sin: To give help and comfort to the *Weak-hearted* Chriſtians, whoſe tender Conſciences are afflicted by Doubts and Scruples, and Suſpicions of offending God by innocent Actions: To give true Repentance to thoſe who *fall* into any heinous Sin, that they may riſe again into a State of Piety: And laſtly, to make ſuch a Spirit of Goodneſs to obtain among us, that all Vice being baniſhed, we may obtain a compleat Victory over the Devil. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIX. That thou wouldeſt be pleaſed to afford Succour and Aſſiſtance to all Perſons in *Danger*, Relief to all in *Neceſſity*, and Comfort to all in Adverſity or *Tribulation. Which Petition, O gracious God, we beg of thee to grant us.*

XXX. And ſince many Perſons cannot join with us in the publick Congregation to pray to God; We put up our Petitions in their behalf; That thou wouldeſt be pleaſed to defend all Travellers by Land from Robbers and unlucky Accidents; all Mariners and Paſſengers at Sea, from Rocks and Pirates, Storms and Tempeſts: All *Women* under the Pains of Child-birth: All Perſons whatſoever who are under any dangerous Pain or *Sickneſs*: All *young Children* who are apt unwarily to run into danger: And all that are detained in Priſon or Captivity, eſpecially thoſe who are ſo for the ſake of Religion. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXI. That it may pleaſe thee to defend and provide for the fatherleſs children and widows, all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

XXXII. That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

XXXIII. That it may pleaſe thee to forgive our enemies, perſecutors, and ſlandeerrs, and to turn their hearts;

We beſeech thee to hear us, good Lord.

XXXIV. That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

XXXV. That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

XXXVI. Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

XXXVII. O Lamb of God: that takeſt away the ſins of the world;

XXXVIII. *Grant us thy Peace.*

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

XXXIX. O Chriſt hear us.

O Chriſt hear us.

XL. Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

XLI. O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

XLII. Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that

XXXI. That thou wouldeſt be pleaſed to protect and take care for the Widows and Orphans, to whom thou art like to be the faſteſt Friend; and to afford the like Aſſiſtance to all others, who are deſtitute of Comfort. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXII. And leaſt our Enumeration ſhould not reach all Particulars, of Perſons who need thy help, we beſeech thee to extend thy Mercy to all Men, who in ſome kind or other want it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXIII. And in obedience to thy Commands, *Mat.* 5. 24. we pray to thee to forgive all that are *Enemies* to us; All that are breathing out Perſecution againſt us; And all that raiſe malicious Reports upon us. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXIV. That thou wouldeſt be pleaſed to preſerve the Fruits of the Earth from all Blights, Mildews, and other Accidents which may hinder their growth; and ſo kindly to ripen them, that when in their proper Seaſon they are come to Perfection, we may through thy Favour, enjoy them. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXV. But above all things we beg of thee, that thou wouldeſt be pleaſed to grant the Grace of true Repentance for all that we have done amiſs; To forgive us all our deliberate Acts of Sin; All our Sins of *Negligence* or Infirmity; And all our Sins of *Ignorance*; And, that thou wouldeſt aſſiſt us with ſufficient Grace, to ſubdue all ill Habits which we have indulged our ſelves in; To rectifie every evil Tendency and Affection in us, and to amend our Lives according to that moſt exact Pattern which the Goſpel has ſet us. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXVI. O thou eternal *Son of God*, our Mediator and Interceſſor, hear theſe our Prayers, and preſent them to the Father.

XXXVII. O thou Lamb of God, who tho' thou wert veiled with our Fleſh, yet thou kneweſt no Sin, but wert the Pattern of perfect Innocency, thou who wenteſt as a *Lamb to the Slaughter* to expiate our Guilt.

XXXVIII. Afford us that Peace which was purchaſed by thy precious Blood.

XXXIX. O Chriſt, thou true Meſſias and Saviour of the World, hearken unto our Prayers.

XL. O thou who art our Lord by Purchaſe and Redemption, have Mercy upon us, and pardon our Sins.

XLI. O Lord, we beſeech thee, (in the Pſalmiſts words. *Pſal.* 103. 10.) *Deal not with us*, &c. *i. e.* Do not puniſh us as our Sins have deſerved.

XLII. Let us unite our Devotions now in one common Prayer.

O

that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

XLIII. *O Lord, ariſe, help us, and deliver us for thy Name ſake.*

XLIV. O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their daies, and in the old time before them.

XLV. *O Lord, ariſe, help us, and deliver us for thine honour.*

XLVI. Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

XLVII. From our enemies defend us, O Chriſt.

Graciouſly look upon our Afflictions.

XLVIII. Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

XLIX. Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

XLIX. Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt.

L. O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

LI. Let us pray.

LII. WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediatour and Advocate, Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall be ſung or ſaid the Service for the Communion, with the Collect, Epiſtle, and Goſpel, as followeth.*

The Collect.

ALmighty God, * who by thy divine providence haſt appointed divers Orders of Miniſters in thy Church, and didſt inſpire thine Apoſtles to chooſe into † the Order of Deacons the firſt Martyr S. Steven, with ‡ others; Mercifully behold theſe thy Servants,

VARIOUS READINGS.

* Which. O. C. P.
† This Order. O. C. P.
‡ Other. O. C. P.

NOTES.

O God, whoſe fatherly Mercy is ready to ſuccour all thy poor Creatures in diſtreſs, thou who deſpiſeſt not a broken and contrite Heart, *Pſal.* 51. 17. and *from whom our Groanings are not hid*, Pſal. 38. 9. we beſeech to aſſiſt and quicken by the help of thy holy Spirit, our Prayers which we pour out before thee in the time of our Afflictions: And be pleaſed ſo far graciouſly to hear our Prayers, that all the ill Deſigns, which are contrived againſt thy Church by Devils and wicked Men, may by thy good Providence be ſo defeated and brought to nothing, that, all Perſecution being baniſhed out of the World, the Church may be ſettled in a perfect State of Tranquility, for evermore to praiſe thee. Which we beg for Jeſus Chriſt's ſake. *Amen.*

XLIII. O Lord, lie no longer a patient Beholder of our Sufferings, but riſe up with haſte to aſſiſt us, and deliver us, for the ſake of thy Name by which we are called, and for the ſake of the true Religion which we profeſs.

XLIV. The Sacred Annals record what mighty things thou haſt done for the ſake of thy Church in former times.

XLV. O Lord, ariſe up and ſhew the ſame Deliverance in our time, and thereby vindicate thy own Honour, in ſuccouring thy Servants.

XLVI. All Glory be aſcribed to God the Father, God the Son, and God the Holy Ghoſt, the three Perſons of the everbleſſed Trinity.

As they have exiſted in glorious Felicity from all Eternity, and are glorious ſtill, and will be ſo for ever.

XLVII. From all our Enemies both Spiritual and Temporal defend us, O our dear Saviour; and graciouſly regard us in our diſconſolate Condition, preſſed down under the weight of ſo much Sin, and the fear of ſo much Puniſhment.

XLVIII. We beſeech thee to look down with Compaſſion upon the Sorrows we ſuſtain, for having offended ſo good and powerful a God; and forgive the Sins of us, who indeed, by outward Profeſſion, have intituled our ſelves to be thy People, though by our heinous Offences we have moſt grievouſly provoked thee.

XLIX. But we flie for Relief to thee, O Chriſt, who art our bleſſed Lord and Redeemer; O do thou hear our Prayers; do thou intercede for us to thy eternal Father, and preſent our Petitions before him.

L. O Lord, extend thy Mercy to us, not in ſuch meaſure as we deſerve, for then we ſhould totally deſpair of it; but according to the earneſtneſs of our deſires, and our Sincerity, that we do not truſt, for our Deliverance or Pardon for our Sins, in any other beſides Thee.

LI. After this Reſponſory Devotion, let us addreſs our ſelves to God in joint and continued Prayer.

LII. We do with the moſt humble Proſtration of Mind and Body, beſeech thee, kind and indulgent Father, out of thy great Mercy which thou beareſt to all thy Creatures,

to

XXXI. That it may pleaſe thee to defend and provide for the fatherleſs children and widows, all that are deſolate and oppreſſed;

We beſeech thee to hear us; good Lord.

XXXII. That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us; good Lord.

XXXIII. That it may pleaſe thee to forgive our enemies, perſecutors, and ſlandeerrs, and to turn their hearts;

We beſeech thee to hear us, good Lord.

XXXIV. That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

XXXV. That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

XXXVI. Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

XXXVII. O Lamb of God: that takeſt away the ſins of the world;

XXXVIII. *Grant us thy Peace.*

O Lamb of God: that takeſt away the ſins of the world;

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XXXIX. O Chriſt hear us.

O Chriſt hear us.

XL. Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

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¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

XLI. O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

XLII. Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that

XXXI. That thou wouldeſt be pleaſed to protect and take care for the Widows and Orphans, to whom thou art like to be the faſteſt Friend; and to afford the like Aſſiſtance to all others, who are deſtitute of Comfort. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXII. And leaſt our Enumeration ſhould not reach all Particulars, of Perſons who need thy help, we beſeech thee to extend thy Mercy to all Men, who in ſome kind or other want it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXIII. And in obedience to thy Commands, *Mat.* 5. 24. we pray to thee to forgive all that are *Enemies* to us; All that are breathing out Perſecution againſt us; And all that raiſe malicious Reports upon us. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXIV. That thou wouldeſt be pleaſed to preſerve the Fruits of the Earth from all Blights, Mildews, and other Accidents which may hinder their growth; and ſo kindly to ripen them, that when in their proper Seaſon they are come to Perfection, we may through thy Favour, enjoy them. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXV. But above all things we beg of thee, that thou wouldeſt be pleaſed to grant the Grace of true Repentance for all that we have done amiſs; To forgive us all our deliberate Acts of Sin; All our Sins of *Negligence* or Infirmity; And all our Sins of *Ignorance*; And, that thou wouldeſt aſſiſt us with ſufficient Grace, to ſubdue all ill Habits which we have indulged our ſelves in; To rectifie every evil Tendency and Affection in us, and to amend our Lives according to that moſt exact Pattern which the Goſpel has ſet us. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXVI. O thou eternal *Son of God*, our Mediator and Interceſſor, hear theſe our Prayers, and preſent them to the Father.

XXXVII. O thou Lamb of God, who tho' thou wert veiled with our Fleſh, yet thou kneweſt no Sin, but wert the Pattern of perfect Innocency, thou who wenteſt as a *Lamb to the Slaughter* to expiate our Guilt.

XXXVIII. Afford us that Peace which was purchaſed by thy precious Blood.

XXXIX. O Chriſt, thou true Meſſias and Saviour of the World, hearken unto our Prayers.

XL. O thou who art our Lord by Purchaſe and Redemption, have Mercy upon us, and pardon our Sins.

XLI. O Lord, we beſeech thee, (in the Pſalmiſts words. *Pſal.* 103. 10.) *Deal not with us*, &c. *i. e.* Do not puniſh us as our Sins have deſerved.

XLII. Let us unite our Devotions now in one common Prayer.

O

that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

XLIII. *O Lord, ariſe, help us, and deliver us for thy Name ſake.*

XLIV. O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their daies, and in the old time before them.

XLV. *O Lord, ariſe, help us, and deliver us for thine honour.*

XLVI. Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

XLVII. From our enemies defend us, O Chriſt.

Graciouſly look upon our Afflictions.

XLVIII. Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

XLIX. Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

XLIX. Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt.

L. O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

LI. Let us pray.

LII. WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediatour and Advocate, Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall be ſung or ſaid the Service for the Communion, with the Collect, Epiſtle, and Goſpel, as followeth.*

The Collect.

ALmighty God, * who by thy divine providence haſt appointed divers Orders of Miniſters in thy Church, and didſt inſpire thine Apoſtles to chooſe into † the Order of Deacons the firſt Martyr S. Steven, with ‡ others; Mercifully behold theſe thy Servants,

VARIOUS READINGS.

* Which. O. C. P.
† This Order. O. C. P.
‡ Other. O. C. P.

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O God, whoſe fatherly Mercy is ready to ſuccour all thy poor Creatures in diſtreſs, thou who deſpiſeſt not a broken and contrite Heart, *Pſal.* 51. 17. and *from whom our Groanings are not hid*, Pſal. 38. 9. we beſeech to aſſiſt and quicken by the help of thy holy Spirit, our Prayers which we pour out before thee in the time of our Afflictions: And be pleaſed ſo far graciouſly to hear our Prayers, that all the ill Deſigns, which are contrived againſt thy Church by Devils and wicked Men, may by thy good Providence be ſo defeated and brought to nothing, that, all Perſecution being baniſhed out of the World, the Church may be ſettled in a perfect State of Tranquility, for evermore to praiſe thee. Which we beg for Jeſus Chriſt's ſake. *Amen.*

XLIII. O Lord, lie no longer a patient Beholder of our Sufferings, but riſe up with haſte to aſſiſt us, and deliver us, for the ſake of thy Name by which we are called, and for the ſake of the true Religion which we profeſs.

XLIV. The Sacred Annals record what mighty things thou haſt done for the ſake of thy Church in former times.

XLV. O Lord, ariſe up and ſhew the ſame Deliverance in our time, and thereby vindicate thy own Honour, in ſuccouring thy Servants.

XLVI. All Glory be aſcribed to God the Father, God the Son, and God the Holy Ghoſt, the three Perſons of the ever-bleſſed Trinity.

As they have exiſted in glorious Felicity from all Eternity, and are glorious ſtill, and will be ſo for ever.

XLVII. From all our Enemies both Spiritual and Temporal defend us, O our dear Saviour; and graciouſly regard us in our diſconſolate Condition, preſſed down under the weight of ſo much Sin, and the fear of ſo much Puniſhment.

XLVIII. We beſeech thee to look down with Compaſſion upon the Sorrows we ſuſtain, for having offended ſo good and powerful a God; and forgive the Sins of us, who indeed, by outward Profeſſion, have intituled our ſelves to be thy People, though by our heinous Offences we have moſt grievouſly provoked thee.

XLIX. But we flie for Relief to thee, O Chriſt, who art our bleſſed Lord and Redeemer; O do thou hear our Prayers; do thou intercede for us to thy eternal Father, and preſent our Petitions before him.

L. O Lord, extend thy Mercy to us, not in ſuch meaſure as we deſerve, for then we ſhould totally deſpair of it; but according to the earneſtneſs of our deſires, and our Sincerity, that we do not truſt, for our Deliverance or Pardon for our Sins, in any other beſides Thee.

LI. After this Reſponſory Devotion, let us addreſs our ſelves to God in joint and continued Prayer.

LII. We do with the moſt humble Proſtration of Mind and Body, beſeech thee, kind and indulgent Father, out of thy great Mercy which thou beareſt to all thy Creatures,

to

vants now called to the (*a*) like Office and Adminiſtration. Repleniſh them ſo with the truth of thy doctrine, and * adorn them with innocency of life, that both by word and good example, they may faithfully ſerve thee in this Office, to the glory of thy Name, and † the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt now § and for ever. *Amen.*

The Epiſtle.

I. LIkewiſe muſt the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the myſtery of the faith in a pure conſcience. And let theſe alſo firſt be proved, then let them uſe the Office of a Deacon, being found blame-

VARIOUS READINGS.

* The Words *adorn them*, added in the laſt Review.
† Profit of the Congregation. O. C. P.
§ Now and ever. O. C. P.

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to look down with a Compaſſionate Senſe upon our Infirmities and Frailties, by which we have been led to thoſe Sins, that we have provoked thee by, and to divert that Puniſhment from us, which we have ſo juſtly merited; beſeeching thee to grant, that in all the Troubles, which befal us, by reaſon of our Sins; (if thou in thy unſearchable Wiſdom ſhalt think fit to continue them upon us,) that we may not truſt in our own Arm, nor in the Aſſiſtance (as ſome do) of Saints and Angels, but that we may put our whole Confidence in thy Mercy, and notwithſtanding thy Hand may lie ſevere upon us, yet give us Grace and Perſeverance to ſerve thee by an holy and unblameable Life, which may tend to thy Honour and Glory. And this we beg for the ſake of Jeſus Chriſt, who is the only Mediator and Advocate, whom God has accepted for us, 1 *Tim.* 2. 5. *Amen.*

(*a*) *Like Office and Adminiſtration.*] It has been denied, by ſome who are no Friends to Epiſcopacy, or who contend that Epiſcopacy and Presbytery are but one and the ſame Order; that the Deacons, as they are Aſſiſtants to the Biſhop or Prieſt, are not of the ſame Kind or Order with thoſe that were eſtabliſhed by the Apoſtles, but only a new Eccleſiaſtical Order afterwards erected by the Church for convenience. This Notion is the more warmly maintained, becauſe if this Point be carried, That the Order of Deacons be only of Eccleſiaſtical Conſtitution, it may as well be ſuppoſed, That that of Biſhops is ſo too. It is pretended, that the Apoſtolical Deacons were appointed only to take care of the Poor, but this is the leaſt Part of the Duty of Deacons, as they have been uſed in Church, during the latter Ages. Indeed there is no other end of their Office mentioned, becauſe the then preſent Circumſtances of Affairs did not, at leaſt ſo preſſingly, require any other. For the Faithful then were not ſo numerous, but that the Apoſtles might diſcharge every part of the Eccleſiaſtical Function themſelves; and therefore there was no occaſion to aſſign the need of Aſſiſtance in Divine Service for the Erection of this Office. But if we conſider the great Solemnity uſed in the Erection of the Deaconſhip, we can hardly think, but that the Apoſtles had ſomething farther in View, than to make them Overſeers of the Poor. For, methinks, this Care only did not require ſuch great Qualifications, as the Apoſtles expected in the firſt Deacons, *viz.* that they ſhould be Men not only of *good Report*, but *full of Wiſdom and the Holy Ghoſt*; nor does it ſeem neceſſary that they ſhould *pray over them*, and *lay their Hands upon them*, to admit them into this Employ. Would not this look too formal, if our Miniſters now a-days ſhould uſe half this Ceremony, upon the Election of a Pariſh Officer? For upon theſe Mens Suppoſition, the Primitive Deacon was no better.

But this is an Opinion which contradicts the Current of Antiquity; for I do not know that there is any ancient Author (except St. *Chryſoſtom*, and his Copiers) but own the Eccleſiaſtical Deacon was the ſame with the Apoſtolical; and that the Deacons, who then officiated in their Churches, were of the ſame Order with St. *Stephen*, and his Fellows. The Words of *Ignatius* do perfectly deſtroy this Notion. Δεῖ δὲ καὶ τοὺς διακόνους, ὄντας μυςήριον (the interpolated *Ignatius* reads μυςηείων) Ιησῦ Χριςοῦ, κατὰ πάντα τρόπον πᾶσιν ἀρέσκειν. οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσὶν διάκονοι ἀλλ' ἐκκλησίας θεοῦ ὑπηρέται. *It beboves the Deacons, as being employed in the Myſteries or Sacraments of Jeſus Chriſt, by all means to carry themſelves acceptably to every one: For they are not only Adminiſtrators of Meats and Drinks, but Miniſters who Officiate in God's Congregation.* Ign. Ep. ad Trull. St. *Cyprian* ſays expreſly, *Diaconos, poſt aſcenſum Domini in cælos Apoſtoli ſibi conſtituerunt Epiſcopatus ſui & Eccleſiæ miniſtros*; *That the Apoſtles, after our Lord's Aſcenſion into Heaven, did appoint to themſelves Deacons to be Servants of their Epiſcopacy, and of the Church.* Cypr. Ep. 65. And, ſpeaking of all the Multitude of the Diſciples being commanded, *Acts* vi. to look out for fit Perſons among them for the Deaconſhip, gives this Reaſon for it. *Idcirco utiq; tam diligenter & cautè convocatâ plebe totâ gerebatur, nequis* ad altaris miniſterium, *vel ad Sacerdotalem locum, indignus obreperet. Therefore this Matter was managed with that Diligence and Caution, leaſt any unworthy Perſon might creep into* the Miniſtry at the Altar, *or the Sacerdotal Office.* Cypr. Ep. 68. The Apoſtolick Conſtitutions, in the Prayer at the Ordination of a Deacon, pray, πλῆσον αὐτὸν πνεύματος ἁγίου καὶ δυνάμεως, ὡς ἔπλησας Στέφανον: *Fill him with the Holy Spirit and Power, as thou didſt* Stephen. *Conſt. Apoſt. Lib.* viii. *c.* 17. The Council of *Neocæſarea* ordains, that there ſhould be but ſeven Deacons in a Church, becauſe this was the number of the Deacons ordained by the Apoſtles. Διάκονοι ἑπτὰ ὀφείλουσιν εἶναι κατὰ τὸν κανόνα, κἂν πάνυ μεγάλη ᾖ ἡ πολις πειθέσθω δὲ καὶ τῇ βίβλῳ τῶν πράξεων. *There ought to be but ſeven Deacons, according to the Canon, tho' the City be large: From the Authority of the Book of the* Acts. *Conc. Neoc. can.* 15. From whence it is plain, that the Fathers of this Council took the Apoſtolical Deacons to be Eccleſiaſtical ones. The like is ſaid by *Sozomen.* Διάκονοι παρὰ Ρωμαίοις εἰσέτι νῦν οὐ πλείους εἰσὶν ἑπτὰ, καθ' ὁμοιότητα τῶν ὑπὸ Αποστόλων χειροτονηθέντων. *The Deacons among the* Romans *are not more than ſeven, in imitation of thoſe who were ordained by the Apoſtles.* Soz. Lib. vii. c. 19. Laſtly, St. *Jerome* ſpeaking of the Holineſs of Deacons, inſtances in St. *Stephen*; which had been nothing to his purpoſe, had he thought him not to have been of that Order. *Hier. in Jovin. Lib.* i. To alledge later Authorities would be needleſs, in this Point. For who can in Reaſon think, that theſe antient Authors, ſome of which lived juſt after the Apoſtolical Times, ſhould miſtake an Order then lately erected in the Church by human Authority, for the Divine Inſtitution of the Apoſtles, and confound what they had done themſelves, with what was related in Scripture?

PARAPHRASE on the 1ſt Epiſtle.

I. Having before given ſome Directions, concerning the Superior Orders of the Miniſtry, I ſhall now afford my Advice concerning the Inferior. No Perſons are to be admitted to the Office of a Deacon, who are of a light and vain Temper, but they muſt be Men of ſettled and compoſed Thoughts, and muſt diſcover a ſober and grave Deportment in all their Actions: They muſt not be guilty of Falſhood and Diſſimulation, ſpeaking one thing to pleaſe ſome Perſons, and the contrary to procure the Favour of others: They muſt not drink more Wine than is neceſſary for Health and Refreſhment: They muſt not exerciſe any Employ that is diſreputable and ſcandalous: They muſt not only be well inſtructed in the Doctrinal Parts of Religion, and afford an hearty Aſſent thereunto, but they muſt teſtify the Sincerity of their Faith by an Holy Life and Converſation. And, when any Perſons make Suit for Admiſſion into this Office, let their Names be publiſhed in the

blameleſs. II. Even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houſes well. For they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

¶ *Or elſe this out of the Sixth of the Acts of the Apoſtles.*

I. THen the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables. Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the holy Ghoſt and wiſdom, whom we may appoint over this buſineſs. But we will give our ſelves continually to prayer, and to the miniſtry of the word. II. And the ſaying pleaſed the whole multitude. And they choſe Steven, a man full of faith, and of the holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proſelyte of Antioch: Whom they ſet before the Apoſtles; and when they had prayed, they laid their hands on them. III. And the word of God encreaſed, and the number of the Diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient to the faith.

¶ *And before the Goſpel, the Biſhop ſitting in* * *his Chair ſhall cauſe the Oath of the Queen's Supremacy, and* † *againſt the power and authority* ‡ *of all foreign Potentates to be miniſtred unto every of them that are to be Ordered.*

(b) *The*

VARIOUS READINGS.

* A Chair. O. C. P.
† Againſt the Uſurped Power. 2 *B. Ed.* 6.
‡ Of the Biſhop of *Rome*. ib.

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the Church, and a ſtrict Examination made, not only of their Abilities, but of their Lives and Converſations; and when it is found that they are blemiſhed by no remarkable Stain, let them be admitted into the Diaconal Office. II. Nor is it requiſite only that they themſelves be good and religious, but they muſt take care that their Wives be ſo likewiſe: They muſt not be vain giddy Creatures, but muſt demean themſelves with a prudent and ſerious Behaviour: They muſt not in their Converſation make malicious Reflexions upon, and relate ſcandalous Stories of, their Neighbours: They muſt carefully avoid all Exceſſes, which may in the leaſt intrench upon Temperance and Sobriety: And, ſince their Husbands are intruſted with the Churches Charities, they ſhould not embezzle them, or convert them to any different uſe. Beſides, thoſe who are admitted to the Deacon's Office, ſhould not be of the number of thoſe who have been twice married, or at leaſt have been divorced from their Wives; they ſhould keep good Order in their Families; and not ſuffer their Children, or Servants, to be guilty of any ſcandalous or extravagant Practices. And for an Encouragement to them in their Duty, let them conſider, that, if they diſcharge their Diaconal Office with Exactneſs, they ſtand fair to be advanced to one of the higher Orders in the Church, and will thereby be enabled, after they are ordained Presbyters or Biſhops, to preach the Goſpel Precepts with greater Freedom, than thoſe who have been guilty of a neglect of them.

PARAPHRASE on the 2d Epiſtle.

I. Some Diſputes having ariſen, concerning the Diſtribution of the Charities, which had been collected for the uſe of the Poor, the quieting of which created the Apoſtles ſome trouble, they ſummoned a general Meeting of the Chriſtians about *Jeruſalem*, to whom they declared their Minds, and the reaſon of this Convention, after this manner. Brethren, you cannot but be ſenſible, that our bleſſed Lord did make it the Principle of Duty of our Office, to preach the Goſpel to the World; but the delivering out the Collections to indigent Perſons, and proportionably to adapt them to the ſeveral Neceſſities of thoſe in Want, ſo as to avoid all poſſible ground of Diſſatisfaction, does take up a very conſiderable part of our Time, which ought to be laid out for higher and nobler Purpoſes. And you cannot think, but that we have Work enough upon our Hands to diſcharge this Duty as we ought; and that it is not reaſonable we ſhould neglect this, to go about to buy Victuals for poor People. This may be done as well by other Perſons, who are not commiſſioned to that great Work, to which we are appointed. Therefore we deſire you, that you would recommend to us ſeven Perſons, whoſe Virtue and Probity you can vouch for, and on whom the Holy Ghoſt has beſtowed his Spiritual Gifts and Graces in an eminent Manner; and we by a ſolemn Ordination will conſecrate them to that Office. So that by this means we being diſcharged from a Care which takes up ſo conſiderable a part of our time, we ſhall have more leiſure to perform Divine Service by praying publickly in the Congregation, and to preach the Goſpel of our Bleſſed Saviour. II. This was no ſooner propoſed, but it ſeemed reaſonable to the whole Congregation. And immediately they agreed to recommend to the Apoſtles ſeven very worthy Perſons, who were theſe. *Stephen*, a well inſtructed Chriſtian, and on whom the holy Ghoſt had beſtowed very plentiful Effuſions of the Spirit, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, as alſo *Nicolas* an *Antiochian*, who having been bred an Heathen had embraced the *Jewiſh* Worſhip, before he became a Chriſtian. Theſe Perſons were preſented to the Apoſtles, to be made Members of this new Order. And after ſolemn Prayer put up to God for his Bleſſing upon them, the Apoſtles ordained them by Impoſition of Hands. III. After this great Numbers were converted to Chriſtianity, among which not a few of the Prieſts, who either profeſſed the Goſpel, or did not oppoſe it with their former Vehemence.

The Form and Manner of making of Deacons.

(b) *The Oath of the Queens* * *Sovereignty.*

I *A. B.* do utterly teſtifie and declare in my conſcience, That the Queens Highneſs is the only Supream Governour of this Realm, and of all other Her Highneſſes Dominions and Countries, as well in all Spiritual or Eccleſiaſtical things or cauſes, as Temporal:

VARIOUS READINGS.

* Supremacy, 2 *B. Ed.* 6.

The Form of this Oath in the ſecond Book of *Edw.* 6. runs thus:

I from henceforth ſhall utterly renounce, refuſe, relinquiſhe, and forſake the Byſhop of *Rome*, and hys authoritie, power and juriſdiction. And I ſhall never conſent nor agree, that the Byſhop of *Rome* ſhall practiſe, exercyſe or have any manner of autoritie, juriſdiction or power within this Realme, or anye of the Kings dominions, but ſhall reſyſte the ſame at all tymes, to the uttermoſte of my power. And I from henceforth will accepte, repute, and take the Kynges Majeſtie to be the only Supreme Head on earthe of the Churche of *Englande*: and to my connynge, wytte and uttermoſte of my power, wythoute guyle, fraude or other undue meane, I wyll obſerve, kepe, mayntayne, and defend the whole effectes and contentes of all and ſingular actes and ſtatutes, made and to be made wythin this Realme, in derogation, extirpation and extinguiſhment of the Byſhop of *Rome* and his authoritie, and all other ſtatutes made or to be made, in confirmacion and corroboration of the Kynges power of the ſupreme head in earthe of the Church of *England*: and thys I wyll do againſte all manner of perſones, of what eſtate, dignity or degree, or condicion they be, and in no wyſe do nor attempt, nor to my power, ſuffre to be doone or attempted, directly or indirectly, any thyng or thynges prievelye or apertlye, to the lette, hinderaunce, dammage, or derogacion thereof, by anye manner of meanes, or for anye manner of pretence. And in caſe anye Othe be made, or hath been made by me to anye perſon or perſones, in mayntenance, defence or favour of the Byſhop of *Rome*, or his autoritie, juriſdiction or power, I repute the ſame as vain and annichilate. So help me God through Jeſus Chriſt.

NOTES.

(*b*) *Oath of the Queens Sovereignty.*] It is well known, that, before the eſtabliſhing of this Oath, the Biſhop of *Rome* did pretend to be Supreme Governour in Spiritual Affairs, both in this Realm, and in all the Nations of Chriſtendom. And this Tyranny he actually exerciſed for many Ages. The Dawning of it began in very early Ages of the Church, and after it had ripened into Perfection, it was an intolerable Load upon Chriſtians, which though they continually groaned under, yet they generally wanted the Power or Courage to ſhake off. That which gave Occaſion to this uſurped Power, was the City of *Rome*'s being the Capital City of the *Roman* Empire, during the firſt Ages of Chriſtianity. For thither great number of Chriſtians flocked from all Nations, drawn thither by the Neceſſity of their Affairs; and the Place it ſelf being extremely populous, the Chriſtian Aſſemblies muſt be very large, and Offerings (by which the Clergy of the Place were maintained) very conſiderable, which enabled the Biſhop of that great City, to keep up a more conſiderable Port than thoſe of ſmaller Cities. That being the grand *Emporium* of the World, to which People of all Countries did continually reſort, it gave Occaſion to that Biſhop to have early Notice of any Difference or Diſpute which did ariſe, in any Chriſtian Church, tho' at the remoteſt diſtance. And, according to the Piety of thoſe Times, the pious Prelates ſeldom failed to interpoſe their good Offices, by Letters or Meſſages, to quiet the Minds of the diſagreeing Parties, and to compoſe their Differences. And beſides, thoſe that preſided in that See being generally wiſe and prudent Perſons, well ripened in their Underſtanding by Converſe and Experience, and more knowing in the State and Condition of Foreign Churches than any other Biſhop, who had not the Advantage of ſuch an univerſal Intelligence; this occaſioned, that one or both of the contending Parties applied to the Biſhop of this See, to make an End of the difference, or by his Perſwaſions to endeavour to redreſs any Grievance.

Supremacy firſt claimed by Victor *Biſhop.* A. C. 250.

This in Time began to be expected as a thing of Courſe, and to be taken amiſs if ſuch Application were omitted, or if the Judgment of the *Roman* Biſhop were not acquieſced in. But this Practice had intolerable Inconveniences, when a Biſhop ſat in that See, who was of a hot and overbearing Temper, and who could not brook a Repulſe. A notorious Inſtance of this we have in Pope *Victor*, who becauſe the Eaſtern Biſhops refuſed to comply with his Determination about the Obſervation of *Eaſter*, declared them and their Flocks excommunicated. *Euſeb. Hiſt. Eccl. Lib.* v. A Fact of ſuch Unchriſtian Rage and Cruelty, as few of his Succeſſors have exceeded him in. But this was diſclaimed by all the good Biſhops of his Time, and he was checked roundly for it in a Letter of *Irenæus*. *Euſeb. ib.*

By the time of St. *Cyprian*, this Claim of judging in the Controverſies had gotten firmer footing, and was raiſed higher by *Stephen* Biſhop of that See. *An. Chr.* 250. For he pretended to reverſe the Sentence of Excommunication, which was paſſed by the Biſhops of *Spain* and *Africa*, upon *Baſilides* and *Martialis*, two *Spaniſh* Biſhops, who had ſacrificed in the Perſecution. But St. *Cyprian* couragiouſly denies this Paramount Power, and ſhews the Unreaſonableneſs of his Pretences. *Cypr. Epiſt.* 24. 25. And in the other Controverſie about the re-baptizing of Hereticks, tho' *Stephen* were of the truer ſide of the Queſtion, yet he managed it with that Intemperance as made all the Eaſtern Biſhops to condemn him for it, he excommunicating all thoſe who held the contrary Opinion. But St. *Cyprian* did not ſubmit to this pretended Authority, declaring it to be unreaſonable and ill grounded; and that *Stephen*'s Predeceſſor, *Peter*, never pretended to ſuch a Primacy, and a Right to have his Determinations acquieſced in. *Nam nec Petrus, quem primùm Dominum elegit, & ſuper quem ædificavit Eccleſiam ſuam, cum ſecum Paulus de circumciſione poſt modum diſceptaret, vindicavit ſibi aliquid inſolenter, aut arroganter aſſumpſit, ut diceret ſe primatum tenere, & obtemperare a novellis & poſteris ſibi potius oportere.* For Peter, *whom the Lord firſt choſe, and upon whom he built his Church, when he had a Diſpute with* Paul *about Circumciſion, did not arrogantly aſſume any thing to himſelf, and pretend that he was poſſeſs'd of a Primacy, and that all new Biſhops, and others that came after him, muſt obey him.* Ep. 71. Quinto Fratri.

Carried on by Julius. A. D. 337.

This Claim being once advanced, it cannot be ſuppoſed it would eaſily be let drop, eſpecially as the Biſhops of that See became more great and powerful. For about the Year 337, when Pope *Julius* eſpouſed *Athanaſius* his Cauſe againſt the Eaſtern Biſhops, he injured a good Cauſe by a bad Management of it, laying the blame upon them, more for acting without his Conſent, than for depoſing an Orthodox Biſhop. For he tells them, that the *Care of all the Churches did belong to him by Vertue of his See.* Τῆς πάντων κηδεμονίας οὕτω πρεσηκούσης διὰ τὴν ἀξίαν τὴν θέσιν, *ordering them to appear before him upon a certain Day to anſwer for their Proceeding.* The Eaſtern Biſhops, as they took this with a juſt Reſentment, ſo they were not wanting to defend their Rights againſt ſo unjuſt an Uſurpation; which indeed they did better, than they defended their Faith againſt *Athanaſius*. They declare, that *they did* δεινὰ πεπονθέναι *ſuffer a grievous Hardſhip from* Julius, *for him to pretend to reſtore thoſe, who were depoſed by their Synods, ſince the Eaſtern Biſhops did not offer at this, when* Novatus *was depoſed at* Rome. Soz. Lib. iii. ed. H. S. cap. 8.

Zozimus.

About the Year 417, was held the ſixth Council of *Carthage*, whither *Zozimus*, then Biſhop of *Rome*, ſent *Fauſtus* Biſhop of *Polentia*, and *Philippus* and *Aſellus*, Prieſts, as his Legates, to demand that they would quietly ſuffer Appeals to be made from *Africk* to the See of *Rome*, whenever occaſion might be; and that the Cauſe of one *Apiarius*, an *African* Presbyter, who had been degraded for his ill Manners, and had appealed to him, might be re-heard. He grounded this

ral: And that no foreign Prince, Perſon, Prelate, State, or Potentate hath, or ought to have any juriſdiction, power, ſuperiority, preeminence or authority Eccleſiaſtical or Spiritual within

this Claim upon a pretended Canon of the Council of *Nice*, which enjoins, *That if a Biſhop be accuſed, and the Biſhops of his own Province ſhall condemn and degrade him, if he think fit to appeal, and in order thereunto fly to the moſt holy Biſhop of* Rome, *and it ſhall pleaſe him to order a new Hearing and Examination of the Cauſe, the ſaid Biſhop of* Rome *ſhall be pleaſed to write to certain Biſhops next adjoining, to the end that they may inform themſelves of the Right of the Cauſe, and then do as Reaſon and Equity ſhall require.* The *African* Biſhops were not a little ſurprized with this ſtrange Demand of the Biſhop of *Rome*, but more by the ſtranger Reaſon which was brought to ſupport it, they finding no ſuch Canon among thoſe of the Council of *Nice*. However, they ſent a very civil Letter to the Pope, telling him they would ſuſpend the Judgment upon *Apiarius*, 'till they were ſatisfied about this *Nicene* Canon; that they would ſend to ſome of the Eaſtern Biſhops, that they might have a True Copy of the *Nicene* Canons made from the Original, praying the Pope to ſecond their Requeſt by his Letter. The Meſſengers came back with Letters from *Atticus* Patriarch of *Conſtantinople*, and *Cyril* Biſhop of *Alexandria*, who declared that the Council of *Nice* made no more Canons than thoſe twenty one, which are commonly received. *Nic. Conc. Tom.* 1. *p.* 925. *Bin.* Wherefore inſtead of recognizing this pretended *Nicene* Canon, they confirm that Canon of the *Melevitan* Council; *That Prieſts, Deacons, and other inferior Clerks appeal not beyond Sea, but to the Primates of their Province, as it has been often decided and commanded in cuſe of Biſhops.* As for *thoſe who ſhall appeal beyond Sea* (*that is, as* Balſamon *expounds it, to* Rome) *no Man in* Africk *receive them into Communion.*

Towards the latter End of this Century, *Leo* the Firſt was Biſhop of *Rome*, who being a Man of no very meek Temper, would not let go the Claim of the Supremacy, which ſome of his Predeceſſors had pretended to. He ſeems to have been ſo full of it, that he ſtuffs his Homilies with it. He takes all Occaſions to magnify his Predeceſſor *Peter*, that he may thereby raiſe the Honour of his own See. And this ſometimes, methinks, a little prophanely; as when he tells us: *Siquid a miſericordia Dei quotidianis ſupplicationibus obtinetur, illius eſt operum atq; meritorum; cujus in ſede ſuâ vivit poteſtas & excellit authoritas. When any thing is obtained from the Mercy of God by our daily Prayers, it is owing to his Works and Merits: whoſe Power ſtill lives in his See, and his Authority is above that of all other Biſhops.* And preſently after he humbly deſires that St. *Peter* may be honoured *in perſona humilitatis meæ* (i. e.) by recognizing his Supremacy: *quem non ſolum hujus ſedis Præſulem ſed omnium Epiſcoporum noverunt eſſe Primatem; whom they knew not only to be Biſhop of that See, but of all other Biſhops.* Leo. in Ann. Aſſump. Ser. 2. He is harping upon the ſame String, upon another Anniverſary Day of his Coming to the Popedom. He ſays of St. *Peter*, that as he was firſt in his Confeſſion, ſo he was *primus in Apoſtolica dignitate, firſt in the Apoſtolical Honour:* And ſays of the Biſhops of *Rome*, who are Repreſentatives of St. *Peter*, that they are over all other Governours of Churches. *Cunctis Eccleſiæ Rectoribus Petri formam præponi.* Id. in Aſſump. Ser. II. And when ſome Conſecrations of Biſhops were made in *France* without his Privity, he writes a very ſharp Letter thereupon to the Biſhops of the Province of *Vienna*. He falls upon them with his *Tu es Petrus*, &c. telling them how grievous a thing it was to Diſhonour St. *Peter* (*i. e.* the Pope) *cujus principatum quiſquis æſtimat denegandum, illius quidem nullo modo poteſt minuere dignitatem, ſed inflatus ſpiritu ſuperbiæ ſuæ ſeipſum in infernum demergit. Whoſe Supremacy, if any one ſhall deny, he cannot be able to leſſen his Dignity, but only being blown up with his Pride, he ſinks himſelf into Hell.* Leon. Ep. 89. But for all this Swaggering, his Courage was taken down, and he received a terrible Degree of Mortification from the Council of *Chalcedon*, which was held in his Time. He had written ſome pert Letters to *Flavianus*, Biſhop of *Conſtantinople*, about the Depoſition of *Eutyches*, taking it amiſs that he was not conſulted therein, and ſaid a little more than became him to ſo great a Perſon, and one who had no Dependence upon him: *Facti tui noſcere volumus rationem, & uſque ad noſtram notitiam cuncta deferri. We muſt know the Reaſon of your Proceeding, and have all Particulars laid before us.* Id. Ep. 8. *Flavianus* indeed writes him a kind and civil Letter, as became a good Chriſtian Biſhop, laying before him the Hereſy of *Eutyches*: But when the Biſhops met in Council at *Chalcedon*, they were reſolved, if they could at once, to put a Stop to this growing Claim of the *Roman* Supremacy; and thereupon, in a full Council of 630 Biſhops, they paſſed the famous xxviii Canon of that Council. Παρ᾽αχὲ τοὶς τῶν ἁγίων, &c. *We every where following the Decrees of the Holy Fathers, and acknowledging the Canon lately read to us, made by the hundred and fifty pious Biſhops, we do decree the ſame concerning the* πρεσβεια (i. e.) *the Right of Precedency of the Holy Church of* Conſtantinople, *the new* Rome. *For the Fathers did juſtly allow the See of old* Rome *a Precedency, becauſe that City was the Seat of the Empire. And moved by the ſame Reaſon, the ſame hundred and fifty holy Biſhops allowed equal Precedency to the moſt holy See of new* Rome, *wiſely judging that this City being honoured by the Imperial Preſence, and the Senate, ſhould enjoy a like Precedency with old* Rome, *which is likewiſe an Imperial City, and enjoy an Honour in Eccleſiaſtical Matters, even as the other, as being the next after her: And that the Metropolitans only of the* Pontick, Aſiatick *and* Thracian *Dioceſſes, as alſo the Biſhops of the barbarous Dioceſſes, ſhould be ordained by the aforeſaid holy Throne, the Metropolitan, with the Biſhops of the Province, ordaining the Biſhops, as is appointed by the ſacred Canons; but the Metropolitans of the aforeſaid Dioceſſes themſelves muſt be ordained, as is ſaid before, by the Archbiſhop of* Conſtantinople, *all things being duly performed with Relation to their Elections.* This Canon the Legats of the Biſhop of *Rome*, who were preſent at the Council, very much excepted againſt, and deſired a Repeal of it, but the Fathers of the Council refuſed it, and after another Debate concerning it, reſolved it ſhould ſtand.

Leo I.

Patriarch of Conſtantinople *claims the Title of Univerſal Biſhop.*

The Authority of this Council ſo heightned the Spirits of the Biſhops of *Conſtantinople*, that they being raiſed thereby to an Equality of Power with the *Roman* Biſhops, they ſoon affected a Superiority. For not long after this, *An. Dom.* 580, *John* Biſhop of *Conſtantinople* aſſumed the Title of Univerſal Biſhop. This put the Pope (who was then *Pelagius*) in ſuch a Fret, that it made him talk like one of us Proteſtants upon the Point of Supremacy. *Let no Patriarch uſe ſo profane a Title.* John *hereby goes about to attribute to himſelf, all that properly belongs to the Head himſelf, who is Chriſt, and by uſurping this pompous Title to bring under his Subjection all the Members of Chriſt.* And *Gregory*, who was then his Deacon, writes after the ſame rate. *Greg. Ep. Lib.* 4. *ep.* 38. *Lib.* 7. *ep.* 69. But when he was made Pope, the Biſhop of *Conſtantinople* maintaining ſtill this Title, he ſpeaks lowder yet againſt Supremacy. He makes *John* Antichriſt for pretending to it. In his Letter to the Empreſs he ſays, *Far be it that your Time ſhould be thus defiled by the Exaltation of one Man* (alluding to the place about Antichriſt, in the ſecond of the *Theſſalonians*) *neither may it ever be ſaid, that you gave way to this crooked Name of Univerſal. By this Arrogance and Pride, what elſe is portended but that Antichriſt is at Hand?* Greg. Ep. Lib. iv. Ep. 54. And in his thirty ſixth Epiſtle, *Abſit a Chriſtiana menta*, &c. *Far be it from any Chriſtian Mind to aſſume ſuch a Title*; making *John*, for doing ſo, the Forerunner of Antichriſt, who he was ſure was now at Hand. *Juxta eſt ille de quo*, &c. *he is now nigh of whom it is written*, He is King over all the Children of Pride. And then begs of *Elagius* Biſhop of *Antioch*, to whom he writes this Epiſtle, to warn all Biſhops who were under his Care, *ab hujus elationis inquinatione: from polluting themſelves by recognizing ſuch a wicked Pretence, as that of being Univerſal Biſhop.*

Supremacy of the Pope granted by Phocas. A. D. 605.

But all this good Doctrine was ſoon forgotten by his Succeſſor *Boniface* III. who was put in full Poſſeſſion of that Claim and Title, which *Gregory* had ſhewn to be ſo Diabolical and Antichriſtian. For *Phocas* (who from being at firſt a mean Officer in the Army, was raiſed to the Empire by the Soldiers, who were diſobliged by *Mauritius* the Emperor) murdered his Prince and all his Children in cool Blood, the better to ſecure his uſurped Title. *Cyriacus*, then Biſhop of *Conſtantinople*, ſoon

within this Realm. And therefore I do utterly renounce and forſake all foreign juriſdictions, powers, ſuperiorities and authorities; and do promiſe, That from henceforth I ſhall

ſoon fell into the Tyrant's Hatred, becauſe he could but diſapprove of his bloody Villanies. But the See of *Rome* ſoothed him up therein. Pope *Gregory* wrote a Letter of Congratulation to him upon his Coming to the Empire, beginning it with a *Gloria in excelſis*, &c. *Glory be to God on high, who changeth the Times, and tranſlates Kingdoms — For this Cauſe we rejoice, that thou art come to the Empire. Let the Heavens rejoice, and let the Earth leap for Joy*, &c. Greg. Epiſt. Lib. xi. Ep. 36. This Flattery ſo pleaſed the bloody Emperor, and reconciled him to a good Opinion of the Church of *Rome*, that upon his falling out with *Cyriacus*, he beſtowed the Title of *Univerſal Biſhop*, which was uſed by the Biſhop of *Conſtantinople*, upon the Biſhop of *Rome*, which was now *Boniface*, *Gregory* being dead. And to notify and eſtabliſh this, he publiſhed an Imperial Ordinance in a Synod of ſixty two Biſhops held at *Rome*, whereby he and his Succeſſors were ordered to be ſtiled *Supreme and Univerſal Biſhop*, and that the *Church of* Rome *ſhould be the Head of all Churches*, vid. Platin. in vita Bon. iii. Hereby the Popes gained that mighty Power and Advantage of Inveſtiture of Biſhops, who for many Ages, though never ſo regularly elected, were forced to ſue to the See of *Rome* for Confirmation.

The Supremacy of the Biſhop of *Rome* being now ſettled by Imperial Law, let us now obſerve what uſe he made of it. Being poſſeſſed of ſuch large Eccleſiaſtical Juriſdiction, he begins next to aim at ſome Temporal; and the Emperors now making their Reſidence in the Eaſt, gave him a fair Opportunity to acquire it. The Emperors, it muſt be noted, governed that part of *Italy*, which remained free from the Incurſions of the barbarous Nations, by a Deputy called an *Exarch*, who reſided at *Vienna*; the other part was governed by the King of the *Lumbards*, who had newly erected a Kingdom there. Theſe would be great Curbs to the Pope if he ſhould lay claim to any Temporal Authority, and therefore theſe Obſtacles muſt be laid aſide. The Exarchate was firſt to be ruined as being higheſt; and this was effectually done by Pope *Gregory* the ſecond, who called in *Luitprand* King of the *Lumbards*, who with a great Army beſieged and took the City of *Ravenna*, and quite deſtroyed that Principality. The ſame Pope raiſed Tumults all over *Italy*, upon account of the Worſhip of Images, which the Emperor forbad, but Pope *Gregory* was a great Stickler for; who having the Rabble of his ſide, did what Miſchief he and they pleaſed. The Lieutenant, who governed *Rome* under the Emperor, was one *Peter*, who was called Duke of *Rome*, he was ſeized and had his Eyes put out by the tumultuous Rabble, who renounced the Emperor's Authority, and made the Pope their Prince; whereby the Government of all *Italy*, which was not in the *Lumbards* Hands, came to the Pope. *Sigon. de Reg. Ital. Lib.* 3. Nothing now was to be feared but the *Lumbard*, for the Emperor was too weak in this Declenſion of the Empire, and too far off; and therefore he was to be ruined next: Which *Gregory* III. brought about, firſt by ſupporting the Duke of *Spoleto*, one of the King of *Lumbardy*'s Subjects, in his Rebellion, and afterwards by bringing the Power of the *French* upon him: King *Pepin* firſt beginning a War with them, and their Ruin being compleatly finiſhed by *Charles* the great, at the Inſtigation of Pope *Adrian. A. D.* 773. For indeed *Pepin* and his Race were very much at the Pope's Devotion for confirming their Title, and diſpenſing with the Peoples Oath of Allegiance, which they had ſworn to *Chilperick*, whom the People ſcrupled to depoſe without this Diſpenſation, which is ſaid to be granted by Pope *Zachary*. Which wicked Action (whether true or falſe) the Popiſh Authors are ſo far from denying, that they brag of it, and lay it for a Foundation to prove the Pope's Power to depoſe Princes. *Bell. de Rom. Pont. Lib.* 2. *cap.* 17. *Gaſp. Sciop. Eccleſ. Joh. de Turrerem. Sum. de Eccl. cap.* 14. *prop.* 4. *Alphonſ. a Caſtro de Hæret. punit. L.* 2. *c.* 7.

The Exarchate of Italy *ruined by the Pope.* A. D. 717.

The Kingdom of the Lumbards *deſtroyed by them.* A. D. 773.

The Troubles in the Empire of Germany *occaſioned by the Papal Power.*

In that infamous Rebellion of the Emperor *Lewis* his Sons againſt him, Pope *Gregory* the fourth appeared on *Lotharius* and his Brothers ſide; and it was generally thought he fomented that unnatural Rebellion. *Buſſ. Hiſt. Fr.*

All the latter end of the ninth, and the beginning of the tenth Century, *viz.* from 887 to 962, the Popes kept up a ſet of Anti-Emperors in *Italy*, whereby a world of Miſchief and Diſturbance was occaſioned. *Baronius* is not aſhamed to reckon thoſe mock Emperors for genuine, exploding all the *German* ones, as not having a juſt Title, aſſigning this Reaſon for it, *quod nefas eſſet Imperatoris nomen aſſumere, niſi illud eſſet ab Apoſtolica ſede collatum*: *For 'tis a Wickedneſs to aſſume the Name of Emperor, unleſs it were conferred by the Pope.* Baron. An. 887. Sect. 3.

The Injuſtice and Inſolence ſhewn by the See of *Rome* to *Henry* IV. Emperor of *Germany*, was above all others remarkable. *Hildebrand*, a Man noted for Boldneſs and Pride in his private Condition, had now mounted the Papal Throne, taking the Name of *Gregory* VII. and, about a Year after he had been Pope, he ſends his Legates into *Germany* to hold a Synod there. *Henry*, who underſtood his own Authority better than ſo, refuſed to have any Synod held but under his own Metropolitan, and moſt of his Biſhops ſtood by him in it. Theſe the Legates pretend to ſuſpend, and the Pope afterwards excommunicates. But now comes on the moſt impudent Part. The Pope ſummons the Emperor himſelf to appear before him at *Rome*, threatning him upon Failure with Excommunication. The Emperor ſends away with Scorn the Legates, who delivered the Meſſage; immediately calls a Synod at *Rhemes*, who draw up Articles againſt the Pope, judging him unfit to ſit in that See any longer. *Gregory* calls another Synod at *Rome*, wherein he excommunicates the Emperor, and deprives him of all his Imperial Authority, frees his Subjects from their Oath of Allegiance, and forbids them to pay him any further Obedience. The People of that time were ſo beſotted with Bigotry, that they choſe to obey this wicked Pope, ſooner than their lawful Prince. Thus being abandoned by his Subjects, he is forced to make his Peace with the Pope as well as he could. And therefore in the Depth of Winter, and in a hard Froſt, is forced to make a Pilgrimage to *Italy*, without any Shoes, Stockings, or Hat; and when he came to the Pope's Lodgings, the inſolent Wretch made this great Prince, wait three Days and three Nights, before he would grant him Admiſſion to make his Acknowledgment. And then allows him Pardon only upon theſe hard Terms, That he ſhould not exerciſe any Act of his Government 'till he had been formally tried by his own States, and reſtored by them, and likewiſe that he promiſe for ever, not only to defend, but to be obedient to the Church of *Rome*. *Blond. Dec.* 2. *Lib.* 3.

The Uſage of the Pope to Hen. IV. *the Emperor of* Germany.

Our Hiſtories are full of the Relations of the Troubles, which were occaſioned by the *Roman* Sees, in ſupporting that ſeditious and troubleſome Prelat, *Thomas Becket*, Archbiſhop of *Canterbury*, in the Reign of *Henry* the ſecond, King of *England*. For *Becket* undertaking to exempt his Clergy from Temporal Juriſdiction, contending that in caſe of Felony they ſhould only be tried in the Spiritual Courts, but being oppoſed therein, not only by the King, but by the other Biſhops and Peers of the Realm, he defies both the King and alſo the Synodical Authority of the Council of *Clarendon*, which denied ſuch a Privilege of the Clergy, and flies to the Pope to maintain his Pretences. This the Pope undertakes, and writes very bold and unbecoming Letters to the King, highly reflecting on him and his Proceedings, telling him he *grew worſe and worſe*; that, unleſs he complied with what he propoſed, he would excommunicate him; condemning likewiſe the *Clarendon* Canons. Thus the Church and Nation were many Years diſtracted by Tumults and Seditions, and the King in an intolerable manner inſulted by that proud Biſhop, 'till he was killed by ſome furious Zealots who thought to purchaſe the King's Eaſe thereby; whoſe Death being accompliſhed in that unwarrantable manner, made him be pitied, and at laſt canonized; who, if he had fallen by the ordinary Courſe of Juſtice, had died unlamented. *Mat. Par.* 1164, &c. *Baron. An. Cent.* 12.

Pope Alexander *ſupports* Becket *in his treaſonable Practices.* A. D. 1164.

More

shall bear faith and true allegiance to the Queen's Highneſs, Her Heirs and lawful Succeſſors, and to my power ſhall aſſiſt and defend all juriſdictions, privileges, preeminences and authorities granted or belonging to the Queen's Highneſs, Her Heirs and Succeſſors, or united and annexed to the Imperial Crown of this Realm; So help me God, and the Contents of this Book.

¶ *Then*

The Troubles in K. John's *Reign owing to the Pope's pretended Supremacy.*

More and greater Miſchiefs were created in this Nation, by the Pope's pretended Supremacy, during King *John*'s Reign. The Monks of *Canterbury* had made a double Election; one clancular of one *Reginald*, the other of *John Grey* Biſhop of *Norwich*, by the King's Recommendation. Both theſe Elections were nulled by Pope *Innocent*, he nominating to the Archbiſhoprick *Stephen Langton* a Foreigner. The King ſtanding upon his Right in oppoſition to ſuch an impudent Encroachment, refuſes to ſuffer *Langton* to take Poſſeſſion of the Archbiſhoprick. Upon this the Pope grants a Commiſſion to the Biſhops of *London*, *Ely*, and *Wincheſter*, to excommunicate the whole Kingdom, which Commiſſion being executed, there was no Divine Service performed throughout the Kingdom for many Years, nor any part of the Sacerdotal Function, the People living like Heathens, and being buried like Dogs. At length he proceeded to a further Inſolence, *depriving the King of his Dominions, and abſolving his People from their Allegiance, giving away his Kingdom to the* French *King*. In the mean time his Subjects were ſo falſe to their Prince, and payed ſuch a ſervile Compliance to the Pope, that they were ready to join the *French* King, who was landing here with a great Army. The King to ſave his Kingdom was forced to compound with the Pope, and not only to receive *Langton*, but to ſurrender his Crown to the Pope's Legate, who after five Days keeping it, in Token of his Maſter's Right and Poſſeſſion, returned it back again as a Gift from the Pope. *Mat. Par. ab An.* 1200. *ad An.* 1213.

And the Depoſition and Murder of Edw. II. *and* Rich. II.

The Rebellions in the times of *Edward* the Second, and *Richard* the Second, which ended in the Depoſition and Murder of thoſe Princes, owe their Riſe to the pretended Supremacy of the Popes of *Rome*. For when that wicked Queen *Iſabella*, and her Accomplices, firſt raiſed that unnatural Rebellion againſt her Husband King *Edward* the Second, they grounded it upon the Pope's Authority, alledging, That Pope *John* XXII. had abſolved all the *Engliſh* of their Allegiance to King *Edward*. *Bzov. An.* 1326. *Sect.* 10. *Spond. Sect.* 3. And when *Arundel* Archbiſhop of *Canterbury* preached againſt his Sovereign King *Richard* the Second, the better to incite the People to Rebellion, he ſhewed openly a Bull which he had procured from *Rome*, promiſing Remiſſion of Sins to all who ſhould aid the Duke of *Lancaſter* againſt King *Richard*, for which godly Work they ſhould after their Deaths be immediately tranſlated to Paradiſe. *See Stow's Hiſt. Rich.* II.

It were endleſs to reckon up the ordinary Grievances which were ſuſtained by this Nation on account of the vaſt Sums of Mony drained from it, by Inveſtitures of Biſhops, Indulgences, Diſpenſations, *&c.* which made the Nation for many Ages groan under the intolerable Oppreſſion. Beſides, the Kingdom was crowded with Foreigners, who were put into the beſt Preferments by the Pope.

How the Papal Power was retrenched before the Reformation. A. D. 1350.

Before the Reformation there were ſeveral wholſome Laws made to reſtrain theſe exorbitant Practices and Claims of the See of *Rome*. The firſt was the famous Statute of Proviſors, wherein it is enacted, **That if any Perſon do draw any one of the Realm in Plea, whereof the cogniſance belongeth to the King's Court, &c. ſhall have day given to appear before the King and his Council, or in Chancery, &c. and if they come not at the ſaid day in their proper Perſons to be at the Law, &c. they ſhall from that day forth be put out of the King's Protection, and their Lands, Goods and Chattels, forfeit to the King; and their Bodies, wherſoever they may be found, ſhall be taken and impriſoned and ranſomed at the King's Will.** 27. Edw. 3. cap. 1. This excellent Statute gave a Stop to the Appeals to the Pope, which formerly were on all Occaſion made uſe of to avoid Juſtice. And the number of Foreign Clerks was reſtrained by a Statute, made in the ſeventh Year of *Richard* the Second, which enacts, That **if any Alien have purchaſed or from henceforth ſhall purchaſe any Benifice of Holy Church Dignity or other thing; and in his proper Perſon take poſſeſſion of the ſame, or occupy it himſelf within the Realm, whether it be to his own proper uſe or to the uſe of another, without eſpecial licence of the King, he ſhall incur all Pains and Forfeitures in all points of the Statute made the five and twentieth Year of Ed.** 3. And by that Statute the Pope's Proviſions, or the Benefits which he had reſerved to his Diſpoſal were taken away, and, if the Proviſor or Perſon nominated by the Pope, diſturbed the Clerk preſented by the true Patron, he ſhall forfeit all his other Church Preferments, and when convict **ſhall abide in priſon without being let to mainprize or bail, or otherwiſe delivered, till they have made Fine and Ranſom at the King's Will.**

The Pope's Supremacy totally overthrown.

But in the Reign of *Henry* VIII. the Pope's Power here in *England* was utterly deſtroyed: For by an Act in the 25th of that King, all Diſpenſations, Faculties, Licences, *&c.* which formerly brought to that See ſuch vaſt Sums of Mony, were forbidden to be ſued out at *Rome*: And **all Perſons, ſo doing offending, and being convict, their Aidors, Counſellors and Abettors, ſhall incur or run into the pain, loſs and penalty comprized and ſpecified in the Act of Proviſion and Premunire.** 25 Hen. 8. c. 21. And in the next Year it was enacted, **That the King our Sovereign Lord, his Heirs and Succeſſors Kings of this Realm, ſhall be taken, accepted, and reputed the only Supreme Head in earth, of the Church of England, called** Eccleſia Anglicana. **And ſhall have and enjoy, annexed and united to the Imperial Crown of this Realm as well the title and ſtile thereof, as all honours, dignities, preeminences, juriſdictions, privileges, authorities, immunities, profits and communities to the ſaid dignity of Supreme Head of the Church belonging.** 26 Hen. 8. c. 1. Thus was the Popes Supremacy, which had been ſo many Years a raiſing, and exerciſed with ſuch a Deſpotick Power, now totally extirpated in this Nation. All that the Pope, who was now *Paul* III. was able to do, to buoy up a little his exploded Authority, was to thunder out a Bull againſt the King, in which *he interdicts all Cities, Churches, and Places which adhere to him: declares him, his Friends, and their Children uncapable of all Benefices and Privileges: enjoins all Eccleſiaſticks to avoid the King's Dominions: commands the Nobility and Gentry to make it their Buſineſs to expel and depoſe him: declares all Leagues and Treaties with him void: exhorts all Princes to take up Arms againſt him: gives the Right and Property of all Goods that ſhall be taken from the* Engliſh *to the Taker thereof: he wills all Patriarchs, Archbiſhops,* &c. *publickly to declare, by Bell, Book and Candle, King* Henry *excommunicated and accurſed: and if any gain-ſay or contradict this Bull by any means, ſigns or token, they are to incur the Wrath of Almighty God, and the bleſſed Apoſtles* Peter *and* Paul. This Bull was publiſhed *December* 17, 1538. But the King had well provided by Law before-hand to hinder theſe Fulminations from doing any Miſchief in *England*, they being forbidden under heavy Penalties to be publiſhed here: And therefore they were ordered publickly to be read in the Churches nigheſt to the King's Dominions, as at *Tournay*, *Bruges* and *Dunkirk*; at *Bulloign* and *Diep* in *France*, and St. *Andrews* in *Scotland*. But the couragious King deſpiſed this weak and inſolent Power, eſpecially at ſuch a diſtance, and when the People were too much gotten out of the Pope's Pupillage to be affected by it. This Law continued 'till the beginning of Queen *Mary*'s Reign, when it was repealed. But the Tenor of it was revived again in the firſt of Queen *Elizabeth*, and eſtabliſhed with greater Force: The Oath, by which the Pope's Supremacy was to be renounced, being ſet down in

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¶ Then ſhall the Biſhop examine every one of them that are to be Ordered, in the preſence of the people, after this manner following.

DO you truſt that you are inwardly (*c*) moved by the holy Ghoſt, to take upon you this Office and Miniſtration, to ſerve God for the promoting of his glory, and the edifying of his People?

Anſwer.

I truſt ſo.

The

the very Words which are now in this Office. **May it pleaſe your Highneſs that it may be further enacted by the Authority aforeſaid, that all and every Arch-biſhop, Biſhop, and every other Eccleſiaſtical Perſon, and other Eccleſiaſtical Officer and Miniſter, &c. ſhall take and receive a Corporal Oath upon the Evangeliſt, &c. to accept and take the ſame according to the tenor and effect hereafter following.** I A. B. do utterly, *&c.* But it muſt be noted, that whereas in the Act of 26 *Hen.* 8. the King is ſtiled *Supreme Head of the Church of* England, in this the Queen is ſtiled *Supreme Governour of this Realm, as well in all Spiritual and Eccleſiaſtical Cauſes, as Temporal.*

Princes Right to govern in Church Affairs proved from Scripture

We have ſeen the Riſe and Fall of the Papal Supremacy, it remains now only to ſhew, that it is now rightly veſted in the Crown, not only by Vertue of the Statute, but agreeably to God's Law, and ancient Eccleſiaſtical Uſage. Under the *Jewiſh* Law we find Princes ordering the Affairs of the Church, by their Supreme Authority. King *David* brings back the Ark from the Houſe of *Obed-Edom*, 2 *Sam.* vi. He appointed the *Levites* to Miniſter before the Ark of the Lord, 1 *Chron.* xvi. 4. The Solemnity of the Dedication of the Temple was not only commanded, but in great meaſure performed, by *Solomon* himſelf, 2 *Chron. cap.* v, vi. *Hezekiah* made a Reformation in Religion by his Authority, *removed the high Places, and brake the Images, and cut down the Groves, and brake in pieces the brazen Serpent that Moſes had made, when in thoſe Days the Children of Iſrael did burn Incenſe to it*, 2 Chron. xviii. 4. *Joſiah* by his Authority orders the Law to be read publickly, and makes a Reformation in Religious Affairs, 2 *King.* xxxiii. *Jehoſophat* perſonally viſited his whole Kingdom, to reform the People from Idolatry, 2 *Chron.* xix. 4. He took care to perform all the Parts of a good Governour in Eccleſiaſtical Matters, and yet not to invade any Branch of the Sacerdotal Office. For he plainly diſtinguiſhes between theſe two Authorities. *And behold Amaziah, the Chief-Prieſt, is over you in all Matters of the Lord: and Zebediah the Son of Iſmael, the Ruler of the Houſe of Judah, for all the Kings Matters.* ver. ii. Now ſince this was an unconteſted Right of Princes under the Law, it cannot be ſuppoſed that the Goſpel put Princes who embraced that Religion, into a worſe Condition than they: That they ſhould ſuffer Abuſes in Religion to go on without Reformation, or that any number of Perſons within their Juriſdiction ſhould be exempted from their Rule and Authority. No, certainly; The Apoſtle enjoyns, *that every Soul be Subject to the higher Powers*, Rom. xiii. 1. upon which Words St. *Chryſoſtom* makes this excellent Remark. Δεικνὺς, ὅτι πᾶσι ταῦτα διατάτ]εται καὶ ἱερεῦσι καὶ μοναχοῖς ἐχὶ τοῖς βιωτικοῖς μόνον, ἐν πρooιμίοις αὐτὸ δῆλον ἐποίησεν ἅτω λέγων πᾶσα ψυχὴ, &c. κἂν ἀπόσολ@ ἦς, κἂν εὐαγγελισὴς, κἂν πρoφήτης, κἂν ὁσισῦν. ἀδὲ λῦ ἀναιρέπει τὴν εὐσέβειαν αὐτη ἡ ὑποταγή. *Shewing, that theſe Commands extend to all Perſons, both to Prieſts and Monks, as well as to Lay Perſons, as he has made it evident from the Beginning*: Let every Soul be Subject, *&c. though you be an Apoſtle, or an Evangeliſt, or a Prophet, or whatever you be. For Subjection does by no means deſtroy Religion.* Chryſoſt. Tom. iii. p. 189. Ed. Sav.

The firſt Chriſtian Princes exerciſed this Right.

This Right was not only claimed but exerciſed by Princes, as ſoon as there were any who embraced the Chriſtian Faith. *Conſtantine* the Great, the firſt Chriſtian Emperor, not only gave the Chriſtians a free Exerciſe of their Religion, and built them Churches, but took care to compoſe Differences which aroſe among them. *Euſeb. vit. Conſt. Lib.* ii. And by his Authority called the great Council of *Nice*, *id. Lib.* iii. The Emperor *Gratian* made a Law that *all the Miniſters of Churches, who were turned out by the* Arians, *ſhould be reſtored to their Flocks, and that all the Churches ſhould be reſtored to thoſe who communicated with* Damaſus, *&c. And this was done all the World over.* Theod. Hiſt. Lib. v. cap. 2. ed. Steph. Theodoſius Senior *having asked* Demophilus, *an* Arian *Biſhop, whether he would own the Faith of the* Nicene *Council, and promote Peace by bringing over his People to it; which he denying, Therefore (ſays the Emperor) ſince you fly from Truth and Concord, I command you to fly from the Churches.* Socr. Lib. v. Not to tire the Reader with a world of Authorities, which might be produced upon this Head, let him look into the Codes of *Theodoſius* and *Juſtinian*, and ſee the excellent Laws there for the good of the Church, and the well regulating the Clergy, and judge if the Supremacy was not fully lodged in thoſe Emperors. Let him again take notice, that the Councils which were convened for ſettling Differences, which had ariſen in the Church, were all called by the Emperors, and not by the Popes Authority. The firſt great Council of *Nice* was convened by the Authority of *Conſtantine* the Great. *Euſeb. vit. Conſt. Lib.* iii. *cap.* 6. The ſecond, which was held at *Conſtantinople*, was ſummoned by *Theodoſius* the Elder. *Soz. lib.* vii. *cap.* 7. *Theod. lib.* v. *cap.* 7. The third at *Epheſus* was called by *Theodoſius* the Younger. *Evag. lib.* i. *c.* 3. The fourth, which was held at *Chalcedon*, was convened by *Valentinian* and *Martian*. *Act. Con. Chalc.* The fifth, which was held at *Conſtantinople*, was called by *Juſtinian*. *Niceph. lib.* xvii. *cap.* 27. The ſixth was held at *Conſtantinople*, and called by *Conſtantius Pogonatus*. *Conc. Conſtant.* iii. *Act.* 1. The ſeventh, which was held at *Nice*, was called by the Empreſs *Irene*. *Sigon. de Reg. Ital. lib.* iv. The eighth was held at *Conſtantinople*, and called by *Baſilius Macedo. id. lib.* v. So other leſſer Councils were convened by the like Authority. The Council of *Sardica* was called by *Conſtantius*. *Theod. lib.* iv. *cap.* 4. The Council of *Sirmium* by *Conſtantine* the Great. *Soz. lib.* iv. *c.* 6. The Councils of *Milan*, *Socr. lib.* ii. *c.* 36. *Arminum*, *Socr. lib.* ii. *cap.* 37. and *Francfort*, *Sigon. de Regn. Ital. an.* 744, were all convened by Imperial Authority. This was ſo inconteſtible a Point, that St. *Jerom* appeals to it as a Matter of Fact known to every one. *Quis Imperator hanc Synodum juſſit convocari? What Emperor commanded this Synod to be called?* Hier. Apol. contr. Ruff. Lib. 2.

This owned by the Clergy in thoſe Times.

Nor were the Emperors only thought to give a Licence to the holding of Councils, as being Secular Governours, but they were acknowledg'd to have a Right to direct in the ordering Matters of Religion. And for that Reaſon they are frequently called φύλακες πίσεως, *the Preſervers* of the Faith. *Act. Conc. Conſtant.* and *Conc. Chalc. Act* 6. And Pope *Leo* in his ſeventy firſt Epiſtle calls him *Cuſtodem Fidei*, the Keeper of the Faith. The Council of *Mentz*, which was called by the Authority of *Charles* the Great, gives thanks to God, *quod ſanctæ Eccleſiæ ſuæ tam pium & devotum in ſervitio Dei conceſſit habere Rectorem; that he had been pleaſed to afford them ſuch a pious and religious Governour of the Church.* Which Expreſſions do clearly ſhew, that it was the Opinion of thoſe Times that the Emperor was Supreme Governour in Eccleſiaſtical Affairs, in all Parts of his Dominions.

(*c*) *Do you truſt that you are inwardly moved by the holy Ghoſt*, &c.] There are two ſorts of Motions or Calls to the Miniſtry. Firſt the *outward*, whereby thoſe, who have a Right of recommending a Perſon to the Execution of any Eccleſiaſtical Office, do fix upon him as one in their judgment qualified for it, and the Biſhop approving their Judgment, does admit him into ſuch Office, in due manner, as the Laws of God, and the Rites of the Church, do require. But the *inward Call* is ſomething preceding to this, and is required by our Church as a Qualification for the latter. Now it has been ſome Matter of Doubt, what is meant here by being *inwardly moved by the Holy Ghoſt*. But I think no one can judge that the Compilers of this Office did ever entertain ſuch Enthuſiaſtical Notions, as to imagine that no Perſons were to be admitted into any Degree

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DO you think that you are (*d*) truly called according to the will of our Lord Jeſus Chriſt, and the due Order of this Realm, to the Miniſtry of the Church?

Anſwer.

I think ſo.

The Biſhop.

DO you (*e*) unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament?

Anſwer.

I do believe them.

The Biſhop.

WILL you (*f*) diligently read the ſame unto the people aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer.

I will.

The

Degree of the Eccleſiaſtical Orders, without having a ſpecial Revelation from the Holy Spirit, that God had particularly commiſſioned them to take upon them that Office, as St. *Paul* ſays of himſelf, that he was κλητὸς Ἀπόστολος, *an Apoſtle called of God*, Rom. i. 1. Cor. i. 1. For ſuch Calls as theſe were miraculous and extraordinary, and remained not much longer than the Apoſtolical Times. It remains therefore, that this Motion or Call muſt be ſomething, in a more ordinary and common way.

Now we know that the Scripture teaches, that the common and ordinary Graces, and all good Diſpoſitions and Reſolutions, are attributed to the Holy Spirit of God. *Every good and perfect Gift cometh from above*, Jam. i. 17. *It is God that worketh in you, both to will and to do, of his good Pleaſure*, Phil. ii. 13. The Apoſtle calls the ordinary Graces of Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Meekneſs, Temperance, *the Fruits of the Spirit*, Gal. v. 24. Thus the Belief of the Goſpel is called the *Spirit of Faith*, 2 Cor. iv. 13. And it is ſaid expreſly, that *no one ſaith that Jeſus is the Lord, but by the Holy Ghoſt*, 1 Cor. xii. 3. Now I conceive all that is here meant by *inward Motion of the Holy Ghoſt*, is his ordinary Motion, by which Chriſtians are ſtirred up to every good Reſolution which they make, or good Action which they do. And whereas a Reſolution to take upon one the Office of the Miniſtry, without any bad deſign mixing with it, is a good Reſolution, ſo he that takes it up may be properly ſaid to be moved by the Holy Ghoſt to it. For it muſt be undoubtedly owned, that ſuch a Reſolution is a good and pious one, ſince the Apoſtle ſays plainly, laying it down as an undoubted Truth, *This is a true Saying, if a Man deſire the Office of a Biſhop he deſireth a good Work*, 1 Tim. iii. 1. And to be ſure in thoſe Times it ſeldom happened, that this or any other Eccleſiaſtical Office was deſired, but only from a pure View of doing good. For theſe were expoſed the foremoſt to the Rage of the Perſecutors, and Men muſt be acted by a noble Zeal for the ſake of the Goſpel, to lay themſelves under a Neceſſity of being expoſed to the moſt grievous Sufferings, or laying down their Lives for the ſake of it. And in theſe Times likewiſe, Men may, and frequently, I doubt not, do take upon them the Eccleſiaſtical Employs, upon very good Aims. Therefore the Meaning of this Queſtion, is, Whether, after an impartial Examination of their Hearts, they find, That they do not take this ſacred Employ upon them, barely for a Maintenance in the World, or That thereby they may acquire thoſe Superior Dignities and Profits, which in theſe peaceable Ages of Chriſtianity ſome of the Clergy do partake of: But only, That they think they may be ſerviceable in God's Vineyard, and are willing to contribute the beſt of their Labours therein, *for the promoting of God's Glory and the edifying of his People*? I do not think the Queſtion intends, that all who are to be ordained ſhould profeſs, That they would be deſirous of this Office, though there were no Temporal Advantages attending it; and though it expoſed Men not only to ſtarving, but to apparent Perſecution and Death: For then moſt, even the beſt Perſons (as Times go now) might juſtly ſcruple the anſwering to ſuch a Queſtion. But I take it to mean no more, than that ſince they are to take upon them ſome Employ or other for their own Subſiſtence, and the Benefit of the Community, they chuſe to take upon them the Office of the Miniſtry, wherein they think they can act more for God's Glory, and the Benefit of their Chriſtian Brethren, than by exerciſing any Temporal Calling: And That they verily believe, that it was not without the Aſſiſtance of God's Spirit, that they came to form this Judgment and Reſolution.

(*d*) *Truly called according to the Will of our Lord Jeſus Chriſt.*] This Queſtion relates to the *outward Call*, or regular way of Admiſſion to holy Orders; and ſeems to be put to the Perſons to be ordained, that they may make an open Profeſſion of their owning the Validity of the Orders then conferred upon them. For by anſwering to this Queſtion they hereby own, That the Office and Manner whereby they are admitted into Orders, are agreeable to the Will of our Saviour, That the ſeveral Ceremonies uſed in the *Roman* Church in their Ordinal, and in ours omitted, are not eſſential to the conferring of Holy Orders: And That the Perſon, who confers theſe Orders (*i. e.* the Biſhop) has a juſt Commiſſion ſo to do from our bleſſed Lord. And, laſtly, they declare, That they do think, not only that what the Legiſlative Power of this Nation has eſtabliſhed (*viz.* the renouncing the Papal Supremacy, &c.) is juſt and reaſonable, but That they do not know in themſelves any uncanonical or unſalutable Impediment, which may hinder them from being admitted into the ſame.

(*e*) *Do you unfeignedly believe all the Canonical Scriptures?*] By the antient Orders of the Church, when a Clergyman was to be ordained, he was to draw up a ſhort Summary of his Faith, whereby it might be known whether he were a True and Orthodox Believer, or no. *Exigi autem ante omnia ab eo qui ordinandus eſt, Libellum ejus propria ſubſcriptione complectentem quæ ad rectam ejus fidem pertinet. Enunciari etiam ab ipſo, & ſanctam oblationis formulam, quæ in ſancta communione fit, & eam quæ fit in Baptiſmo precationem, & reliquas Deprecationes. Above all things it muſt be required of him who is to be ordained, that he give in a Form of his Faith drawn up and ſigned with his own hand. He muſt likewiſe repeat the* * *Prayer of Oblation which is in the Office of the Holy Communion, and the Prayer in Baptiſm, with the other Prayers.* Juſt. Nov. 137. n. 2. This Law indeed did more immediately relate to the Ordination of a Biſhop; but it gave Occaſion to the later Ordinals to require of the Ordained Perſons an Acknowledgment of their Belief of the † Creed. Our Church has wiſely required a Profeſſion of their Belief of all the Canonical Books, wherein are contained all things that are neceſſary to Salvation. But of this ſee more in the Office for the *ordaining an Archbiſhop or Biſhop*.

(*f*) *Will you diligently read the ſame unto the People*, &c.] The *Roman* Offices, which were made uſe of here before the Reformation, were ſtuffed with Leſſons out of the Fabulous Lives of Saints, which, as they were void of Truth, ſo they tended nothing to Edification. And beſides, thoſe Leſſons which were taken out of Scripture, were very ſhort Paſſages, which would have given very little

Light

* *This Novel bears date the Conſulſhip of* Baſilius, *who was the laſt of all the Conſuls*, viz. A. C. 441. *So that theſe Offices of the* Roman *Liturgy, here referred to, could not be the Offices which were reviewed by* Gregory *the Great; which were not ſettled 'till fifty Years after this Law was made, but muſt either be the Liturgy of Pope* Gelaſius, *which was compiled by him about the year* 492, *or the old Order which was uſed before his time.*

† Pont. Rom. For. Or. Lip.

The Form and Manner of making of Deacons.

The Biſhop.

IT appertaineth to the Office of a Deacon in the Church where he ſhall be appointed to ſerve, (*g*) to aſſiſt the Prieſt in Divine ſervice, and ſpecially when he miniſtreth the holy Communion, and to help him in the diſtribution thereof, and to (*h*) read holy Scriptures and Homilies in the * Church; and to (*i*) inſtruct the youth in the Catechiſm; † in the

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* Congregation. O. C. P.

† The Words, *in the Abſence of the Prieſt*, added in the laſt Review.

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Light to the underſtanding the Hiſtory and Tenor thereof, had the People underſtood the *Latin* Language, which they were read in. There were indeed ſome *Engliſh* Legends, which were uſually read, but theſe abounded with more ridiculous Stories, than the Breviary. Therefore when this Ordinal was firſt made, it was very requiſite to make the Clergy promiſe, that inſtead of theſe Stories they would read the Holy Word of God, which the People, during all the Ages of the *Roman* Corruption, had been diſ-uſed to. This was to bring things back to the true and genuine Pattern of Antiquity. For *Juſtin Martyr* giving an Account of the Chriſtian Aſſemblies in his time, ſays, Τὰ ἀπομνημονεύματα τῶν Ἀποστόλων ἢ συγγράμματα τῶν Προφητῶν ἀναγινώσκεται. *The Monuments of the Apoſtles and the Writings of the Prophets are read.* Juſt. Mart. Ap. ii.

(*g*) *To aſſiſt the Prieſt in Divine Service, eſpecially when he miniſtreth the holy Communion.*] And this Aſſiſtance did conſiſt, according to the ancient Practice, in ſeveral Particulars. 1. In taking care of the Furniture of the Altar, and placing it decently thereon, before every Communion. For every inferior Order, even that of the Sub-Deacons, was forbidden to do the ſame. *Non oportet Miniſtros inſacratos licentiam habere in Secretarium (quod Diaconicon appellant) ingredi & contingere vaſa Dominica. The unconſecrated Miniſters* (i. e. *all the lower Orders*) *ought not to go into the Veſtry, or to touch the holy Veſſels.* In Conc. Agath. c. 26. 2. In receiving the Offerings of the Communicants, and after having preſented them to the Prieſt, reciting the Names of the Offerers. This is what St. *Cyprian* calls *offerre nomen, to offer the Name* of any one. *Ad communicationem admittuntur & offertur nomen eorum.* Cypr. Ep. x. To this Cuſtom St. *Jerom* alludes, when he ſpeaks of ſome wicked Perſons who came to the Communion, being proud of the large Offerings which they made, and that the Deacon had notified this to the People. *Publiceq; Diaconus recitet Offerentium nomina: tantum offert ille tantum ille pollicitus.* 3. In delivering the Cup or carrying the Bread after Conſecration to the People at a diſtance. This is plain by the Paſſage before cited out of *Juſtin Martyr.* Οἱ καλούμενοι παρ' ἡμῖν διάκονοι, &c. *Thoſe who are called Deacons among us do give to every one of them that are preſent, the Bread and Wine and Water, being conſecrated, to partake of, and to carry it to thoſe who are abſent.* Juſt. Mart. Apol. ii. The Council of *Ancyra*, ſpeaking of ſome Deacons who had ſacrificed in the time of Perſecution, ſays, πεπαῦσθαι δὲ αὐτὸὺς πάσης τῆς ἱερᾶς λειτουργίας, τῆς περὶ τὸ ἄρτον ἢ ποτήριον ἀναστρέφειν; *that they are ſuſpended from every Act of ſacred Adminiſtration, being forbid to carry either Bread or Cup.* Conc. Anc. Con. ii. which is a clear Demonſtration, that before their Suſpenſion they might carry the conſecrated Elements to the Communicants. *Epiphanius* declares, that the Deacons whole Office conſiſts in Aſſiſtance of the Prieſt. Καὶ γὰρ ἔστι διάκονοι ἐν τῇ ἐκκλησιαστικῇ τάξει ἐπιτετραμμένοι τι μυστήριον ἐπιτελεῖν, ἀλλὰ μόνον διακονεῖν τὰ ἐπιτελούμενα. *The Deacons are not intruſted with the celebrating any Myſtery or Sacrament, but only they are to adminiſter what are celebrated.* Eph. Hær. lxxix. And to officiate theſe Parts of Divine Service, the Deacon had ſuch an undoubted Right, that the Prieſt himſelf muſt not perform them, a Deacon being preſent. For thus *Iſidore* writes. *Sicut in ſacerdote conſecratio, ita in Miniſtro diſpenſatio Sacramenti. Illi orare, hic pſallere mandatur. Ille oblata ſanctificat, hic ſanctificata diſpenſat. Ipſis etiam ſacerdotibus, propter preſumptionem, non licet de menſa Domini tollere calicem, niſi eis traſlita ſit a Diacono. As Conſecration belongs to the Prieſt, ſo Diſpenſation belongs to the Deacon. He is entruſted with the Duty of Praying, and the other of Singing. He conſecrates the Offerings, and the other diſtributes them after they are conſecrated. Nay, it is not lawful for the Prieſts, preſuming upon their Superiority, to take the Cup of the Lord from the Altar, unleſs it be delivered to them by the Deacon.* Iſod. Hiſp. Lib. ii. c. 8. de Off. Eccl. The like is affirmed by the Author of the Book of the ſeven Orders, among the Works of St. *Ambroſe*, who ſpeaking of the Privileges of the Deacon writes thus. *Sufficit huic ordini tantum a Domino eſſe conceſſum, ut non ſolus ſacerdos in templo Domini totum agere, & implere eget Officio Diaconi ſacerdos, ſicut ad Diaconi Sacerdotis,* &c. *Diaconus calicem tradit teſtis paſſionis, teſtis diſpenſationis, teſtis humilitatis, nec elatus in ſuperbiam is qui obtulit, nihil ſperandum ſibi a Diacono recognoſcat. It is a ſufficient Honour to this Office, that ſo much is granted to it by the Lord, that the Prieſt cannot perform the whole Divine Service in the Temple of God without it. As the Deacon wants the Office of the Prieſt, ſo does the Prieſt that of the Deacon,* &c. *The Deacon delivers the Cup, being Witneſs of the Paſſion, being Witneſs of the Humiliation; therefore let not the Prieſt who offers, be ſo proud to think, that he ſtands in no need of the Aſſiſtance of the Deacon.* To the like effect ſpeak the other ancient Ritualiſts. For ſo *Alcuinus. Diaconus ponit linteum in altare, ponit panem & calicem, quæ nec mittendi nec auferendi habet poteſtatem Presbyter, ſi Diaconus adfuerit, ſicut Presbytero officium conſecrandi competit, ita Diacono miniſtrandi. The Deacon ſpreads the Linnen Cloth upon the Altar, he places thereupon the Bread and the Cup, which the Presbyter hath no Authority to take off, if the Deacon be preſent.* Alcuin. de Off. Divin. cap. de Tonſura Cler.

(*h*) *To read Holy Scriptures and Homilies.*] That it was the Primitive Cuſtom for the Deacons to do both theſe, is clear from the Council of *Vaiſon. Si digni ſunt Diaconi quæ Chriſtus in Evangelio locutus eſt legere, quare indigni judicentur ſanctorum Patrum expoſitiones publicè recitare? If the Deacons are worthy to read thoſe things, which our Lord hath ſpoken in the Goſpel, why ſhould they be judged unworthy to recite the Expoſitions of the Holy Fathers publickly in the Church?* Conc. Vaſ. ii. c. 2. Indeed, this Cuſtom muſt be underſtood of the Goſpel in the Communion Service. For the other Parts of Scripture were oftentimes read by other Orders. For the *Greek* and *Latin* Churches had a peculiar Officer for doing it, which they called the Ἀναγνώστης or Reader. For of this St. *Chryſoſtom* gives an exact Account. Κοινὸς ἔστηκεν ὁ διάκονος μέγα βοᾶν καὶ λέγων περίσχωμεν καὶ τοῦτο πολλάκις. μετ' ἐκεῖνον ἄρχεται ὁ ἀναγνώστης τῆς Προφητείας Ἡσαΐου—— Εἶτα εἰς ἐπήκοον ἐκφωνεῖ λέγων. Τὰ δὲ λέγει Κύριος. *Then the common Miniſter* (i. e. the Deacon) *cries out aloud, ſaying,* Let us attend; *and this ſeveral times over. After he has ſaid this, the Reader begins the Propheſy of* Iſaiah. *And that all may give the better Attention to it, he calls out ſaying,* Thus ſaith the Lord. *Chryſt. Hom.* xix. *in Act.* The number of theſe was very great at *Conſtantinople* about *Juſtinian*'s time, as appears by one of his Novels, whereby he reſtrained the number of them, as well as of the other Clergy. Θεσπίζομεν μὴ πλείω μὲν ἑξήκοντα πρεσβυτέρων καὶ τὴν ἁγιωτάτην μεγάλην ἐκκλησίαν ἔχειν, διακόνους δὲ ἄρρενας ἑκατὸν, τεσσαράκοντα δὲ θηλείας, καὶ ὑποδιακόνους ἐννήκοντα, ἀναγνώστας δὲ ἑκατὸν δέκα. *We do decree, that in the moſt holy and great Church, there be not more than ſixty Presbyters, a hundred Deacons, forty Deaconeſſes, ninety Sub-Deacons, and one hundred and ten Readers.* Nov. iii. But in latter Ages, the Reader's Office was changed to that of a Singing Man. For thus ſays *Zonaras*, concerning his time, 1120. Τοῖς ἀναγνώσαις τὸ ἀναγινώσκειν τὰς θείας γραφὰς εἰς ἐπήκοον τῷ λαῷ ἔργον ἦν, ὡς καὶ ἐκ τοῦ ὀνόματος αὐτοῦ δηλοῦσθαι —— ἀλλὰ νῦν ἔργον αὐτοῖς τὸ ᾄδειν, τὸ δὲ ἀναγινώσκειν αὐτοὺς, ὡς ἐπ' ἐλάχιστον γίνεσθαι. *It is the Office of a Reader to read the holy Scripture in the hearing of the People, as is manifeſt from their Title —— but now their Office is to ſing, for they very ſeldom read.* Zon. ad Can. xxiii. Conc. Laod.

(*i*) *To inſtruct the Youth in the Catechiſm.*] For Deacons to chatechize the Youth, is a Duty enjoyned not only by our Church here (and in the 59th Canon of our Church)

the (*k*) abſence of the Prieſt to Baptize Infants, and (*l*) to Preach, if he be admitted thereto by the Biſhop. And furthermore, it is his Office, where Proviſion is ſo made, (*m*) to ſearch for the ſick, poor and impotent people of the Pariſh, to intimate their eſtates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved * with the alms of the Pariſhioners or others. Will you do this gladly and willingly?

Anſwer.

I will ſo do by the help of God.

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* By the Pariſh, or other convenient Alms. O. C. P.

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Church) but was ſo likewiſe by the ancient Church. Indeed in ſome Churches the Catechiſt was a diſtinct Officer, not determined to any one particular Order. Thus St. *Chryſoſtom* performed this Office, when he was Presbyter of *Antioch. Chr. Hom.* 21. *ad populum Antiochenum.* Which Homily is inſcribed, Κατήχησις πρὸς τὸς μέλλοντας φωτίζεσθαι. *A Catechiſing of thoſe who are to be baptized.* St. *Ambroſe* when he was a Biſhop performed the ſame Office. *Poſt lectiones atq; tractatum, dimiſſis Catechumenis, ſymbolum aliquibus Competentibus, in Baptiſteriis tradebam Baſilicæ. After the Leſſons and the Sermon, I delivered the Creed to ſome of the Competents.* Which probably was not without ſome Expoſition upon it. *Ambr. Ep.* 33. This Office of Catechiſts was the moſt famous at *Alexandria*, where ſo many eminent Profeſſors did ſucceſſively diſcharge this Duty: *Pantænus, Clemens Alexandrinus, Origen*, &c. But where there was no particular Officer aſſigned to this Duty, neither was it taken up by the Biſhop or Presbyter, it fell to the Deacons on courſe. This St. *Auſtin* relates of *Deo-gratias. Dixiſti quod ſæpe apud Carthaginem, ubi Diaconus es, ad te adducantur, qui fide Chriſtiana imbuendi ſunt. You tell me that oftentimes at* Carthage, *where you are a Deacon, there are brought to you Perſons to be inſtructed in the Chriſtian Faith.* Aug. de Catech. rudibus, c. 1. And very probably *Origen* was a Deacon when he was made Catechiſt, though for his extraordinary Abilities he might be ordained ſooner than ordinary. For it is not ſaid he was a Layman, but that he was no Presbyter. Ἔνθα δὲ διαλέγεσθαι τὰς τε θείας ἐξηνεύειν γραφὰς ὑπὸ τῶ κοινῶ τῆ ἐκκλησίας ὁι τῆδε ἐπίσκοποι καὶ τοι τῆ τῶ πρεσβυτερείᾳ χειροτονίας ἀδέπω τετυχηκότα, αὐτὸν ἠξίων. *The Biſhops gave him Liberty to diſpute and to interpret the Scriptures for the common Good of the Church, although he were not yet ordained Presbyter.* Euſeb. Eccl. Hiſt. Lib. vi. ed. Steph. cap. 20. This being the Duty commonly belonging to the Deacons Order, occaſioned *Theophylact* to ſay, Οι διάκονοι καθαίρουσι διὰ κατηχήσεως καὶ διδασκαλίας; *the Deacons cleanſe by Catechiſm and Doctrine.* Theoph. in xix. Luc. Upon which Account, likewiſe the *Pſeudo Dionyſius* calls this Order of Deacons τάξις καθαρτικὴ, *the purging Order*, becauſe they prepared Perſons to Baptiſm. *Dionyſ. Eccl. Hie. cap.* vi.

(*k*) *In the Abſence of the Prieſt to baptize Infants.*] Indeed the common and ordinary Rule of the Church was Διάκονος ὐ βαπτίζει ὐ προσφέρει, &c. *The Deacon does not baptize, does not offer.* Apoſt. Conſt. Lib. viii. cap. 28. For which Reaſon *Epiphanius* ſays, ὅτε διάκονοι ἐν τῆ ἐκκλησιαστικῆ τάξει ἐπιτρέπεται τι μυστήριον ἐπιτελεῖν. *It is not permitted to the Deacons to adminiſter any Eccleſiaſtical Myſtery or Sacrament.* Eph. Hær. lxxix. But notwithſtanding this, the Deacons with Permiſſion from the Biſhop, have always been allowed to adminiſter the Sacrament of Baptiſm. This is evident from *Tertullian*: *Dandi quidem habet jus ſummus ſacerdos, qui eſt Epiſcopus; de hinc, Presbyteri & Diaconi, non tamen ſine Epiſcopi authoritate. The chief Prieſt, who is the Biſhop, has the Right of conferring Baptiſm; and in his Abſence Presbyters and Deacons, but yet not without his Leave.* Tert. de Bapt. c. 17. To the like Purpoſe writes St. *Jerome*: *Inde venit, ut ſine paſſione Epiſcopi, neq; Presbyter, neq; Diaconus, jus habeant baptizandi. Hence it comes to paſs, that neither Presbyter, nor Deacon have a Right to baptize without the Leave of the Biſhop.* Hier. Dial. cont. Luc. c. 4.

(*l*) *To preach, if he be admitted thereto.*] It does not appear by any Marks in Antiquity, that the Deacons had ever any Right to preach in the Church, by Vertue of their Order. St. *Ambroſe*, or that old Commentator upon the Epiſtles of St. *Paul*, inſerted among his Works, poſitively declares that the Deacons did not preach in his Time. *Hinc ergo eſt, unde nunc neque Diaconi in populo prædicant*, &c. *Hence it comes to paſs that the Deacons never preach to the People.* Amb. in Eph. cap. iv. The Eccleſiaſtical Hiſtorians relate, that after the Riſe of *Arius*'s Hereſy, it was only permittted for Biſhops to preach at *Alexandria, Soc. Lib.* v. *cap.* 21. *Soz. Lib.* vii. *cap.* 9. But if the Deacons had before had a Right to preach, what Reaſon was there for the Order of Deacons to be puniſhed for a Fault, which *Arius* a Presbyter had committed? The ſecond Council of *Vaiſon* enjoins, *Si Presbyter aliqua infirmitate prohibente per ſeipſum non potuerunt prædicare, ſanctorum Patrum Homiliæ a Diaconibus recitentur. If the Presbyter, by reaſon of any Infirmity, cannot preach himſelf, let ſome of the Homilies of the holy Fathers be read by the Deacons. Conc. Voſ.* ii. Preaching by this Council was eſteemed a thing neceſſary; but the Deacon notwithſtanding is not permitted to do it, and therefore he muſt only read a Homily, in lieu of it. Add to this, that Pope *Leo*, who well underſtood the Uſage of the Church, ſaith, *Præter eos qui Domini ſacerdotes ſunt, nullus jus ſibi docendi & prædicandi audeat vendicare. Let no one but thoſe who are the Lord's Prieſts, preſume to take upon them the Office of teaching or preaching.* Leo. Ep. ad Max. Antioch. And yet notwithſtanding the Authority of this great Biſhop of *Rome*, thoſe who ought to be moſt tender of it, have notoriouſly contradicted it: I mean the preſent *Roman* Church. For in the preſent *Roman* Pontifical, the Deacon is permitted to do three things, *miniſtrare ad altare, baptizare, prædicare, to miniſter at the Altar, to baptize, and to preach.* But the old *Ordo Romanus* has *Diaconum oportet miniſtrare ad altare & baptizare, the Deacon ought to miniſter at the Altar and to baptize*, but not a Word of *prædicare. to preach.* Beſides, *Morinus*, who was the beſt Judge of any in this Matter, ſays, that Preaching is permitted to the Deacon in no ancient Ordinal. *De Sacr. Ord. p.* iii. *Ex.* 9.

Upon this Account, our Church following the Primitive Practice has not allowed the Deacons to preach by Vertue of their Orders, but only by the Permiſſion of the Biſhop, who if he ſhall find them upon Examination to be of extraordinary Abilities, may afford them a Licence to exerciſe their Talents this way.

(*m*) *To ſearch for the ſick, poor and impotent People*, &c.] There is not a more certain Mark of the Excellency and Divinity of thoſe Laws, which God has delivered in the Books of the Old and the New Teſtament, than the extraordinary care which is therein taken for the Relief of the poor. The Moſaical Law made an ample Proviſion for them, by ſeven ſeveral Methods, which the *Jews* call the *Mithnoth Gnanjim*, the Gifts to the Poor. 1. The firſt they call the *Peah* or Laws about the Corner. For the Corn growing in the Corners of the Field was alotted for the Poor. *And when ye reap the Harveſt of your Land, thou ſhalt not wholly reap the Corners of thy Field*, Lev. xix. 9. Concerning the juſt Obſervation of this Law, there is a large Treatiſe in the *Miſna*. 2. The ſecond they call the *Lecket* or the Gleaning; which is grounded upon that Paſſage, *Thou ſhalt not gather the Gleaning of thy Harveſt*: For whatſoever dropt caſually from the Sheaves belonged to the Poor. 3. The third was the *Shallaloth*, or the Gleaning of the Vineyard, whereby all the leſſer or thinner Cluſters of Grapes, were to be left to be gathered for the Poor. 4. To which was added the *Pôth*, or the Cluſters of Grapes, which had fallen to the Ground. 5. The fifth was the *Shecacah*, or what was forgotten. This was grounded upon this Paſſage in *Deuteronomy*. *When thou cutteſt down thine Harveſt in the Field, thou ſhalt not go again to fetch it, it ſhall be for the Stranger, the Fatherleſs, and for the Widow.* Deut. xxiv. 19. The ſixth was the

The Form and Manner of making of Deacons.

The Biſhop.

WILL you (*n*) apply all your diligence to frame and faſhion your own lives, and the (*o*) lives of your * families, according to the doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholeſome examples of the flock of Chriſt?

Anſwer.

I will ſo do, the Lord being my helper.

The

VARIOUS READINGS.

* Family.

NOTES.

Mengneſhar gnani, or the poor Man's Tithe. This was enjoyned, *Deut.* xiv. 28. *And at the end of three Years thou ſhalt bring forth all the Tithe of thine Increaſe*, &c. *and the Stranger, and the Fatherleſs, and Widow ſhall come and eat and be ſatisfied.* The ſeventh was called *Zidhcah*, the Righteouſneſs or Alms, which was a voluntary Contribution to the Poor more than what was particularly preſcribed by the Law, but only in general commanded. *If there be among you a poor Man, one of thy Brethren, within any of thy Gates, in the Land which the Lord thy God giveth thee, thou ſhalt not harden thy Heart, nor ſhut thy Hand from thy poor Brother: but thou ſhalt open thine Hand wide unto him*, &c. Deut. xv. 7, 8.

But our bleſſed Saviour, in giving the Sum of his Chriſtian Precepts, makes the Height of Religion to conſiſt in a large and extenſive Charity, *If thou wilt be perfect, ſell all that thou haſt, and give to the Poor*, Mat. xix. 21. *And again, when thou makeſt a Dinner, call not thy Friends*, &c. *but call the Poor, the Maimed*, &c. Luke xiv. 12, 13. And he likewiſe declares, that he accepts the Benefits conferred on the Poor, as kindly as if they were done to himſelf, *Mat.* xxv. 40. He, to ſhew an Example of Charity himſelf, had a common Purſe between him and his Diſciples, for the Relief of the Poor, *Joh.* xiii. 29. Soon after his Aſcenſion, his Diſciples the bleſſed Apoſtles, in conformity to their Maſter's Precepts, took diligent Care for the Relief of their poor Brethren; and the better to effect this, they erected the Order of Deacons, *Acts* vi. Nor did their Succeſſors, the Primitive Chriſtians, come behind hand in their Charity: For the fourth Part of the Offerings, which was no inconſiderable Sum, was conſtantly employed this way. For in the Church of *Antioch* three Thouſand Widows and Maids were maintained, as St. *Chryſoſtom* informs us. *Chryſ. Hom.* lxvii. *in Mat.* The Diſtribution of theſe Charities were entruſted with the Deacons, as appears from St. *Cyprian*, who complains of one *Nicoſtratus* a Deacon, that he had run away with *Eccleſiæ depoſita haud modica, no ſmall Sum of the Churches Mony depoſitea in his Hands.* Cypr. Ep. xlviii. ed. Pam. and that *ſpoliati ab illo pupilli, fraudatæ viduæ, pecuniæ quoq; Eccleſiæ denegatæ. That Orphans and Widows had been robbed by him, and the Mony of the Church denied.* id. Ep. xlix. But the Deacons were not to diſpoſe of it without the Direction of the Biſhop. Μηδὲν δὲ ποιείτω σύνολον ἄνευ τῦ ἐπισκόπυ, μηδὲ τινι δίδότω τι ἄνευ τ ἐκείνυ γνώμης. *Do nothing at all without the Biſhop, and diſpoſe of nothing without his Direction.* Conſt. Apoſt. Lib. ii. cap. 31. However, they were to look out for fit Objects of Charity, and faithfully to repreſent their caſe to the Biſhop. Κρὴ ἓν ὑμᾶς τὺς διακόνυς ἐπισκέπτεδαι πάντας τὺς δεομένυς ἐπισκέψεως. ϗ περὶ τῶν θλιβομένων ἀναγγέλετε τῷ ἐπισκόπω ὑμῶν. *You Deacons ought to viſit all who want Viſitation. And you muſt acquaint your Biſhop of thoſe who are under any Misfortune.* Conſt. Apoſt. Lib. iii. c. 19. This was exactly agreeable to what our Church here enjoyns.

(*n*) *Apply all your Diligence to frame and faſhion your own Lives*, &c.] The Clergy are obliged not only to perform the Duties of Chriſtianity, and to avoid all broad Tranſgreſſions of the Laws of our bleſſed Saviour, but they alſo ſtand engaged to diſcharge them, in a very remarkable and eminent manner, living up to the Height of the Chriſtian Precepts, as far as the Frailty of Human Nature will allow: that the Laiety may take Pattern from their Example, and that they may inſtruct them by their Lives as well as by their Preaching. For Actions have a greater Influence upon Men than Words; they ſhewing, that the thing recommended may be done, and that the Exhortations are made not, out of form but in very good earneſt, when the Preacher follows his own Advice, and perſuades others to do nothing but what he does himſelf. This is what is commanded by the Holy Scripture. For St. *Paul* commands *Titus*, to ſhew himſelf *a Pattern of good Works; in Doctrine ſhewing Uncorruptneſs, Gravity, Sincerity, ſound Speech, which cannot be condemned; that he that is of the contrary Part may be aſhamed, having no evil thing to ſay of you*, Tit. i. 7, 8. He likewiſe exhorts *Timothy, to take heed unto himſelf, and to his Doctrine, for in doing this he ſhould ſave himſelf, and thoſe that hear him*, 1 Tim. iv. 16. St. *Peter* orders, that the Paſtors or Elders be *an Example to the Flock*, 1 Pet. v. 3. The Primitive Writers of the Church are full of excellent Rules upon this Head. To mention one or two, as particularly that of St. *Jerome* to *Neopotian. Non confundant opera tua ſermonem tuum, ne cum in Eccleſiæ loqueris, tacitus quilibet reſpondeat, Cur ergo quæ dicis ipſe non facis? Do not let your Actions put your Words out of Countenance, leaſt when you are ſpeaking in the Church, ſome one ſilently give this Anſwer, Why do not you do what you ſay?* Hier. Epiſt. ad Neap. The like is obſerved by *Lactantius. Qui docent tantum & non faciunt, ipſi præceptis ſuis detrahunt pondus: quis enim obtemperet, cum ipſi præceptores docent non obtemperare. They who teach only and do not do, take off all the Weight from their Precepts; for who will obey, when the Commanders themſelves teach not to obey?* Lactant. Inſt. Lib. iii. c. 16. And 'tis an excellent Remark, that of *Iſidore Peluſiot* upon the ſame Head. Βίος ἄνευ λόγυ μᾶλλον ὠφελῆν πέφυκεν ἢ λόγ ἄνευ βίυ, ὁ μὲν γὰρ ϗ σιγῶν ὠφελῆ, ὁ δὲ ϗ βοῶν ἐνόχλει. *Life without Speech is in its own Nature more apt to profit, than Speech without Life; for this ſilently does good, but the other, though it cries never ſo loud, ſerves only to diſtract them.* Iſid. Pel. Ep. 271. vid. Naz. Orat. i. Chryſoſt. de Sacerd. Lib. iii. Theſe are the Opinions indeed only of private Doctors, but we may ſee that the ſame was concluded by thoſe great Bodies of Divines convened in Councils, who ſeem to preſs nothing ſo frequently, and ſo earneſtly, as the good Lives of the Clergy; inforcing this by the ſtricteſt Commands, and the ſevereſt Penalties. But theſe were the more eſpecially inflicted upon thoſe Clergy, who were convicted of ſcandalous and notorious Crimes. For the Apoſtolick Canons enjoyn, Ἐπίσκοπ ἢ πρεσβύτερ ἢ Διάκον, ἐπὶ πορνείᾳ ἢ ἐπιορκίᾳ, ἢ κλοπῇ, ἁλῶς, καθαιρείδω. *If any Biſhop, Presbyter or Deacon be convict of Fornication, Perjury or Theft, let him be depoſed.* Can. Apoſt. xxv. Drinking and Gaming made Clergymen liable to the ſame Puniſhment. Κυβεύων κλήρικ ἢ μεθύων, ἐ μὴ παύσαιτο, ἀφοριζέδω. *If a Clergyman games or drinks to Intemperance, let him leave it off, or let him be degraded.* Can. Ap. xxii. which is confirmed by the L Canon of the Council in *Trullo.* Nor were Clergymen allowed to eat and drink in publick Houſes, but upon urgent Neceſſity. For not only by the Apoſtolical Canons. Cen. LIV. but by the Canons of the *African* Church it was enjoyned, Τὺς κληρικὺς χάειν τῦ τρώγειν ἢ πίνειν μὴ εσιέναι εἰς καπηλεῖα, ἐ μὴ ξενίας ἀναγκη συνωθυμένυς; *That Clergymen muſt not enter into Taverns, to eat or drink, unleſs they be neceſſitated to it in Travelling.* Cod. Can. Afr. Can XL. They are forbidden to wear a vain and fantaſtick Habit. Ἐπίσκοπ, ἢ κληρικὸς λαμπραῖς ἑαυτὸν ἐσθῆσι κοσμῶν, ἢ μύρα χειόμεν, ἐ μὴ παύσαιτο, καθαιρείδω. *If a Biſhop or a Clergyman wear flaunting Clothes, or uſe Perfumes, if he does not leave it off, let him be depoſed.* Conc. Trull. Can. xvi. They were likewiſe forbidden to indulge themſelves, in making ſmutty Jeſts and ſcurrilous Reflections. *Clericum ſcurrilem & verbis turpibus joculatorem ab officio detrahendum. A Clergyman that makes ſcurrilous Reflections upon any one, or uſes to jeſt in obſcene Words, let him be removed from his Office.* Conc. Carth. iv. c. 60. They are forbidden likewiſe to ſing idle Songs for the Diverſion of the Company. *Clericum inter Epulas cantantem ſupradicta ſententia ſeveritate coercendam. That Clergyman, who ſings Songs at Feaſts, ſhall ſuffer the foreſaid Puniſhment.* Conc. Carth. iv. c. 62. Nay, the

Laws

The Form and Manner of making of Deacons.

The Bishop.

WILL you reverently obey (*p*) your Ordinary, and other chief Ministers of the Church, and them * to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer.

I will endeavour my self, the Lord being my helper.

¶ *Then*

VARIOUS READINGS.

* To whom the Government and Charge is committed over you. O. C. P.

NOTES.

Laws of the Church, not only against Clergymens being guilty of Crimes, but against all Suspicion of Crime, which they might fall into. And therefore they would not allow them to visit Women without some grave Person being present to be a Witness of their Conversation. *Nec Episcopi aut Presbyteri soli habeant accessum ad ejusmodi fœminas, nisi aut Clerici præsentes sint, aut graves aliqui Christiani. Neither let Bishops or Presbyters go alone into the Company of such Women* (i. e. *Widows or Virgins*) *unless some of the Clergy, or some other grave Christians, are present.* Con. Carth. iii. c. 25. By the Council of *Nice* they are to keep no Woman in their House, but only some near Relation. Μήτε ἐπισκόπῳ, μήτε πρεσβυτέρῳ, μήτε διακόνῳ, μήτε ὅλως τινὶ τῶν ἐν κλήρῳ ἐξεῖναι συνείσακτον ἔχειν πλὴν εἰ μὴ ἄρα μητέρα, ἢ ἀδελφὴν, ἢ θείαν, ἢ ἃ μόνα περισωπᾶ πᾶσαν ὑποψίαν διαπέφυγε. *It is not lawful for any Bishop, Presbyter or Deacon to bring any Woman into his House, unless it be a Mother, Sister, or Aunt, or some other Person who may give no Cause of Suspicion.* Conc. Nic. Can. 3. These, and many more of a like Nature, were the admirable Rules which the ancient Church laid down for the regulating the Lives of the Clergy, to make them Ornaments of their Profession, and Patterns to their Flock: To which, if we in this degenerate Age are not able to come up, we should endeavour to come as near to the excellent Copy as we are able.

(*o*) *Lives of your Families.*] This is the Injunction of the Apostle. *Let the Deacons be Husbands of one Wife, ruling their Children and their own Houses well,* 1 Tim. iii. 12. And the same Command was inforced by the ancient Laws of the Church. No Clergymen were to suffer their Children to to act, or to go to Plays. *Ut filii Episcoporum vel Clericorum spectacula secularia non exhibeant, sed nec spectent, quandoquidem a spectaculo & omnes Laici prohibeantur. That the Sons of Bishops, do not maintain Shews, nor yet go to them, since Laymen are forbidden this.* Conc. Car. iii. c. 11. Their Sons and Daughters are forbidden, to match with those that are out of the Church. *Item placuit, ut filii vel filiæ Episcoporum vel quorunlibet Clericorum, gentibus vel hæreticis aut schismaticis, matrimonio non jungantur. We think fit to enjoin, That the Sons or Daughters of Bishops, or any other of the Clergy, be not joyned in Matrimony with Heathens, Hereticks or Schismaticks,* ib. c. 12. Nay, the well-governing of the Family was looked upon, as so necessary a Qualification in a Clergyman, that no one could be admitted to holy Orders, unless he had made every one of his Family a Catholick Christian. *Ut Episcopi, Presbyteri & Diaconi non ordinentur, priusquam omnes, qui sunt in domo eorum, Christianos Catholicos fecerint. That none be ordained Bishops, Priests or Deacons, before they have made all that are in their House Catholick Christians.*

(*p*) *Will you reverently obey your Ordinary, and other chief Ministers of the Church.*] *Ordinarius,* or Ordinary, was used by the ancient *Latin* Writers, to signify the first or principal of any Rank or Order, and was chiefly applied to Military Persons. For *Vopiscus* says of *Bonosus, Militavit primum inter ordinarios, deinde inter equites; He first served in the Army among the Ordinary, after that among the Horsemen.* Vop. in Bonoso. What the *Ordinarius* was, is explained by *Festus. Sunt quidam qui Manipularium eum qui infimi ordinis sit, appellatum credunt ordinarium. There are some who believe that the* Manipularius, *who was the lowest sort of Officer* (*i. e.* led up a *Manipulus* or ten Soldiers) *was called* Ordinarius. This the old Glosses explain Ταξίαρχος, by *Evocatus,* a File-leader. Afterwards the Ecclesiastical Writers adapted the Word to signify a Governor of any Ecclesiastical Order, and to denote any one who had Jurisdiction over others whether a Dean or Abbot in a Collegiate Church, or Monastery, or a Bishop or Archbishop in a Diocese or Province. After the Pope's Supremacy was settled, and Men had gotten the Notion of Ordinary and Extraordinary Jurisdictions, the Canonists framed a new Use of the Word, founded upon such common or uncommon Power of a Superior. This gave Rise to these general Heads in the Body of the Canon Law. *De potestate Judicis delegati, Of the Legates Power.* Decret. Greg. Tit. xxix. and *de Officio Judicis Ordinarii, of the Ordinary's Power,* id. Tit. xxxi. So that in the Language of the Canon Law, the *Ordinary* signifies any one who had ordinary Jurisdiction. For so it is used frequently in our Provincial Synods, *de Foro Comp. cap. Contingit. De Consuet. Cap. Exterior.* And *Lyndwood,* in his Gloss, explains what an *Ordinary* means, thus. *Ordinarii sunt Episcopi, vel alii Prælati inferiores, habentes ordinariam jurisdictionem in ipso loco. The Ordinaries are Bishops, or other inferior Prelates, having ordinary Jurisdiction in the Place.* Provinc. Lib. ii. Tit. 2. cap. Contingit. And so again, *Appellatio Ordinariorum proprie loquendo dat intelligere Episcopos qui sunt Judices ordinarii in suis Diocesibus & Civitatibus: hic tamen puto intelligi de omni Judice Ecclesiastico qui supra Clericos hujusmodi habet Ordinariam Jurisdictionem. The Name of Ordinaries, properly speaking, does denote Bishops, who are the ordinary Judges in their Dioceses and Cities: But I think in this place it is to be understood of every Ecclesiastical Judge, who has ordinary Jurisdiction over Clergymen.* ib. verb. *Ordinarium.*

The Word *Ordinary* in this Rubrick seems to be restrained to the Bishop, because the Words, *and other chief Ministers,* &c. which follow, take in all other Ordinaries besides. Now the Duty of Obedience, which is owing from the Clergy to their Bishops, has been strictly required by the Church in all Ages. This is pressed so frequently in St. *Ignatius*'s Epistles, that this holy and ancient Author seems to have had this principally in his View, when he wrote them. He exhorts ὑπακούειν τῷ Ἐπισκόπῳ καὶ τῷ Πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ; *to obey the Bishop and the Presbytery with an unalienable Mind.* Ign. Ep. ad Magn. Ἀναγκαῖόν ἐστιν, ὥσπερ ποιεῖτε, ἀνευ τοῦ Ἐπισκόπου μηδὲν πράσσειν ὑμᾶς. *It is necessary to do nothing, as indeed is your practice, without the Bishop.* id. ep. ad Trall. Ἐρρῶσθε ἐν Ἰησοῦ Χριστῷ, ὑποτασσόμενοι τῷ Ἐπισκόπῳ ὡς τῇ ἐντολῇ. *Farewel, in Jesus Christ, being subject to the Bishop, as is commanded.* Id. Ep. ad Rom. Ὅσοι γὰρ Θεοῦ εἰσὶ καὶ Ἰησοῦ Χριστοῦ, οὗτοι μετὰ τοῦ Ἐπισκόπου εἰσίν. *As many as belong to God and Jesus Christ hold with the Bishop.* Id. ad Philadelph. Οὐκ ἐξόν ἐστιν χωρὶς τοῦ Ἐπισκόπου οὔτε βαπτίζειν οὔτε ἀγάπην ποιεῖν· ἀλλ' ὃ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον· ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ πράσσεται. *It is not lawful without the Bishop either to baptize, or to celebrate the Love-Feasts: but whatsoever he appproves of, this is well-pleasing unto God; to the end that every thing which is done may be safe and firm.* Ep. ad Smyrn. The same Doctrine is taught by other of the Primitive Writers, as particularly St. *Cyprian,* who carries the Matter higher, making Disobedience to the Bishop to be a falling away from the Catholick Church. *Nemo filios Ecclesiæ de Ecclesia tollat. Pereant sibi soli, qui perire voluerunt. Extra Ecclesiam soli remaneant, qui de Ecclesiâ recesserunt. Soli cum Episcopis non sint, qui contra Episcopos rebellant. Let no one carry away the Children of the Church from the Church. Let those only perish, who are willing to perish. Let those only remain out of the Church, who have departed from the Church. Let those only not be with the Bishops, who have rebelled against the Bishops.* Cypr. ad Pleb. Ep. xl. The same Father attributes the Rise of all Heresies and Schisms to a Disobedience to the Bishop.

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¶ *Then the Biſhop,* (q) *laying his hands ſeverally upon the head of every one of them,* (r) *humbly kneeling before him, ſhall ſay,*

(s) Take

Biſhop. *Inde enim Hereſes & Schiſmata obortæ ſunt & oriuntur, dum Epiſcopus qui unus eſt & Eccleſiæ præeſt ſuperba quorundam præſumptione contemnitur, & homo dignatione Dei honoratus indignus hominibus judicatur. From hence Hereſies and Schiſms have ariſen, and do ſtill ariſe, when the Biſhop, who is one, and is ſet over the Church, is deſpiſed through the Arrogance of ſome Perſons, and that Man whom God has honoured, is eſteemed diſhonourable by Men.* Id. Ep. lxix. It were infinite to inſiſt upon all the Exhortations, which are found in the Writings of the later Fathers, to this Purpoſe. And how ready the Clergy were to comply with this Duty of Obedience to their Biſhops, may be ſeen from their diligent Appearance at their Dioceſan Synods upon their Call, and carrying their Letters to foreign Biſhops, and tranſacting Eccleſiaſtical Affairs under their Direction; as appears by many of St. *Cyprian*'s Letters, and the Eccleſiaſtical Hiſtorians. It was long before the Oath of Canonical Obedience was required. This ſeems to have its Foundation from a Canon of the Council of *Toledo*, which was held about the Year 670. *Omnes Pontifices Rectoreſq; Eccleſiarum, tempore quo ordinandi ſunt, ſub cautione promittant ut fidem Catholicam ſincera cordis devotione cuſtodientes, juſte & pie vivere debeant, atq; obſequii reverentiam Præeminenti ſibi dependant. All Biſhops and Governors of Churches, at the time when they are orddined, ſhould promiſe under a Caution, that they will ſincerely preſerve the Chriſtian Faith, live righteouſly and piouſly, and pay Reverence and Obedience to their Superior.* Con. Tol. xi. cap. 10. Here indeed is nothing mentioned of taking an Oath for Obedience to the Biſhop, but only of a Promiſe, under Caution. But the Gloſs on the Canon-Law explains Caution by *Cautione juratoriâ*. Decr. i. Pars. Diſt. xxiii.

The Rules of Obedience to Superiors (for this Promiſe does not oblige to an Obedience of an infinite Extent) are ſet down by the Canoniſts. *Graviter peccat qui obedientiam infringit, præſertim ſi veniat contra leges ſive conſtitutiones per ſuperiorem ritè & rationabiliter editas & promulgatas, maximè cum conſtitutiones ipſæ ſint præceptoriæ. He ſins grievouſly, who violates the Duty of Obedience, eſpecially when he likewiſe tranſgreſſes Laws and Conſtitutions reaſonably ſet forth and promulged by his Superior, eſpecially if the Conſtitutions be preceptory.* Lindw. Prov. Lib. i. Tit. 2. And again, *Obedientia quæ debetur homini ab homine eſt debita minoris, ad majorem reverentia: unde ſi mandatur id quod juſtum eſt, obediendum eſt; ſi injuſtum, nequaquam; ſi dubium, tunc illud propter bonum obedientiæ eſt explendum. That Obedience which is owing from one Man to another, is the due Reverence from an Inferior to a Superior: therefore, if the Command be juſt, it is to be obeyed; if it be unjuſt, it muſt not; if it be doubtful, it muſt be complied with, to exerciſe the Virtue of Obedience.* Lindw. ib.

(q) *Laying his Hands ſeverally upon the Head of every one of them.*] This Ceremony has been always eſteemed ſo eſſential a Part of Ordination, that any other way of conferring Orders without, has been judged invalid. This Impoſition of Hands undoubtedly took its Riſe from the Practice of the *Jewiſh* Church, in initiating Perſons for the performing any Sacred Office, or the conferring any Employ of Dignity or Power. For thus we read concerning the Inauguration of *Joſhua* to his high Office. *And the Lord ſaid unto Moſes, take Joſhua the Son of Nun, a Man in whom is the Spirit, and lay thine Hand upon him,* &c. *And Moſes did as the Lord commanded him: and he took Joſhua and ſet him before Eleazar the Prieſt, and before all the Congregation. And he laid his Hand upon him, and gave him a Charge, as the Lord commanded by the hand of Moſes,* Numb. xxvii. 28, &c. Hence the *Jews* derived their *Samicha*, or Cuſtom of ordaining their Rabbies, by Impoſition of Hands. For thus the *Kirjah Sepher*, or Tract of the *Sanhedrin. It is neceſſary that in every* Sanhedrin *there ſit one Judge, who was ordained by one ordained before him. For* Moſes, *our Maſter, laid his Hands upon* Joſhua, *as it is wtitten,* Thou ſhalt lay thine Hand upon him, &c. *In the ſame Manner he ordained the Elders, and the* Schechniah *reſted upon them. Now they ordained others, and they again others: So that there was a Succeſſion of Ordinations of one after another from* Moſes *to our Maſter; either one ordained by* Moſes, *or by others who had derived their Ordination from him.* But this ſort of Ordination *Maimonides* ſays could not be performed but only in the Holy Land, which ſhews it to be the Opinion of the *Jews*, that it was their ancient way of conferring the Rabbinical Orders. *Our Fathers, of bleſſed Memory, ſay there is to be no Impoſition of Hands out of the Holy Land, but it is neceſſary, that the Ordainer, and he who is ordained, be both in the Land of* Iſrael. Maim. in Miſnaich. vid. Mor. de Ord. Par. ii. The ſame Ceremony we find uſed by the Apoſtles, as often as they admitted any new Members into the Miniſtry of the Church. For when they ordained the firſt Deacons, it is recorded, that after praying, they *laid Hands on them*, Acts vi. 6. At the Ornination of *Barnabas* and *Saul* it is ſaid, that *they faſted and prayed and laid their hands on them*, Acts xiii. 3. When St. *Paul* bids *Timothy* to have regard to the Graces conferred in his Ordination, he obſerves, that theſe were conferred by Impoſition of Hands. *Neglect not the Gift that is in thee, which was given thee by Propheſy, with the laying on of hands of the Presbytery*, 1 Tim. iv. 14. And in his other Epiſtle he exhorts him, to *ſtir up the Gift of God which was in him, by the putting on of hands*, 2 Tim. i. 6. The Primitive Chriſtians following exactly after this Copy, never admitted any into Orders but only with this Ceremony. The Compiler of the Apoſtolical Conſtitutions deſcribes the uſual way of conferring Orders thus. Πρεσβύτερον χειροτονῶν, ὦ Ἐπίσκοπε, τὴν χεῖρα ὁμοῦ τῇ κεφαλῇ ἐπίθει αὐτοῖς, τῇ πρεσβυτερίᾳ παρεστὼς σοι καὶ τοῖς διακόνοις. *When thou ordaineſt a Presbyter, or a Biſhop, thou thy ſelf ſhalt lay thy hand upon his head, the Presbyters and Deacons ſtanding round thee.* Conſt. Ap. Lib. viii. cap. 16. Impoſition of Hands is uſed by St. *Cyprian* as an equivalent Term with Ordination, by reaſon of its always going along with it. *Ut manus ei, loco Baſilidis, imponeretur. That another may be ordained in lieu of* Baſilides. Cypr. Ep. ed. Pam. 68. The ancient Councils ſeldom uſe any other Word for Ordination than χειροτονία Impoſition of Hands. Πρεσβύτερος ὅτι ἥμαρτεν περὶ χειροτονίας, &c. *If a Presbyter has ſinned before Impoſition of Hands* (i. e. Ordination.) Conc. Neoc. Can. Πρεσβύτερος περὶ τὴν τελειουμένην ἐτῶν μὴ χειροτονείσθω. *Let not a Presbyter have hands laid upon him* (i. e. *ordained*) *before thirty Years of Age*, id. Can. 11. So the Council of *Nice*. Παρὰ κανόνα κινούμενοι ἄνθρωποι τοῖς τοιούτοις χεῖρα ἐπιθέκασι. *Theſe have Hands laid on them* (i. e. *ordained*) *in deſpight of the Canon.* Conc. Nic. Can. 9. Add to this, that the ancient Writers of the Church were of Opinion, that the Clerical Character, and the Gifts of the Spirit, were conferred by this Action. Ἡ δὲ ἱερατικῆς χειρὸς ἐπίθεσις τὴν ἕξιν καὶ δύναμιν ἱερατικὴν δίδωσιν. *The Impoſition of the Biſhop's Hand gives the Sacerdotal Habit and Power.* Dionyſ. Eccl. Hier. cap. 5. To the like Purpoſe St. *Chryſoſtom.* Τοῦτο ἡ χειροτονία ἐστίν. ἡ χεὶρ ἐπικεῖται τῷ ἀνθρώπῳ· τὸ δὲ πᾶν ὁ Θεὸς ἐργάζεται, καὶ ἡ αὐτοῦ χεὶρ ἐστιν ἡ ἁπτομένη τῆς κεφαλῆς τοῦ χειροτονουμένου, ἐὰν, ὡς δεῖ, χειροτονῆται. *This is Ordination or Impoſition of Hands. The Hand indeed is laid on by Man, but the whole Operation is of God: and 'tis his Hand which touches the Head of the ordained, if he be rightly ordained.* Chryſ. Hom. xiv. Act. And ſo St. *Baſil.* Διὰ τῆς ἐπιθέσεως τῶν χειρῶν αὐτοῦ εἶχον τὸ χάρισμα τὸ πνευματικόν. *By the laying on of Hands, they are made Partakers of the Spiritual Gift.* Baſ. ad Amphil.

It muſt be obſerved here, that the Impoſition of the Biſhop's Hand alone is required in the Ordination of a Deacon, in Conformity to the Uſage of the ancient Church. For ſo it is enjoyned by the fourth Council of *Carthage. Diaconus cum ordinatur, ſolus Epiſcopus qui eum benedicit, manum ſuper caput illius ponat. When a Deacon is ordained, let the Biſhop who ordains him alone lay his Hand upon his Head.* Conc. Carth. iv. Can. 4.

(r) *Humbly kneeling before him.*] When a Commiſſion of ſo high a Nature is granted from Heaven, the Perſon to whom it is exhibited cannot receive it in too humble a Poſture; and therefore our Church, agreeably to ancient Practice, has enjoined the ordained Perſon to receive the Impoſition of the Biſhop's Hands in the Poſture of Kneeling.

The Form and Manner of making of Deacons.

(*s*) TAke thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and * of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then ſhall the Biſhop* (t) *deliver to every one of them the New Teſtament, ſaying,*

TAke thou authority to read the Goſpel in the Church of God, and to preach the ſame, † if thou be thereto licenſed by the Biſhop himſelf.

¶ *Then*

VARIOUS READINGS.

* The Son. O. C. P.

† If thou be thereunto ordinarily commanded. O. C. P.

NOTES.

ing. That this was the Practice of the ancient Church, appears by the Writings of the *Pſeudo-Dionyſius*, who thus deſcribes the Ordination of a Deacon. Ὁ δὲ λειτουργὸς ἐνα τῶν ποδῶν κλόναι ὀπισθεν τὸ θεῖο θυσιαστηρίου ὑπὸ κεφαλῆς ἔχει τὴν τῶ τελουντ☉ αὐτῦ ἱερατικὴν δεξιάν. &c. *A Deacon kneeling upon one Knee before the Altar, the Biſhop holding his Right Hand upon his Head*, &c. Dionyſ. Hier. c. 5. And ſo in the *Greek* Rituals. Ἔιτα ἐφέδρει ὁ χειροτονέμεν☉ (διάκονος) τὸ μέτωπον αὐτῦ τῇ ἁγίᾳ τραπέζῃ καὶ κλίνει τὸ γόνυ τὸ δέξιον. *Then the Deacon, who is to be ordained, fixing his Countenance upon the Holy Table, kneeleth on his right Knee.* Habert. Archier. de Ord. Diac. Indeed, the *Greek* Church made a Diſtinction, between their way of Kneeling at the Ordination of a Prieſt, and that of a Deacon. For, as we ſee before that the Deacon was to kneel upon one Knee, the Prieſt was to kneel upon both. For thus the *Pſeudo-Dionyſius*. Τοῖς δὲ ἱερεῦσιν ἡ ἀμφοῖν τοῖν ποδοῖν κλίσις. *The Prieſt muſt kneel upon both Knees.* The Reaſon of this Difference is given by *Simeon* of *Theſſalonica*; ἔιτα κλόνει τὸ γονυ. ἀλλα καὶ τὴν ὑποταγὴν δεικνὺς καὶ τὴν ἀφιερωσιν; *ſhewing Subjection thereby, as well as his being ordained.* Sim. Theſſ. de Græc. Ord. cap. 4. He means that thereby it was denoted that a Deacon was a Servant in the Church, and therefore knelt upon one Knee, as Servants uſed to do when they delivered any thing to their Maſters. But as this different way of Kneeling was not practiſed in the *Latin* Church, ſo it has not been thought fit to be introduced into ours.

(*s*) *Take thou Authority to execute the Office of a Deacon.*] We cannot but eſteem the Wiſdom of the Compilers of this Office, if we take notice, upon what good Grounds this Form, was altered from that of the Pontificale *Romanum*, which was in uſe before the Reformation. For that Form run thus. *Accipe Spiritum ſanctum, ad robur, ad reſiſtendum Diabolo & tentationibus ejus. In nomine Domini. Receive the Holy Ghoſt, for Strength to reſiſt the Devil and his Temptations.* Pont. Rom. de Ord. Dia. But what Relation has this to the Office of a Deacon? It is a Form more proper for giving Confirmation to a Catechumen, than to initiate any one into Holy Orders. Beſides, this Form (as *Morinus* very well obſerves) is not above four Hundred Years old. For none of the ancient Forms of Ordination, which he has publiſhed, have it, nor the *Ordo Romanus*, nor the *Gallican* Liturgies publiſhed by *Mabillon*. None of the old Ritualiſts, either *Iſidorus*, *Alcuinus*, *Amalarius*, *Rabanus Maurus*, *Ivo Carnutenſis*, or any others who lived before the thirteenth Century, ſpeak any thing concerning it. It is only an interpolated Sentence, clapped in the middle of the ancient Ordination Prayer, which formerly run thus. *Tu horum vitam cæleſti poteris examinare judicio quo ſemper prævales, & admiſſa purgare, & quæ ſunt agenda concedere. Emitte in eos, quæſumus, Domine ſpiritum ſanctum, quo in opus miniſterii tui fideliter ex equendi ſeptiformis gratiæ tuæ manere roborentur*, &c. *Thou canſt examine their Life with thy heavenly Judgment, in which thou doſt always excell, to cleanſe them from what they have committed, and enable them to do what they ought to do. Send forth upon them, we beſeech thee, O Lord, that they may be ſo ſtrengthened by the Seven-fold Gift of thy Grace, that thereby they may be enabled faithfully to diſcharge their Miniſtry.* But in the preſent Pontifical the Prayer is divided, and two Rubricks, with this Imperative Form, clapt in between. *Tu horum vitam celeſti poteris examinare judicio quo ſemper prævales, & admiſſa purgare, & ea quæ ſunt agenda concedere.* [*Hic ſolus Pontifex manum dexteram extendens*, &c. Aceipe Spiritum Sanctum ad Robur ad reſiſtendum Diabolo & Tentationibus ejus. In nomine Domini. *Poſtea proſequitur*, &c.] *emitte in eos quæſumus Spiritum ſanctum, quo in opus miniſterii tui fideliter exequendi ſeptiformis gratiæ tuæ munere roborentur.* Pont. Rom. Ord. Diac. The *Greek* Form is ſomething better than this, but not ſo good as ours. Ἡ θεία χαρις ἡ πάντ[illegible] τὰ ἀσθενῆ θεραπεύουσα καὶ ἐλλείποντα ἀνα πληροῦσα προχειρίζεται N. εἰς διάκονον. *The Divine Grace, which heals the infirm and fills up that which is wanting, does conſtitute* N. *to be a Deacon.* This Form ſeems to ſuppoſe ſeveral ſupernatural Effuſions received by holy Orders, which all Perſons who are ordained have no Right to expect. Our Form only veſts the Ordained Perſon with a juſt Authority to execute all the Branches of the Diaconal Office; and which, coming from a Perſon who has a juſt Power to confer thoſe Orders, cannot be queſtioned.

(*t*) *Then ſhall the Biſhop deliver to every one of them the New Teſtament, ſaying, Take thou Authority to read the Goſpel in the Church of God.*] This Uſage of delivering the New Teſtament was formerly appropriated to the Ordination of a Reader: But whereas our Church has ſet aſide that Order, as being only of Eccleſiaſtical Inſtitution, and laid this Duty of reading the Leſſons upon the Deacon (as it was exerciſed by him in the more Primitive Times) ſhe has thought fit to retain the Cuſtom of delivering the New Teſtament into his Hand, which was uſed in the Ordination of a Reader. For thus it is enjoined in the fourth Council of *Carthage*. *Poſt hæc, ſpectante plebe, Epiſcopus tradat ei Codicem, de quo lecturus eſt, dicens ad eum Accipe & eſto Lector verbi Dei. Then in the preſence of the People, let the Biſhop deliver him a Bible out of which he muſt read, ſaying unto him, Take this and be a Reader of the Word of God.* Conc. Carth. iv. c. 8. In the Ordinations of the *Greek* Church, a Book containing the Epiſtles of St. *Paul* was delivered to the Perſon ordained a Reader. Δίδοται τῶ αναγνώστῃ ἀποστολικὸν βιβλίον καὶ αναγινώσκει ὀλίγον. *There is delivered to the Reader the Apoſtolick Book, and he reads a little.* Euch. Gr. This Book was otherwiſe called Ἀπόστολ☉, *the Apoſtle.* For in one of *Morinus* his ancient *Greek* Ordinals, the Rubrick is; δίδοται ὁ αναγνώστης Ἀποστολ☉. *Mor. de Ord. Par.* ii. *p.* 66. In the *Roman* Church, when the Book of the Goſpels is put into the Hand of the Perſon ordained Deacon, there is this Form uſed. *Accipe poteſtatem legendi Evangelium in Eccleſia Dei, tam pro vivis tam pro defunctis, In nomine Domini.* Amen. *Receive a Power to read the Goſpel in the Church of God, as well for the Living as for the Dead.* But they have made the ancient Form ridiculous, by this new Patch, *tam pro vivis, tam pro defunctis*, added to it. For what ſignifies reading Leſſons for the uſe of dead Men, who cannot hear them? This fooliſh Clauſe was put in two or three Hundred Years before the Reformation, when Maſſes for the Dead became ſo frequent and ſo profitable. By this Clauſe the Deacon might put in for his ſhare of the Mony, left for ſaying Maſs for the deceaſed Perſon's Soul, by his reading the Goſpel in the Maſs; as well as the Prieſt for conſecrating. But this Clauſe was not in the Forms uſed ſo late as *A. D.* M. *Morinus* having publiſhed one written at that time which wanted it. *Mor. de Ord. Par.* ii. *p.* 269. The Pontifical of the earlieſt Date, that had it, is one out of the Library of the Canons of St. *Victor* in the Suburbs of *Paris*, which Book *Morinus* ſays is about 500 Years old, *i. e.* written about the Year 1200. But all the *Gallick* and *Roman* Ordinals, which were written before this time, want it.

The Form and Manner of making of Deacons.

¶ *Then* (u) *one of them appointed by the Biſhop ſhall read*

* *The Goſpel.*

I. LET your loins be girded about, and your lights burning; and ye your ſelves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. II. Bleſſed are thoſe ſervants, whom the Lord when he cometh, ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them. And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants.

¶ *Then*

VARIOUS READINGS.

* This Goſpel added in the laſt Review; in the Place of which ſtood this Rubrick:

Then one of them appointed by the Biſhop ſhall read the Goſpel of that Day. O. C. P.

NOTES.

In the *Greek* Church, inſtead of the Delivery of a Bible, the Biſhop delivered to the ordained Deacon a Fan. This Inſtrument has a long Handle handſomly turn'd, at the end whereof are ſix Cherubims Heads, covered with ſix Wings of Fowls faſtened to the Wood, making altogether a large Fan or Bruſh. This Inſtrument is to be held in the Hand of the Deacon, during the Celebration of the Communion, to drive away Flies, or other Vermin from the Elements; to which moſt Parts of the *Greek* Church, being under a hot Climate, were very ſubject. This Practice was very ancient in the *Greek* Church, it being mentioned by the Author of the Conſtitutions, which carries it up as high as the third Century. Δύο διάκονοι ἑκατέρων τῶν μερῶν τοῦ θυσιαστηίου κατέχετωσαν τὰ ὑμένινα εἰτήδιον ἢ πτερῶν ταῶν ἢ ὀθόνης καὶ ἥρεμα ἀποσοβείτωσαν τὰ μικρὰ τῶν ἐμπιπτόντων ζώων ὅπως ἂν μὴ εἰσπτῶσι εἰς τὰ κύπελλα. *Let two Deacons on each ſide of the Altar hold two Fans made either of thick Parchment, or the Wings of a Peacock, or elſe of Linnen, to drive away little Creatures that they do not fall into the Cups.* Conſt. Apoſt. Lib. viii. cap. 12.

This Ceremony, according to the preſent *Greek* Ordinals, is performed thus, as the Euchology informs us. Ψάλλεται συνήθως τρίτον τὸ Ἄξιον ἀπὸ τῶν ἀναλόγων· εἶτα ἐπιδίδωσιν αὐτῷ ἀρχιερεὺς τὸ ἅγιον εἰτήδιον λέγων ὁμοίως Ἄξιον· καὶ ἀσπάζεται αὐτὸν ὁμοίως ἀσπάζονται αὐτὸν πάντες οἱ διάκονοι. ὁ δὲ τὸ εἰτήδιον λαβὼν ἵσταται ἐν πλαγίῳ τῆς ἁγίας τραπέζης ἀπὸ τοῦ δεξιοῦ μέρους καὶ εἰτίζει ἐπάνω τῶν ἁγίων. *The* Ἄξιον *being ſung by the Choir, the Biſhop puts into his Hand the holy Fan, ſaying, likewiſe* Ἄξιον, Worthy, *and he ſalutes him, which is likewiſe done by all the Deacons. He then goes with the Fan to the right Side of the holy Table, and fans upon the holy things.* Euch. in Gr. Ord. Diac.

(u) *One of them appointed by the Biſhop ſhall read the Goſpel*, Luke xii. 35.] Our Church has not without great Prudence determined the Portion of Scripture, which the Deacon ſhall read. For if he were left at Liberty, he might probably read ſome Paſſage which might be improper to the Occaſion, or poſſibly ſomething which might give Offence. It is pretty remarkable what is commented by *Simeon* of *Theſſalonica* upon the Words, καὶ ἀναγινώσκει ὀλίγον, *he reads ſomewhat*, in the *Greek* Ordinal, in the Ordination of a Lector. Τινὲς δὲ καὶ ταῖς ῥήσεσι τῶν ἀναγνωσθέντων προσέχουσι, καὶ ἀς προοίμια καὶ δόγματα ἔχουσι ταύτας τῆς τελουμένου ζωῆς. *There are ſome which very much mind, what Words happen to be read by the Reader, taking from thence Arguments and Conjectures, what will be the future Life of the Conſecrated.* Sim. Theſſ. Gr. Ord. Cap. ii. Nor was this ſuperſtitious way of Prognoſtication from Scripture peculiar only to the *Greek* Church, for it ſeems to have been an ordinary Practice in the *Latin*. For *Gregory* of *Tours* in his Hiſtory relates, that *Cramnus* Son of *Clotair* King of the *Franks*, being deſirous to take up Arms againſt his Father, but willing to know before-hand the Iſſue of the War, ſome Clergymen play'd this Prank in his behalf. *Clerici, poſitis tribus Libris ſuper altarium*, i. e. *Prophetiæ, Apoſtoli atq; Evangeliorum, oraverunt ad Dominum ut Chramno quid eveniret oſtenderet: aut ſi ei felicitas accederet, aut certè ſi regnare poſſet, divina potentia declararet. Simulq; unam habentes convenientiam, ut unuſquiſq; in Libro, quod aperiebat hoc ad Miſſas etiam legeret. The Clergy laying three Books upon the Altar, namely, the Prophetical Books of the Old Teſtament, the Epiſtles, and the Goſpels, they prayed to God to ſhew what would happen to* Cramnus: *that if any Happineſs attended him, and that if he was to reign, by his Divine Power he would manifeſt it. So they all agreed to read thoſe Paſſages which they ſhould pitch upon in caſually opening the Books that Day in the Maſs.* But all the Paſſages proved very ominous to *Cramnus*. *Greg. Tar. Hiſt. lib.* iv. An Omen of this kind, which was obſerved at the Birth of *Childebert*, was more lucky; as 'tis related by the ſame Hiſtorian. For at the very time, in which his Mother was brought to Bed of him, his Father being at Church, the Deacon read thoſe Words of the Goſpel. *Ecce, Puer natus eſt nobis. Behold, a Child is born unto us.* id. Lib. viii. It further appears, that a like fooliſh Practice was as old as St. *Auſtin*'s Time, who took Notice of it, but at the ſame time diſapproved it. *Hi qui de paginis Evangelicis ſortes legunt, etſi optandum eſt, ut id potius faciant, quam ad Dæmonia conſulenda concurrunt: tamen etiam iſta mihi diſplicet conſuetudo ad negotia Secularia, & ad vitæ etiam vanitatem propter aliam vitam deſignata oracula velle convertere. They who read Fortunes out of the Bible, although it were to be wiſhed, that People would do this rather than to conſult Devils: Yet this is a Cuſtom which I cannot approve of, to convert the ſacred Oracles to a Secular Uſe, and to make uſe of what was deſigned for another Life for the Vanity of this.* Aug. Epiſt. 119.

PARAPH. on the Goſpel, St. Luke xii. 35.

I. You being my Servants, whom I have choſen to execute my Commands upon all Occaſions, muſt be continually ready upon Call. You muſt be like diligent Servants, having your Garments tuck'd up, and tied about you, ready for Work whenever you ſhall be called to it. Prepare your ſelves for my coming whenever it happens to be, for be it ſooner or later you muſt always expect and prepare for it. Don't you be like ſome drowzy Servants, who when their Maſter ſtays abroad at an Entertainment, fall aſleep, and let their Candles go out. But do you imitate thoſe diligent Servants, who in ſuch a Caſe keep themſelves awake, and when their Maſter returns from the Entertainment, upon his firſt Knock immediately run to the Door, and let him in. II. I muſt needs tell you that the Diligence of ſuch Servants ſhall be amply rewarded. For the Maſter, in Conſideration of their Fidelity and Readineſs, ſhall make as good an Entertainment for them, as that which he came from; and, what ſhall be more condeſcending and endearing to them, he ſhall wait upon them at Table himſelf. Therefore, 'tis no Matter how late they ſit up for their Maſters, for if he does not come Home 'till nine a Clock when the ſecond Guard is ſet, or ſtay 'till after twelve when the third Guard comes on, if he finds them in Readineſs at his Coming, he will make them ſufficient amends for their Trouble.

(w) *All*

The Form and Manner of making of Deacons

*¶ Then ſhall the Biſhop proceed * in the Communion, and all that are Ordered, ſhall tarry and* (w) *receive the holy Communion the ſame day with the Biſhop.*

¶ The Communion ended, after the laſt Collect, and immediately before the Benediction ſhall be ſaid † theſe Collects following.

ALmighty God, giver of all good things, who of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Office of Deacons in thy Church; Make them, we beſeech thee, O Lord, to be modeſt, humble, and conſtant in their Miniſtration, to have a ready will to obſerve all ſpiritual diſcipline; that they having always the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well ‡ behave themſelves in this inferior Office, that they may be found worthy to be called unto the higher Miniſtries in thy Church, through the ſame thy Son our Saviour Jeſus Chriſt; to whom be glory and honour world without end. *Amen.*

§ PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you always. *Amen.*

*¶ AND here it muſt be ** declared unto the Deacon, that he muſt continue in that Office of a Deacon the* (x) *ſpace of a ††‡ whole year (except for reaſonable cauſes ‡ it ſhall otherwiſe ſeem good unto the Biſhop) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical adminiſtration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood, *† at the times appointed in the Canon; or elſe on urgent occaſion, upon ſome other Sunday, or Holy-day, in the face of the Church, in ſuch manner and form as hereafter followeth.*

VARIOUS READINGS.

* To the Communion. O. C. P.
† This Collect.
‡ Uſe themſelves. O. C. P.
§ This Collect, and the Bleſſing, added in the laſt Review.
** Shewed. O. C. P.
†† Whole Year at the leaſt. O. C. P.
‡ It be otherwiſe ſeen. O. C. P.
*† All this latter part of the Rubrick added in the laſt Review.

NOTES.

(w) *All that are ordained ſhall tarry and receive the holy Communion the ſame Day with the Biſhop.*] It is but requiſite that the new ordained Perſons having made their ſacred Vows, ſhould ſeal the ſame by the Reception of the bleſſed Sacrament, and that by the Grace and Benefits obtained thereby, they may receive Strength to enable them to make good their pious Reſolutions. But however, they being now admitted into one of the Orders of the Clergy, they muſt conform to thoſe Rules of the Church, which oblige Clergymen not to refuſe communicating whenever there is Occaſion for it. For it is enjoined by the Apoſtolical Canons, Ἐι τις Ἐπίσκοπ☉, ἢ Πρεσβύτερ☉ ἢ Διάκον☉ ἢ ὅλως τῶ καταλόγου τῆς ἱερατικῆς, προσφορᾶς γινομένης, μὴ μεταλάβοι τὴν αἰτίαν εἰπάτω· καὶ ἐὰν εὔλογ☉ ἢ συγγνώμης τυγχανέτω· εἰ δὲ μὴ λέγοι ἀφορειζέσθω, ὡς αἴτι☉ βλάβης γενηθεὶς τῶ λαῶ καὶ ὑπόνοιαν ἐμποιήσας κατὰ τοῦ προσάγκαντ☉, ὡς μὴ ὑγιῶς ἀνενεγκόντ☉. *If any Biſhop, or Presbyter, or Deacon, or any other of the ſacred Liſt, the Oblation being made, ſhall not communicate, let him be called to an account for it. If he give a good Reaſon let him be pardoned; if he be found guilty let him be deprived, for giving a Scandal to the People, and occaſioning a Suſpicion that the Sacrifice was not righty offered.* Can. Apoſt. Can. vi. The like is enjoined by the Council of *Toledo*. *Presbyter Diaconus vel Sub-diaconus, vel quilibet Eccleſiæ deputatus Clericus, ſi intra Civitatem fuerit, vel in loco in quo Eccleſia eſt, aut caſtella, aut vici ſunt, aut villæ, ſi ad Eccleſiam, aut ad ſacrificium quotidianum non venerit, Clericus non habeatur. If any Presbyter, Deacon, or Sub-deacon, or Curate, be within a City, or other Place where there is a Church, be they Caſtles, or Towns, or Villages; if they do not come to the Church, to the daily Sacrifice, let him not be eſteemed a Clergyman.* Conc. Toled. 1. Can. 5. In the *Greek* Church the Deacon that is ordained muſt not only communicate himſelf, but as a Token of his being entered upon his new Office, muſt deliver the Cup that Day. Κὶ μετὰ τὸ μεταβαλεῖν τὸ ἁγίω σώμα☉ καὶ τὸ τιμίω αἷμα☉ τὸν χειροτονηθέντα, ἐπιδίδωσιν αὐτῶ ὁ ἀρχιεπίσκοπ☉ τὸ ἅγιον πότηριον, ὅπερ κατέχων μεταδίδωσι τοῖς προσερχομένοις τὸ ἁγίω αἵματ☉. *After the Deacon who is ordained has partaken of the holy Body, and the venerable Blood, the Archbiſhop ſhall deliver to him the ſacred Cup, and he ſhall give the holy Blood to all that come to communicate.* Sacr. Ord. Rit. apud Morinum. Par. ii. p. 56. Note, this is an ancient *Greek* Ordinal, written in great Letters, more than eight Hundred Years old.

(x) *Muſt continue in the Office of a Deacon for the ſpace of a whole Year.*] By the Canon Law, *Decretal. Lib.* i. *Tit.* xi. *cap.* 15. and by our own Provincial Conſtitutions, *Lyndw. Lib.* v. *Tit.* ix. it was unlawful for Clergymen to be promoted *per ſaltum*, from one Degree of holy Orders to another. And as to the Office of a Deacon, by the Practice of the Antients, it muſt be continued in a conſiderable Space of Time, before a Perſon could be advanced to the Office of a Presbyter. An Inſtance of which we have in *Epiphanius*, who notwithſtanding his Parts and Learning continued eight Years a Deacon. *Epod. in vit. Eph.* The Council of *Rome*, which is ſaid to be holden under *Silveſter*, limits the Space of Time to ſeven Years, *ut in ſeptem annis a Clero Romano probaretur*: But though this be a feigned Council, yet the Forgers thereof probably ſpoke in this Particular the Uſage of the Church. And this poſſibly might be the *appointed Time by Law*, mentioned in the eighth Council of *Conſtantinople*.

THE

THE FORM* and MANNER Of (a) Ordering of PRIESTS.

† ¶ *When the Day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Prieſts; how neceſſary that Order is in the Church of Chriſt; and alſo how the people ought to eſteem them in their Office.*

¶ *Firſt*

VARIOUS READINGS.

* The Words, *and Manner*, added in the laſt Review.

† This Rubrick, added in the laſt Review. The Office in O. C. P. beginning with this Rubrick. *When the Exhortation is ended, then ſhall follow the Communion: And for the Epiſtle ſhall be read out of the twentieth Chapter of the* Acts of the Apoſtles, *as followeth*, Acts xx. From *Mileto*, *Paul*, &c. *Or elſe this third Chapter of the firſt Epiſtle to* Timothy, This is a true Saying, &c.

After this ſhall be read for the Goſpel a piece of the laſt Chapter of Matthew, *as followeth*, Jeſus came and ſpake, &c.

Or elſe this that followeth out of the tenth Chapter of John, Verily, verily, &c. *Or this out of the twelfth Chapter of* John, The ſame Day at Night, &c.

NOTES.

(a) *Ordering of Prieſts.*] Our *Engliſh* Word *Prieſt* comes immediately from the *French* Word *Preſtre* or *Prêtre*, which is but a Contraction of Presbyter, or Πρεσβύτερος, and in its proper Signification does denote no more than Elder. But there ſeems to be an abuſe of the Word crept into our Language, and that of conſiderable Standing; *viz.* to uſe the Word only for a Sacrificer. For, according to our common way of ſpeaking, whenever the Word Prieſt is named, People have preſently a Notion of Sacrifice, which was never intended by the firſt Impoſition of the Word. But that, which has made this Miſtake among us incurable, is our *Engliſh* Tranſlation of the Bible, which conſtantly tranſlates *Cohen*, Prieſt; whereas it ſignifies Sacrificer, and ought ſo to be tranſlated. And this the *French* Tranſlation does; for tho' the *French* have the Word *Prêtre* in uſe among them, yet they always choſe to tranſlate *Cohen*, *Sacrificateur*. The Compilers of the *Scotch* Liturgy, taking Notice of the common Interpretation which was put upon this Word, and the Inconveniences which attended it, choſe to uſe the Original Word Presbyter, inſtead of Prieſt, throughout that whole Common-Prayer-Book. The Title which is given in Scripture to this Order, is Πρεσβύτεροι, *Acts* xiv. 23. xv. 2. 1 *Tim.* v. 1. and Διάκονοι Εὐαγγελίου, *Eph.* iii. 7. Θεοῦ, 2 *Cor.* vi. 4. Χριστοῦ, *Col.* i. 7. but are never called Ἱερεῖς which is the proper Word to ſignify Sacrificators, or ſuch Prieſts who offered Sacrifice. The ἱεράτευμα ἅγιον, *the holy Prieſthood*, 1 Pet. ii. 5. and the βασίλειον ἱεράτευμα, *the Royal Prieſthood*, 1 Pet. ii. 9. are ſpoken of the Laiety as well as Clergy. The Expreſſion which comes the nigheſt to this Senſe is that of St. *Paul*, when he calls himſelf ἱερουργοῦντα εὐαγγέλιον τοῦ Θεοῦ, *Rom.* xv. 16. which we tranſlate *miniſtring the Goſpel of God*: But it ſhould be *adminiſtring the holy Things, or ſacred Rites of the Goſpel.* But this ſeems only to be a Metaphorical Expreſſion, drawn from the Adminiſtration of Moſaical Rites. Nor does it appear, that the Name of ἱερεῖς was ever given, as a proper Title, to the Chriſtian Clergy, by any of the moſt ancient Chriſtian Writers. They are called Πρεσβύτεροι, by *Clement* and *Ignatius*. *Ignatius*'s Expreſſion, Καλοὶ μὲν οἱ ἱερεῖς κρεῖσσον δὲ ὁ Ἀρχιερεύς. *Good are the Prieſts* (or Sacrificers) *but better is the High Prieſt*, is but Metaphorical; and, as *Cotelerius* ſays, is ſpoken of the Clergy, juſt as the Apoſtle calls all the Faithful ἱερεῖς, Prieſts. *Not. in Ign. Ep. ad Philad.* Nor could the Chriſtians of thoſe Times, without Offence, uſe of the Name Prieſts or Sacrificers for their Clergy, it being then appropriated to the Jewiſh; and it would have been interpreted, as if they ſymbolized with the Jewiſh Ceremonies, which had been then ſo lately aboliſhed. Afterwards, when the main Body of Chriſtians were no longer of Jewiſh Extraction, but were moſt of them *Greeks* or *Romans*, the Phraſeology with relation to Church Matters, began to be altered, and thoſe that miniſtred in holy Things, were called by thoſe Names which were uſual among the *Greeks* and *Romans*. Thus, as thoſe who officiated in ſacred Affairs were called in theſe Nations ἱερεῖς and *Sacerdotes*, ſo thoſe who did the like among the Chriſtians had the ſame Names given them. This was very natural for them to do in Languages, which they had been bred up in; eſpecially when the Words denoted only ſome general acting in holy Matters, and did not neceſſarily imply any act of Idolatry or Superſtition, nor ſo much (as for ought appears) as that of Sacrificing. For ἱερεὺς ſignified no more than ἱερὰ ποιῶν, *to do ſacred things*: and *Sacerdos* was one that that did *ſacra dare*, *give*, or officiate

The Form and Manner of Ordering of Prieſts.

¶ *Firſt, the Arch-Deacon, or in his abſence, one appointed in his ſtead, ſhall preſent unto the Biſhop ſitting in his Chair near to the holy Table, all them that ſhall receive the Order of Prieſthood that day (each of them being decently habited) and ſay,*

* REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted to the Order of Prieſthood.

¶ *The Biſhop.*

TAke heed that the perſons whom ye preſent unto us be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God and the edifying of his Church.

¶ *The Arch-deacon ſhall anſwer,*

I have enquired of them, and alſo examined them, and think them ſo to be.

¶ *Then*

VARIOUS READINGS.

* This, and what follows in this Office, as far as the Goſpel, added in the laſt Review.

NOTES.

ficiate in *holy Matters*. This Name ſeems to have been generally given to Chriſtian Prieſts in *Tertullian*'s Time, which was about the latter end of the ſecond Century. He indeed in ſome Places, according to the Cuſtom of the Apoſtolical Times, calls all Chriſtians *Sacerdotes*, from the Holineſs of their Calling. *Nonne & Laici Sacerdotes ſumus? Are not thoſe of our Laiety Sacerdotes, Miniſters in holy Things?* Tert. Exh. ad Caſt. c. 7. and he elſewhere calls them *Sacerdotes pacis, Prieſts of Peace*. Tert. de Spectac. But generally throughout his Works he uſes the Word Presbyter and *Sacerdos* indifferently; and for Diſtinction ſake calls the Biſhop *ſummus Sacerdos, the chief Prieſt*. De Bapt. c. 17. But in ſucceeding Times the Names of Ἱερεὺς and *Sacerdos*, grew to be more common and ordinary, and denoted not only a Power to officiate in holy Things, but beſpoke likewiſe a Sacrificial Character, in thoſe to whom they were given. It muſt here be obſerved, that Sacrificial Terms were very anciently uſed in ſpeaking of the Holy Euchariſt, and the Rites obſerved in the Celebration of it; ſuch as ἐπιτελεῖν, λειτουργεῖν, προσφέρειν. And this was as early as the Time of *Clemens Romanus*, who was coæval with the Apoſtles. For, ſpeaking of the Paſtors of his Time, he ſays, they did καιρὸς τέταγμένος τάσσε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι. *According to the appointed Times, officiate in the Offerings and Miniſtries.* Clem. Rom. Ep. 1. § 40. And afterwards he blames them for being factious againſt their Biſhops, ἀμέμπτως καὶ ὁσίως προσενέγκοντας τὰ δῶρα, *that unblameably and holily offered up the Gifts*, i. e. Bread and Wine at the Sacrament. *id.* § 44. So *Juſtin Martyr*, πάντας ἐν ὅτι διὰ τοῦ ὀνόματος τούτου θυσίας ἃς παρέδωκεν Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τουτέστιν ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἄρτου καὶ τοῦ ποτηρίου, τὰς ἐν πάντι τόπῳ τῆς γῆς γινομένας ὑπὸ τῶν Χριστιανῶν προσλαβὼν ὁ Θεὸς, μαρτυρεῖ εὐαρέστους ὑπάρχειν αὐτῷ. *All the Sacrifices which are made in this Name, and which Jeſus Chriſt has delivered down to be offered* (i. e. *the Bread and the Cup in the Euchariſt*) *which are to be done by all Chriſtians in every Place of the Earth, theſe God does receive, and bears Witneſs that they are well-pleaſing unto him.* Juſt. Mar. Dial. cum Tryph. *Iræneus* carries this Matter further, or rather declares the ancient Doctrine more expreſly. And ſays, Chriſt, by the Inſtitution of the Sacrament, *Novi Teſtamenti novam docuit oblationem, quam Eccleſia ab Apoſtolis recipiens in univerſo mundo offert Deo, ei qui alimento nobis præſtat primitias ſuorum munerum. He taught a new Offering of the New Teſtament, which the Church receiving from the Apoſtles, offers to God, throughout the whole World, the firſt Fruits of his Gifts to him who affords us all our Food.* Iræn. ad v. Hær. Lib. 5. cap. 22. Hereby making a Sacrifice, not only of the conſecrated Elements, but of the Offerings which were brought to the Altar before Conſecration; and to ſupport his Doctrine, he quotes the Propheſy of *Malachy*, as prefiguring this Offering. *From the riſing of the Sun to the going down of the ſame, my Name ſhall be great among the Gentiles, and in every place Incenſe ſhall be offered in my Name, and a pure Offering*, 1 Mal. ii. That he means the Oblation of the Gifts, which were brought to the Altar before Conſecration, is plain, by his Words at the beginning of his next Chapter. For he ſays, that this is a *Munus*, or Gift, by which, *ergà Regem honos & affectio oſtenditur: quod in omni ſimplicitate & innocentia Dominus volens nos offerre, prædicavit dicens*, cum igitur offers, &c. *By a Gift, Honour and Affection is ſhewn to a King; which our Lord was willing we ſhould offer in all Simplicity and Innocency, as he has taught, Therefore if thou bring thy Gift unto the Altar*, &c. Mat. v. 23. Among later Writers, the Sacrificial Language in explaining the Myſteries of the holy Sacrament was more common, as may be ſeen in the Works of *Euſebius*, *Nazianzen*, *Chryſoſtom*, &c. *Euſebius* calls the Lord's Table, θυσιαστήριον ἀναίμων καὶ λογικῶν θυσιῶν: *An Altar of unbloody and logical Sacrifices.* Dem. Ev. Lib. i. Ἀναίμακτος θυσία δι' ἧς ἡμεῖς Χριστῷ κοινωνοῦμεν, καὶ τῶν παθημάτων, καὶ τῆς θεότητος. *An unbloody Sacrifice, by which we communicate with Chriſt, and his Sufferings, and his Godhead.* Naz. Orat. iii. Which Expreſſion of *Nazianzen*'s, by the way, ſhews the Reaſon, why the Euchariſt was called λογικὴ θυσία; becauſe they thought the Λόγος, or Perſon of the Son, did deſcend down upon the Elements at the Conſecration; and that is the Reaſon why *Nazianzen* ſays, the Communicants did partake of Chriſt's θεότητος, or Godhead. The Euchariſt is called by St. *Chryſoſtom* φοβερὰ καὶ θεικώδης θυσία. *Hom.* xiv. in 1 *Cor.* And nothing is more common, in the Writings of thoſe Times, in ſpeaking of the Euchariſt, than προσφορὰ, προσφέρειν ἀναφέρειν, δῶρα, ἅγια δῶρα, μύστικα, &c. So that in the midſt of all this Sacrificial Language, the Name Ἱερεὺς and *Sacerdos*, ſeemed to be given to the Paſtors of the Church, only from their right to offer the Chriſtian Sacrifice. Upon this Account *Nazianzen*, ſpeaking of one initiated into Prieſts Orders, calls him ἐπὶ τὸ ἄνω θυσιαστήριον ἀναπέμψαντα τὰς θυσίας, καὶ Χριστῷ συνιερεύσαντα. *One that ſends up the Sacrifices to the Altar above, and executes the Office of a Prieſt, in common with Chriſt himſelf.* Greg. Naz. Or. i. And ſo in his Poems.

Ὦ θυσίας πέμποντες ἀναιμάκτους ἱερῆες.
O you Prieſts, who offer up the unbloody Sacrifices.
Greg. Naz. Car. xii.

Theſe Expreſſions of the Ancients have occaſioned a Diſpute, whether the offering the Bread and Wine be a true and proper Sacrifice. But this will never be reſolved, 'till it be agreed, wherein the Nature of a true Sacrifice does conſiſt; concerning which, ſome will have a larger, ſome will have a narrower Notion, and ſo they may wrangle about it to Eternity. But this is certain; 1. That the Church has in the moſt early Ages expreſſed the Actions performed in the Euchariſt, and particularly the preſenting the Bread and Wine, by Sacrificial Terms. 2. That they looked on this to be a Chriſtian Offering, in token of their Dependance upon God, and the only one which God had required, ſince the aboliſhing of the Judaical Sacrifices. 3. That theſe, and the other δῶρα, were ſolemnly dedicated, and preſented, as the Jewiſh Offerings were. So that it may be, or it may not be a Sacrifice, according as we frame our Notion of a Sacrifice: Or the Queſtion may be let alone, which, as it does not tend much to Edification, I think is beſt.

Thus far of the Name of Prieſts; we muſt now proceed to ſpeak ſomething concerning the particular Dignity and Privileges of this Order. Although the Word Πρεσβύτερος in Scripture does frequently ſignify Biſhops, yet

The Form and Manner of Ordering of Prieſts.

¶ *Then the Biſhop ſhall ſay unto the* (b) *people.*

GOod people, theſe are they whom we purpoſe, God willing, to receive this day unto the holy Office of Prieſthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Miniſtry, and that they be perſons meet for the ſame. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Miniſtry, let him come forth in the Name of God, and ſhew what the crime or impediment is.

¶ *And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.*

¶ *Then the Biſhop (commending ſuch, as ſhall be found meet to be Ordered, to the prayers of the congregation) ſhall, with the Clergy and People preſent, ſing, or ſay the Litany, with the prayers, as is before appointed in the Form of Ordering Deacons; ſave only that in the proper Suffrage there added, the Word* [Deacons] *ſhall be omitted, and the Word* [Prieſts] *inſerted inſtead of it.*

¶ *Then ſhall be ſung or ſaid the Service for the Communion; with the Collect, Epiſtle, and Goſpel, as followeth.*

¶ *The*

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there were Πρεσβύτεροι, who were under the Biſhop's Care. This is clear from that Paſſage of *Timothy*, Πρεσβυτέρῳ μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς πατέρα. *Rebuke not an Elder* (i. e. Presbyter) *but intreat him as a Father*, 1 Tim. v. 1. The number of the Presbyters probably was not proportionably ſo great, in the beginning of Chriſtianity as afterwards, in ſome Churches there being only Biſhops and Deacons, theſe being ſufficient to officiate in holy Things, 'till the Number of the Faithful increaſed. And this poſſibly might be the Caſe of the Church of *Philippi*, which occaſioned the Apoſtle to addreſs himſelf to the *Biſhops and Deacons*, Phil. i. 1. But within a ſhort ſpace of Time, before the Time of *Ignatius* (*i. e.*) within ſixty or ſeventy Years after Chriſt's Aſcenſion, they were ſettled in moſt or all Churches; they being ſo frequently mentioned in his Epiſtles.

Brethren to the Biſhops.

This Order has always had the Honour to be ſtiled *Brethren to the Biſhops.* This way of Expreſſion was began by St. *Peter*, whom the Biſhops in all Times have copied after. Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος. *The Elders which are among you, I exhort, who am alſo an Elder*, 1 Pet. v. 1. St. *Cyprian* calls them *Presbyteros cum ſacerdotali honore conjunctos: The Presbyters who have the Sacerdotal Honour is common with the Biſhops.* Cypr. Ep. 58. And when the Biſhops of the ancient Church write to Presbyters, they entitle their Epiſtles, *Fratri & Compresbytero, To my Brother and Fellow-Presbyter.* vid. Aug. ſixto Ep. 104.

Conſulted by the Biſhop in Ordinations.

They were alſo Counſellors to the Biſhops, upon the moſt important Affairs, which they were engaged in. The Biſhops conſulted them about the Qualifications of Perſons who were to be ordained. *In ordinationibus Clericis ſolemus vos ante conſulere, mores & merita ſingulorum communi conſilio ponderare. In the Ordinations of the Clergy we are wont beforehand to conſult you, and in common Council to deliberate upon the Manners and Merits of every one of them.* Cyp. Ep. 33. By the Concil of *Nice* it was inflicted, as a Puniſhment upon thoſe who had ordained *Meletius*, μηδεμίαν ἐξουσίαν εἶναι τοὺς ἀρεσκομένους αὐτοῖς προχειρίζεσθαι, ἢ ὑποβάλλειν ὀνόματα: *That they ſhould have no Power of propoſing, or nominating their Friends to the Biſhop for Ordination.* Ep. Syn. Nic. apud Theod. Lib. i. It is moreover ordained by the 4th Council of *Carthage*, *Ut Epiſcopus ſine conſilio Clericorum ſuorum Clericos non ordinet: That a Biſhop ſhould not ordain any Clergymen, without the Conſent of his Clergy.* iv. Con. Carth. c. 22.

In Cenſures upon the Clergy.

Their Advice was likewiſe to be taken, in animadverting upon the Faults of the Clergy, in ſuſpending, or depoſing them. The Council of *Carthage* enjoins, *Epiſcopus nullius cauſam audiat abſq; præſentiâ Clericorum ſuorum, alioquin irrita erit ſententia. Let the Biſhop hear no ones Cauſe without the Preſence of his Clergy, for otherways his Sentence ſhall be void.* Conc. Carth. iv. c. 23. And in purſuance of this Rule, *Noetus* was expelledby the Sentence of the Presbytery; οἱ αὐτοὶ πρεσβύτεροι ἐξέωσαν αὐτὸν τῆς ἐκκλησίας. *The Presbyters agreed he ſhould be expelled the Church.* Ep. Hær. 57. So when *Alexander* deprived *Arius*, it is recorded, that he called a Presbytery, by their Conſent to do it. *id. Hær.* 69.

Voted in Councils.

They generally gave their Votes in Councils. As to Dioceſan and Provincial Councils, I think the Matter is out of all Doubt, from the Epiſtles of St. *Cyprian*. For thus he declares himſelf to his Clergy, *Quando a primordio Epiſcopatus mei ſtatuerim, ſine conſilio veſtro nihil gerere*, &c. *Since I have determined to do nothing without your Counſel.* Cyp. Ep. 6. *Omni actu ad me perlato, placuit contrahi Presbyterium: Every Action which is brought before, I am reſolved the Presbytery ſhall be called.* id. Ep. 46. In the Council of *Eliberis*, there were thirty ſix Presbyters preſent; for the Preface to that Council ſays, *Reſidentibus* 36 *Presbyteris*, &c. *Thirty ſix Presbyters ſitting*, &c. Proæm. Con. Elib. Fifteen Names of Preſbyters are ſet down in the Acts of the firſt Council of *Arles*. The Names *Tyrannus*, *Auxanon*, &c. Presbyters, are ſet down among the Subſcribers to the general Council of *Conſtantinople*, which was held 381. It is ſaid in the Acts of the Council of *Chalcedon*, That *then the Preſbyters who were preſent ſpoke their Opinion.* Conc. Chal. Act. x. And in the Acts of the ſame Council it is ſaid, that the Presbyters of *Conſtantinople* being asked their Opinion, cried out, τὰ πρεσβύμια Κωνσταντινοπόλεως μὴ ἀπολῆται. *Let not the former Decrees of* Conſtantinople *be aboliſhed.* id. Act. xi. In the ſame Council of *Chalcedon*, *Leo* the Presbyter ſubſcribes in this Form, Λέων χάριτι Χριστοῦ πρεσβύτερος τῆς ἁγιωτάτης τοῦ Θεοῦ καθολικῆς μεγάλης ἐκκλησίας. Leo, *by the Grace of God, Presbyter of the moſt holy and great Catholick Church of God.* And after him ſeveral Abbots and other Presbyters ſubſcribe. Whether they gave their Votes in theſe Councils as of Right, or by Permiſſion, it being a wrangled Matter, I will not pretend to determine. But I think I may ventnre to ſay, that Presbyters of the greater Cities had, at leaſt, by Cuſtom a Right to it.

(*b*) *Say unto the People*, &c.] Having ſet down the Addreſs to the People upon the Ordination of Deacons, out of the old *Gallick* Liturgy, I ſhall here inſert this Addreſs to the People out of the ſame ancient Ordinal; the ſame is taken into the old *Ordo Romanus*, and likewiſe into the preſent Pontifical, though ſomething mangled there. It ſeems to have been compoſed at the beginning of the fifth Century, when the People had abated their Heat, and well nigh renounced their Claim, in Elections, and were content only to have the Character of Clergymen enquired of them. "Quoniam, dilectiſſimi Fratres, Rectoris navem & "navigii non deferendis eadem eſt ſecuritas ratio vel honoris: "communis eorum debet eſſe ſententia, quorum cauſa "communis exiſtit. Nec fruſtrà a Patribus reminiſcimur "Inſtitutum, ut de electione eorum, qui ad regimen al-"taris adhibendi ſunt, conſulatur & populus: quia de actu "& converſatione præſenti, quod nonnunquam ignoratur a "pluribus, ſcitur a paucis: & neceſſe eſt, at facilius quis "obedientiam exhibeat ordinato, cui adſenſum præbuerit "ordinando. Fratris noſtri & compresbyteri converſatio, "quantum noſſe mihi videor, probata & Deo placita eſt;

"&

The Form and Manner of Ordering of Prieſts.

¶ *The Collect.*

ALmighty God, giver of all good things, who by thy holy Spirit haſt appointed divers Orders of Miniſters in the Church, mercifully behold theſe thy ſervants now called to the Office of Prieſthood, and repleniſh them ſo with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, world without end. *Amen.*

The Epiſtle.

I. UNto every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) II. And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours, and Teachers, for the perecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

¶ *After this ſhall be read for the Goſpel part of the Ninth Chapter of St.* Matthew, *as followeth.*

I. WHen Jeſus ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd. II. Then ſaith he unto his diſciples, The harveſt truly is plenteous, but the labourers are few.

Pray

" & digna (ut arbitror) eccleſiaſtici honoris augmento:
" ſed ne unum fortaſſe vel paucos aut decipiat aſſenſio,
" aut fallat affectio; ſententia eſt expectanda multorum.
" Itaq; quid de ejus actibus aut moribus noveritis, quid de
" merito ſentiatis, Deo teſte, conſulimus. Debet hanc
" fidem habere charitas veſtra; quam ſecundum præcep-
" tum Evangelii & Deo exhibere debetis & proximo: ut
" huic Teſtimonium Sacerdoti, magis pro merito, quam pro
" affectione aliquid tribuatis. Et qui devotionem omni-
" um expectamus, intelligere tacentes non poſſumus. Sci-
" mus tamen quod eſt acceptabilius Deo, aderit per Spiri-
" tum ſanctum conſenſus unus omnium animorum. Et
" ideo electionem veſtram debetis voce publicâ profiteri.
" Per Dominum.

Foraſmuch as, my beloved Brethren, the Maſter of a Ship, and the Paſſengers in it, have both an equal Concern to make a ſecure Voyage; ſo they ought to have the ſame Judgment, who are embarked in the ſame Cauſe. Neither do we forget an Inſtitution of our Forefathers, that the People ſhould be conſulted in the Election of them, who are to be admitted to govern at the Altar; becauſe Matters relating to their Life and Converſation, may be known to ſome, that are unknown to others: and People muſt needs pay their Obedience more readily to one after Ordination, to whoſe Ordination they gave their Conſent. The Converſation of our Brother, and Fellow-Presbyter, as far as I can learn, is approved and well pleaſing to God; and worthy (as I think) of an encreaſe of Eccleſiaſtical Dignity. But, becauſe a few Perſons may be deceived by Favour or Affection, it is beſt to look out for the Judgment of a great many. Therefore, in the preſence of God, we ask your Opinion, what you think of the Actions, and Morals, and Deſerts of this Perſon. For your Charity ought to have this Faith, which you muſt afford, according to the Precept of the Goſpel, to God and your Neighbour; that you may give a Teſtimony to this Prieſt, which may be grounded more upon his Deſert, than your Affection. And as we expect your Compliance herein, ſo we cannot know what your Judgment is whilſt you are ſilent. We know that a mutual Conſent of all Minds is moſt acceptable to God. Therefore you ought by a publick Voice to declare your Choice. For the ſake of the Lord.

PARAPH. on the Epiſtle, Eph. iv. 7.

I. God Almighty has been pleaſed to afford every one of us Chriſtians very conſiderable Portions of his holy Spirit, to ſome greater and to others leſs, according as is fitteſt for them; dealing them out to us in ſuch Proportion, as our Spiritual Neceſſities, and the good of Religion, does require. Therefore he does declare to us in the holy Scripture, *Thou haſt aſcended on high, thou haſt led Captivity Captive, thou haſt received Gifts for Men,* Pſal. lxviii. 18. Now ſince this Pſalm is allowed to be Prophetical of the Meſſias, it being poſitively ſaid here, That Chriſt *has aſcended on high*; it ſuppoſes, that this great Perſon had deſcended low, and converſed ſome time in theſe inferior Regions of the World, in a State of Abaſement, and far beneath that glorious State of Ætherial Happineſs, which he dwelt in before. Neither muſt we think that there are two Meſſia's; one, who dwelt ignobly here upon Earth; and another, who is to deſcend glorioufly from Heaven; there being but one Meſſias, our bleſſed Lord, who deſcended from Heaven into this abject State, and afterwards glorioufly aſcended beyond the Confines of this viſible World, that he might prepare us an immortal State of Glory, for the Completion of our Happineſs. II. And upon his going he promiſed us the Aſſiſtances of his holy Spirit, and has ſince made good his Word, by affording us many Supernatural Powers; beſtowing upon ſome the Gifts of the Apoſtleſhip, and enabling them with an inherent Power of performing Miracles, for the Confirmation of the Goſpel; qualifying ſome, by the ſame Endowments to be Evangeliſts, or Coadjutors to the Apoſtles in their Miniſtry; enabling ſome to be Teachers and Inſtructers of thoſe, who are willing to receive the Goſpel, in the fundamental Points of Religion, to the end that the holy Believers may be rendred more and more perfect in the Knowledge of Goſpel Truths; that thoſe who labour in the Goſpel, may thereby find a better Succeſs, and Fruit of their Labours; and that the whole Body of Chriſtians may receive Improvement, in all Spiritual Concerns: So that Chriſtianity may daily make more and more Advances, and overcome all the Difficulties, which it ſtruggles with at preſent, by the Diſputes about the Jewiſh Ceremonies; and that all Chriſtians may come to an Uniformity of Opinion and Practice, in all the Points of Doctrine, which our bleſſed Lord hath delivered to us, and may grow up to a perfect and manly Stature; coming up to thoſe admirable Heights of Religion which our Saviour Chriſt has recommended to us, and ſet us a Pattern of.

PARAPH. on the Goſpel, St. Matthew ix. 36.

I. Our bleſſed Lord ſeeing vaſt Numbers of the People that were very deſirous of Learning their Duty, and hearing the Divine Truths from him, had a generous Compaſſion towards them, conſidering how little they learned of what became them to underſtand, and how they were

diſtracted

Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

¶ *Or elſe this that followeth out of the Tenth Chapter of St.* John.

I. VErily verily I ſay unto you, He that entreth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door, is the ſhepherd of the ſheep. To him the porter openeth, and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them, but they underſtood not what things they were which he ſpake unto them. II. Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep. All that ever came before me, are thieves and robbers; but the ſheep did not hear them. I am the door, by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly. III. I am the good Shepherd: the good Shepherd giveth his life for the ſheep. But he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth becauſe he is an hireling, and careth not for the ſheep. I am the good Shepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father; and I lay down my life for the ſheep. And other ſheep I have which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

¶ * *Then the Biſhop ſitting in his Chair ſhall miniſter unto every one of them the Oath concerning the Queen's Supremacy, as it is before ſet forth in the Form for the Ordering of Deacons.*

¶ *And*

VARIOUS READINGS.

* After the Goſpel, O. C. P. follows the *Veni Creator*, and then *Reverend Father, I preſent*, &c. Cum interrogatione & reſponſione, ut in ordine Diaconatûs.

Then the Biſhop ſhall ſay to the People. Good People, &c.

Or if any great Crime or Impediment be objected. Ut ſupra in Ordine Diaconatus, uſq; ad finem Litaniæ cum hac Collecta: *Almighty God, giver of all*, &c. O. C. P.

PARAPHRASE.

diſtracted by wrong Notions and Opinions which they had imbibed from the Scribes and Phariſees, who, like bad Shepherds, led their Flock oftener out of the way, than in it. II. Upon this he addreſſed his Diſcourſe to his Diſciples, to this Purpoſe: You ſee, my dear Friends, how promiſing a Harveſt is coming on; for vaſt Numbers of People are every where prepared and diſpoſed to receive the Goſpel, whereof there are as yet but very few Preachers: Therefore join your Prayers to beſeech Almighty God that he would ſtir up the Minds of ſome good Perſons to take a Share in this Work of Preaching the Goſpel, which People every where are ſo deſirous of, to the end that ſo fruitful a Crop may not be ſpoiled for want of Hands.

PARAPH. on the Goſpel, St. John x. 1.

1. *The Phariſees giving out among the People, that our Saviour was a Seducer, and they themſelves were the only true Teachers of Religion, made uſe of the following Diſcourſe concerning the Marks of a true Shepherd.* You may take this for granted, that he who clambers over the Fences of a Sheepfold to get in, does not come to feed the Sheep, but to ſteal them. When the Shepherd comes into the Fold he enters the right way, for the Servant, who keeps the Key of the Door, lets him in that way: Intimating, that every one who takes upon him to be a Preacher of God's Word, ought to have a Regular Call to it. And ſuch a Shepherd (ſays he) is very well acquainted with his Sheep; for as ſoon as he calls them, they follow him, as knowing his Voice, which, if one who is a Stranger to them ſhall do, they will not. Intimating, That all pious Souls can diſcover ſome Marks in a falſe Teacher, whereby they may find out what he is, by his Pride, or the Purſuing of his own Profit, or ſomething elſe which does not ſavour of true Piety. But however the Phariſees did not underſtand the full Purport of this Parabolical Expreſſion. II. Our Saviour then proceeded to make the Matter yet plainer to them. I am come (ſays he) to be the Preacher of a new Religion, by which all Men muſt be ſaved, and to Commiſſion others to do it after me; therefore am the Door both to the Shepherds and the Sheep. Some Perſons before me indeed have pretended to this Character, being Robbers, inſtead of Shepherds, which the Flock that they drew after them ſoon came to underſtand; for in a little time they forſook them. Moreover, by this you may know a Thief from a Shepherd; a Thief comes to kill and ſteal, and does not care what Miſchief he does to the Sheep, if he can reap Advantage to himſelf by them: But I, as I reap no Temporal Advantage by my Sheep, *viz.* thoſe devout Perſons who are Followers of my Religion, ſo I ſhall put them in a way of obtaining Everlaſting Happineſs in another World. III. But further, by making an exact Compariſon between my ſelf and you, I find that I have all the Marks of a good Shepherd, and you of a bad one. A good Shepherd will venture his Life for his Sheep, by fighting with wild Beaſts, which come to devour them, as *David* did, 1 *Sam.* xvii. 34. But a Hireling, who hath no concern in the Sheep, does not care what becomes of them, if he have but the Pay which the Maſter contracted with him for: When he ſeeth a ravenous Beaſt coming to tear them, he runs away to ſecure himſelf, and thereby gives that fierce Animal a deſired Opportunity of deſtroying them. And the Reaſon why he flies away with ſuch Precipitation is, becauſe he is only a hired Servant, and hath not a Property in the Sheep, to make him have a juſt Concern for them. Another Mark to ſhew I am a good Shepherd is, That I am well acquainted with my Sheep, knowing them all, by their diſtinct Marks, and can tell what Sheep are crept into the Flock, which do not belong to me; and my own true Sheep know me likewiſe. And what yet recommends me further, I have not only Acquaintance with my Sheep, but with God my Heavenly Father; being Hypoſtatically united to his Eſſence, and having the ſame intimate Knowledge of his Nature and Will, as he hath of mine. Add to this, that further to demonſtrate my Love to my Flock, I am ready to undergo a terrible Death for their ſakes. Nor muſt you think, that all my Flock does only conſiſt of thoſe few Perſons who have hitherto, in this Country of *Judea*, believed in me; but hereafter, when the *Partition Wall*

ſhall

The Form and Manner of Ordering of Prieſts.

¶ *And that done, he ſhall* (c) *ſay unto them as hereafter followeth.*

YOU have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Leſſons taken out of the Goſpel, and the writings of the Apoſtles, of what dignity, and of how great importance this Office is, whereunto ye α are called. And β now again we exhort you in the Name of our Lord Jeſus Chriſt, that you have in remembrance into how high a dignity, and to how weighty an office and charge ye γ are called: That is to ſay, to be meſſengers, δ watchmen, and ε ſtewards of the Lord; to teach ζ and to premoniſh, to feed and provide for the Lords family; to ſeek for Chriſt's ſheep that are diſperſed abroad, and for his children who η are in the midſt of this naughty world, θ that they may be ſaved through Chriſt for ever.

Have always therefore printed in your remembrance, how great a treaſure is committed to your charge. For ι they are the ſheep of Chriſt, which he bought with his death, and for whom he ſhed his bloud. The Church and Congregation whom you muſt ſerve, is his ſpouſe, and his body. And λ if it ſhall happen the ſame Church, or any member thereof to take any hurt or hindrance by reaſon of your negligence, ye know the greatneſs of the fault, and alſo the horrible Puniſhment μ that will enſue. Wherefore conſider with your ſelves the end of your miniſtry towards the children of God, towards the ſpouſe and body of Chriſt; and ſee that you never ceaſe your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all ſuch as are or ſhall be committed to your charge, unto that agreement ν in the faith and knowledge of God, and to that ripeneſs and perfectneſs of age in Chriſt, that there be no place left among you, either for errour in Religion, or for vicioufneſs in Life.

ξ Foraſmuch then as your Office is both of ſo great excellency, and of ſo great difficulty, ye ſee with how great care and ſtudy ye ought to apply your ſelves, as well that ye may ſhew your ſelves ο dutiful and thankful unto that Lord who hath placed you in ſo high a dignity; as alſo to beware that neither you your ſelves offend, π nor be occaſion that ρ others offend. Howbeit ye cannot have a mind and will thereto of your ſelves; for σ that will and ability is given of God alone: Therefore ye ought, and have need τ to pray earneſtly for his holy Spirit. And ſeeing that you cannot by any other means compaſs the doing of ſo weighty a work, pertaining to the ſalvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the ſame; χ conſider how ſtudious ye ought to be in reading ↓ and learning the Scriptures, and in framing the manners both of your ſelves, and of them that ſpecially pertain unto you, according to the rule of the ſame Scriptures: And for this ſelf-ſame cauſe, how ye ought to forſake and ſet aſide (as much as you may) all worldly cares and ſtudies.

We have good hope that you have well weighed and pondered theſe things with your ſelves long before this time; and that you have clearly determined, by God's grace, to give

ſhall be broken down, Eph. iv. 14. vaſt number of Sheep out of the *Gentile* World ſhall be added to my Flock, and be added to my Rule; not being governed, as they are now, by different Shepherds, the *Jews* by the Doctors of their Law, and the *Gentiles* by their Philoſophers, but both ſhall ſubmit themſelves to my Precepts, and be under my Dominion.

VARIOUS READINGS.

α Be called. O. C. P.
β Now we exhort you. O. C. P.
γ Be called. O. C. P.
δ The Watchmen. O. C. P.
ε The Stewards. O. C. P.
ζ To premoniſh. O. C. P.
η Who be. O. C. P.
θ To be ſaved. O. C. P.
ι They be the Sheep. O. C. P.
λ If it ſhall chance. O. C. P.
μ Which will enſue. O. C. P.
ν In faith. O. C. P.
ξ Then foraſmuch. O. C. P.
ο Kind to that Lord. O. C. P.
π Neither be occaſion. O. C. P.
ρ Other offend. O. C. P.
σ That Power and Abillity. O. C. P.
τ Earneſtly to pray. O. C. P.
χ Ye perceive how ſtudious. O. C. P.
↓ And in learning. O. C. P.

NOTES.

(c) *He ſhall ſay unto them*, &c.] This excellent Exhortation does contain, *Firſt*, an Admonition to the Perſons to be ordained, That they conſider the great Weight and Importance of their Employ, which is to make Proviſion for Chriſt's Family, and to ſeek for his loſt Sheep; and alſo the Danger of neglecting their Duty, ſince all Miſcarriages, which ſhall happen through their Negligence, ſhall be ſeverely required at their Hands. *Secondly*, That they uſe the utmoſt of their Diligence in the diſcharge of their Function, That they may diſcharge their Conſciences by performing the Duty required of them, That they may make a thankful Return to their gracious Maſter, who has advanced them to ſo honourable an Office; and That they may avoid the giving an Occaſion of other Perſons tranſgreſſing their Duty after their Example. And, *laſtly*, It ſuggeſts to them the Means they ſhould make uſe of to enable them to diſcharge their Duty aright, which are, to pray for the Aſſiſtance of God's Holy Spirit, diligently to ſtudy the Holy Scriptures, to lead a Life of exemplary Piety, and to avoid, as much as may be, all Secular Buſineſs and Study.

give your ſelves wholly to α this Office, whereunto it hath pleaſed God to call you: So that as much as lieth in you, β you will apply your ſelves wholly to this one thing, and draw all your cares and ſtudies γ this way; and that you will continually pray δ to God the Father, by the mediation of our only Saviour Jeſus Chriſt, for the heavenly aſſiſtance of the holy Ghoſt; that by daily reading and weighing of the Scriptures, ye may wax riper and ſtronger in your miniſtry, and that ye may ſo endeavour your ſelves from time to time, to ſanctifie the lives of you and yours, and to faſhion them after the rule and doctrine of Chriſt, that ye may be wholſome and godly examples and patterns for ε the people to follow.

ζ And now that this preſent congregation of Chriſt here aſſembled, may alſo underſtand your minds and wills in theſe things, and that this your promiſe η may the more move you to do your duties, ye ſhall anſwer plainly to theſe things, which we in θ the Name of God, and of his Church, ſhall demand of you touching the ſame.

DO you think in your heart that you be truly called, according to the will of our Lord Jeſus Chriſt, and the Order of this Church of England, ϰ to the Order and Miniſtry of Prieſthood?

Anſwer.

I think it.

The Biſhop.

λ ARE you perſwaded that the holy Scriptures contain ſufficiently all Doctrine required of neceſſity for eternal ſalvation thro' faith in Jeſus Chriſt? And are you determined out of the ſaid Scriptures to inſtruct the people committed to your charge, and to (*d*) teach nothing

VARIOUS READINGS.

α To this Vocation. O. C. P.
β You apply your ſelves. O. C. P.
γ This way, and to this end. O. C. P.
δ Pray for the heavenly Aſſiſtance of the holy Ghoſt, from *God the Father, by the Mediation of our only Mediator and Saviour Jeſus Chriſt.* O. C. P.
ε Congregation. O. C. P.
ζ And that this preſent. O. C. P.
η Shall more move you. O. C. P.
θ In the Name of the Congregation. O. C. P.
ϰ To the Miniſtry of Prieſthood. O. C. P.
λ Be ye perſwaded. O. C. P.

NOTES.

(*d*) *Are you determined to teach nothing (as is required of Neceſſity to eternal Salvation) but that which you ſhall be perſwaded may be concluded and proved by the Scripture?*] Our Church does enjoin the Perſon to be ordained to promiſe this, in Oppoſition to the Doctrine of Tradition, which is enjoyned in the Church of *Rome*. But ſhe does this with an admirable Temperament, and with very juſt Limitations. For ſhe does not require of them, that they ſhould teach nothing but what may be proved by Scripture, but that for every thing which they preſs as neceſſary to Salvation, they have good Proof of Scripture to ſupport it. But the Doctrine of the Church of *Rome* is contrary to this. *Nec non Traditiones ipſas*, &c. *The Council receives Traditions, both as to Faith and Manners, either delivered by Chriſt himſelf with his own Mouth, or dictated by the Holy Ghoſt, and preſerved in the Catholick Church, by a continual Succeſſion, with equal Piety of Affection, as the Holy Scriptures themſelves.* Conc. Trid. Seſſ. iv. But as our Church does not condemn Eccleſiaſtical Tradition, or any other human or rational Proof, ſo ſhe will not have them made uſe of by her Clergy for the ſole maintaining Articles of Faith, as the Papiſts do; and denies what that Council affirms, *That the Truth of the Goſpel is contained partly in Books that are written, and partly in unwritten Traditions.*

Tradition allowable for the Proof of antient Rites in the Church.

Nor do the Writers of the *Roman* Church deal fairly with us, when they repreſent us as Enemies to the ancient Uſages of the Church, many of which probably have been delivered down from the Time of the Apoſtles; but we deny the making uſe of pretended Traditions for the ſupport of new Articles of Faith, ſuch as Purgatory, Invocation of Saints, Adoration of Images, &c. which the holy Scriptures not only mention nothing of, but do directly contradict them. We do not reject the antient Tradition of the Church in Matters which relate only to the external Decency and Order of the Church, but do the more readily embrace them, becauſe of their Antiquity, and that they ſeem to have been uſed by Chriſtians ever ſince the firſt and Apoſtolical Times. Such as ſigning with the Croſs, praying with the Face towards the Eaſt, the Obſervation of *Lent*, *Eaſter*, &c. We ſay of theſe things, as *Tertullian* did. *Harum & aliarum ejuſmodi diſciplinarum, ſi legem expoſtules ſcripturarum nullam invenies: traditio tibi prætendetur auctrix, conſuetudo conſummatrix, & fides obſervatrix. If you look for a command in Scripture, for theſe parts of Chriſtian Diſcipline, 'tis to no purpoſe. Tradition has authorized them, Cuſtom has confirmed them, and Faith* (i. e. Orthodox Believers) *has obſerved them.* Tert. de Cor. Mil. C. 3. Theſe ancient Uſages are thoſe which *Epiphanius* ſpeaks of, when he ſays, Ἡ δὲ μητὴρ ἡμῶν ἡ Ἐκκλησία ἔχει θεσμὰς ἐν αὐτῇ κειμένας, ἀλύτους, μὴ δυναμένας καλαλυθῆναι. *Our Mother the Church has conſtituted certain Laws within her ſelf, which are unalterable, and cannot be repealed.* Epiph. Hær. lxxv. § 8.

Of Primitive Practice

We appeal to Tradition, and ancient Eccleſiaſtical Uſage, as a good Witneſs of Matters of Fact, that may happen to be queſtioned or diſputed. If any bold irreligious Perſon ſhall deny the Authority of St. *Matthew*'s Goſpel, or any other Book of Canonical Scripture, where ſhall we go for the Proof of this but to the Tradition of the Church, and ſhew that theſe Books have always been acknowledged as Divine Writings? If it be queſtioned, whether the Apoſtles baptized Infants, or no; or whether they ought to be confirmed after Baptiſm; we do not refuſe an Appeal to Tradition, or the conſtant Uſage of the Church from the firſt Ages downwards, for a good Proof of it. And this *Origen* looked upon, as very good Evidence in the Caſe. *Eccleſia ab Apoſtolis traditionem accepit, parvulis baptiſmum dare. The Church has received it as a Tradition from the Apoſtles, to baptize Infants.* Orig. in. 6. ad Rom. In the like manner St. *Jerome* argues. *An neſcis Eccleſiarum hunc eſſe morem, ut baptizatis poſtea manus imponantur, & ita invocetur Spiritus Sanctus. Exigis ubi ſcriptum ſit? in Actibus Apoſtolorum. Etiamſi ſcripturæ authoritas non ſubeſſet, totius orbis in hanc partem conſenſus, inſtar præcepti, obtineret. Nam multa alia, quæ per traditionem in Eccleſia uſurpantur, authoritatem ſcriptæ legis obſervarunt. Do not you know this to be the Cuſtom of the Church, that Hands are laid upon baptized Perſons after their Baptiſm, and the Holy Ghoſt invoked upon them? You ask in what Book of Scripture this is written? I anſwer, In the Acts of the Apoſtles. Nay, though there were no Autho-*

nothing (as required of neceſſity to Eternal Salvation) but that which you ſhall be perſwaded may be concluded and proved by the Scripture?

Anſwer.

I am ſo perſwaded, and have ſo determined by Gods grace.

The

Authority of Scripture for it, yet the Conſent of the whole world in this matter, would have the Force of a Command. For many other things, which are uſed by Tradition in the Church, have gained the Authority of a Written Law. Hier. Contr. Lucif.

For the Explication of Articles of Faith, grounded in Scripture.

Neither do we diſallow of Tradition, or the conſtant Uſage of the Church, in the explaining ſome Articles of Faith, which are founded in Scripture, in finding out the true meaning of Scripture, and freeing it from the ill Gloſſes which Hereticks have put upon it. *Irenæus* makes uſe of this to confute the Opinions of the *Valentinians*. *Traditionem itaq; Apoſtolorum in toto mundo manifeſtatam in omni Eccleſia adeſt, perſpicere omnibus qui vera velint videre, & habemus annumerare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi, in Eccleſiis, & Succeſſores eorum uſq; ad nos, qui nihil tale docuerunt, neque cognoverunt, quale ab iis deliratur. All that have a mind to ſee the Truth, may take Notice of the Tradition of the Apoſtles, manifeſted throughout the whole World; and we can reckon up them who were Inſtituted Biſhops by the Apoſtles, and their Succeſſors, down to our times, who never taught any ſuch thing, as theſe Men dote of.* Iren. lib. ii. cap. 3. *Tertullian* argues from the ſame Topick, and ſays, that Hereticks are not ſo readily confuted by Scripture, which they either deny, or give falſe Interpretations of, as by appealing to Tradition; that is, as he explains himſelf, the uniform and immemorial Cuſtom of all the Chriſtian Churches, who received their Doctrine Originally from the Twelve Apoſtles; *Qui in orbem profecti eandem Doctrinam ejuſdem fidei Nationibus promulgaverunt, & proinde Eccleſias apud unamquamque Civitatem condiderunt, a quibus Traducem Fidei & Semina Doctrinæ, cætera exinde Eccleſiæ mutuatæ ſunt, & quotidie mutuantur, ut Eccleſiæ fiant. Who going all over the World, Preached the ſame uniform Doctrine of Faith in all Nations, from which other later Churches have had the Seeds of that Faith and Doctrine Traduced to them, which having borrowed from them, as there are ſome yet which do borrow, that they may be true Churches.* Tert. de Preſc. cap. 20. He preſently afterwards tells us, that that which cements the Churches together in Brotherhood, is, *Unius Sacramenti Traditio*; becauſe they have one Creed handed down to them to all. *id.*

But we deny that Tradition, if it could be made good, is ſufficient to eſtabliſh Articles of Faith, of which there is no Ground in Scripture. And to aſſert otherwiſe, is ſo unreaſonable a Doctrine, that hardly any Writer before the Council of *Trent*, had the Forehead to aſſert it. Biſhop *Stillingfleet* has, with great Induſtry, gathered the Opinions of the moſt conſiderable Writers in the *Roman* Church, who lived before this Council, who were all of an Opinion contrary to this Decree of the Council. *Marſilius ab Inghen, Petrus de Alliaco, Gregory Ariminenſis, Durandus, Panormitanus, Toſtatus, Thomas* of *Walden, Gerſon, Duns Scotus, Thomas Aquinas, Bonaventure*, &c. vid. *Council of* Trent *Examined*, &c. We ſhall alſo find upon Examination, that this Doctrine is contrary to that of the Ancient Fathers of the Church. See how St. *Cyprian*, (who liked Tradition well enough, for Eſtabliſhing Eccleſiaſtical Rites, and things of an indifferent Nature) treats it, when it is advanced againſt Scripture. Pope *Stephen* lays it down as a Maxim, *Nihil innovetur niſi quod Traditum eſt. Let a Change be made in nothing, but what there is Tradition for.* Upon this, the *African* Biſhop falls thus ſmartly upon him, and his Traditionary Divinity. *Unde eſt iſta Traditio? Utrumne de Dominica & Evangelicâ Authoritate deſcendens, an de Apoſtolorum mandatis, atque Epiſtolis veniens? Ea enim facienda eſſe quæ Scripta ſunt, Deus teſtatur & proponit ad Jeſum nunc dicens, Non recedet,* &c. *Whence have you this Tradition? Does it come from the Authority of Chriſt, out of the Goſpel Books; or from any Commands of the Apoſtles in their Epiſtles? Thoſe are the things which muſt be done that are written. As God bears Witneſs, when he ſpeaks to* Joſiah *the Son of* Nun. *The Book of the Law ſhall be in thy Mouth, and thou ſhalt meditate thereupon Day and Night; and ſhalt obſerve to do all things that are written therein.* Cypr. Ep. ad Pompeium. And preſently after he ſays, *Si ergo aut in Evangelio præcipitur, aut in Apoſtolorum Epiſtolis, aut Actibus continetur, ut a quacunque Hereſi venientes non Baptizentur, & tantum manus illi imponatur in pœnitentiam, obſervetur divina hæc & Sancta Traditio. If it be Commanded in the Goſpel, or if it be written in the Epiſtles of the Apoſtles, or in the Acts, that thoſe who forſake any Hereſy, ſhould not be Baptized, but only have Hands laid upon them as Penitents; let this Holy and Divine Tradition be obſerved.* id. Tho' the Biſhops in the Council of *Nice*, being Congregated from ſo many different parts of the World, could ſufficiently own it for the Traditionary Senſe of the ſeveral Churches, as to that great Article of Faith, yet the Pious Emperor, who convened them, Commanded to ground their Decrees upon the Doctrine of the Holy Scriptures. Εὐαγγελικαὶ βίβλοι καὶ ἀποστολικαί, καὶ τῶν παλαιῶν προφητῶν τὰ θεσπίσματα, σαφῶς ὑμᾶς δὲ χρὴ περὶ τῆς Θεότητος φρονεῖν ἐκπαιδεύουσι· τὴν πολεμόποιον οὖν ἀπελάσαντες ἔριν, ἐκ τῶν θεοπνεύστων λόγων λάβωμεν τῶν ζητουμένων τὴν λύσιν. *The Books of the Goſpel, the Apoſtolical Epiſtles, and the Oracles of the Ancient Prophets, do ſufficiently inſtruct us what Notions we ought to have of the Divine Nature. Therefore laying aſide all Contention, let us determine all the controverted Points from the Divinely Inſpired Scriptures.* Theod. Hiſt. Eccl. Lib. 1. cap 6. St. *Baſil*, (who in the Ritual part of Religion, is Advocate enough for Tradition, and upon account of ſome general Expreſſions upon that Head, is much talked of by the Writers of the *Roman* Church) yet relies upon Scripture chiefly, for the ſupport of matters of Faith. For thus he argues: Οὐκοῦν ἡ θεόπνευστος ἡμῖν διαιτησάτω γραφὴ, καὶ παρ' οἷς ἂν εὑρεθῇ τὰ δόγματα συνῳδὰ τοῖς θείοις λόγοις, ἐπὶ τούτοις ἥξει πάντως ἡ ἀληθείας ἡ ψῆφος. *Let the Divinely Inſpired Scriptures determine upon the whole Controverſy, and give Judgment according to Truth, which of our Opinions is moſt agreeable to thoſe Divine Words.* Baſ. Ep. lxxx. vid Clem. Alex. Strom vii. Chryſtom. xv. in Act.

But notwithſtanding this, the *Roman* Church is ſo very fond of Traditions, (without which, great part of their Religion is not to be maintain'd) that they have inſerted a Clauſe in their Pontifical, for the ſupport of this Doctrine, making every Biſhop promiſe at his Conſecration, That he will maintain the Traditions of the Church. But this is a modern Interpolation. The Antient Ordinals had only the two former Queſtions in the preſent Pontifical, which were enough to ruin the modern Doctrines of the *Roman* Church. *Interrogamus te ſi omnem Prudentiam ſuam, quantum tua capax eſt natura, Divinæ Scripturæ ſenſibus accommodare volueris? R. Ita. Vis ea quæ ex Divinis Scripturis intelligis, plebem cui ordinandus es, & verbi docere & exemplis? R. Volo. We ask you if you will accommodate all the Prudence which your Nature is capable of, to the Doctrine of the Holy Scripture?* A. I will. *Will you Inſtruct the People both by Word and Example, in whatſoever you ſhall Learn out of the Holy Scriptures?* A. *I will.* Theſe are the only Queſtions upon this Head, in the moſt Ancient of all the *Roman* Ordinals; where any Interrogatories are, *viz.* that of St. *Gregory*, Publiſhed out of the *Vatican* by *Morinus, de Ord. Par.* ii. But the Divines of the *Roman* Church, taking notice that theſe Interrogatories, without any alloy given to them, ſtared in the Face of their Religion, after the Introduction of ſo many Articles of Faith, which they had taken into it, that had no Foundation in the Scriptures, very Artificially clapt in theſe two other Interrogatories, as they ſtand in the preſent *Roman* Pontifical. *Vis Traditiones Orthodoxorum Patrum ac Decretales Sanctæ & Apoſtolicæ Sedis Conſtitutiones veneranter ſuſcipere, docere ac ſervare. R. Volo. Vis Beato Petro Apoſtolo, cui data eſt poteſtas ligandi & ſolvendi, ejuſque Vicorio Domino noſtro* D.N. *Papæ* N. *ejuſque Succeſſoribus Romanis Pontificibus, fidem, ſubjectionem & obedientiam, ſecundum Canonicam auctoritatem, per omnia exhibere. R. Volo. Will you reverently Receive, Teach and Obſerve, the Traditions of the Orthodox Fathers, and the Decretal Conſtitutions of the Holy Apoſtolical See? Will you in all things pay Fidelity, Subjection and Obedience, to the Bleſſed* Peter *the Apoſtle, to whom is given all power of binding and looſing, and to his Vicar our Lord* N. *Pope* N. *and to his*

Succeſ-

The Form and Manner of Ordering of Prieſts.

The Biſhop.

WILL you then (*e*) give your faithful diligence always ſo to miniſter the Doctrine and Sacraments, and the Diſcipline of Chriſt, as the Lord hath commanded, and * as this Church and Realm hath received the ſame, according to the Commandments of God; ſo that you may teach the People committed to your Cure and Charge, with all diligence to keep and obſerve the ſame?

Anſwer.

I will ſo do by the help of the Lord.

The Biſhop.

WILL you be ready with all faithful diligence to baniſh and (*f*) drive away all erroneous and ſtrange doctrines, contrary to God's word; and to uſe both publick and private monitions and exhortations, as well to the ſick, as to the whole within your Cures, as need ſhall require, and occaſion ſhall be given?

Anſwer.

I will, the Lord being my helper.

The Biſhop.

(*g*) WILL you be diligent in prayers, and in reading of the holy Scriptures, and in ſuch ſtudies as help to the knowledge of the ſame, laying aſide the ſtudy of the world and the fleſh?

Anſwer.

I will endeavour my ſelf ſo to do, the Lord being my helper.

The

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* As this Realm. O. C. P.

NOTES.

Succeſſors Biſhops of Rome? *I will.* Pontif. Rom de Conſecr. Elect. in Ep. But any one may ſee that this is a clumſy Patch of a modern Date, put in only to ſerve a Turn.

(*e*) *Will you give your faithful diligence always to miniſter the Doctrine of the Sacraments*, &c.] Diligence is one of the principal Parts of the Paſtoral Office, which is enjoyned and earneſtly preſſed in the New Teſtament. St. *Paul* gives it as a prime Character of St. *Luke*, becauſe *his Praiſe was in the Goſpel in all Churches*, 2 Cor. viii. 18. and becauſe he had *oftentimes proved him diligent in many things*, v. 22. He exhorts *Timothy* to *endure Hardneſs as a good Soldier of Jeſus Chriſt*, 2 Tim. ii. 3. *to preach the Word, to be inſtant in Seaſon, and out of Seaſon: to reprove, rebuke, exhort with all Long-ſuffering and Doctrine*, 2 Tim. iv. 2. This Diligence, which is recommended to the Miniſters of the Goſpel by the Scripture in general, is branched out in this Interrogatory into its ſeveral Parts. And they are made to promiſe to be diligent, 1ſt. In adminiſtring the *Doctrine* of our Saviour, which conſiſts in Preaching and Catechiſing; 2dly. In adminiſtring the *Sacraments*, which in the general Senſe of the Word does take in not only the two Sacraments, properly ſo called, *viz.* of Baptiſm, and the Lord's Supper, but all the Sacramental Rites enjoined by the Church, ſuch as Marrying, Burying, Viſitation of the Sick, &c. 3dly. In adminiſtring the *Diſcipline* of the Church, which at the compiling of this Office the Presbyters of the Church were deſigned to have a greater Share, of than they are now veſted with: But which, according to their preſent Powers, they may in ſome part do, in declaring thoſe Excommunicates, whom proper Authority has laid under that Cenſure; in repelling from the Communion notorious Offenders; and in preſenting thoſe to the Eccleſiaſtical Courts, whom the Pariſh Officers, upon ſcandalous Crimes committed by them, ſhall refuſe or neglect to preſent. But all this muſt be done, with a juſt Limitation, and under the Direction of the Laws of the Land, and the Canons of the Church, and not at the Arbitrary Pleaſure of the Miniſter. They muſt not preach any Doctrine, but what is warranted by the Articles of our Church, nor adminiſter either *Sacraments* or *Sacramentals*, or any other *publick or open Prayer*, but according to the Offices preſcribed in the Book of Common-Prayer, and none other or otherwiſe, as the Act of Uniformity ſpeaks: Nor exerciſe any part of Church Diſcipline, which by the Laws or Canons is not entruſted to Presbyters.

(*f*) *To baniſh and drive away all erroneous and ſtrange Doctrines.*] This Interrogatory was placed here, in lieu of that in the *Roman* Pontifical. *Anathematizas omnem Hereſim, extollentem ſe adverſus hanc ſanctam Eccleſiam Catholicam*? R. Anathematizo. *Do you curſe, or pronounce an Anathema, againſt every Hereſy, which advances it ſelf againſt the holy Catholick Church*? A. I do. This was upon wiſe Conſideration thought fit to be changed; and the ordained Perſon obliged only to promiſe with all *faithful diligence to drive away* (i. e. by good Argument and Perſuaſion to confute) *erroneous Doctrines*. And to encourage them to the making good of this Promiſe, they have Example of the beſt Antiquity to encourage them. For what Pains did the ancient Biſhops and Presbyters of the Church take, in confuting Hereſies by their excellent Books and Sermons? Wineſs the Writings of *Irenæus*, *Athanaſius*, *Epiphanius*, *Auſtin*, &c. to whoſe Labours we owe, that the Church was not over-run by thoſe Swarms of Hereſies, which in their Times infeſted it, but by their diligence were ſo *baniſh'd and driven away*, that we have hardly the Names of ſome of them left. Others of them were as ſucceſsful by their Conferences, and other Applications. As particularly *Theodoret*, who himſelf ſays, that he converted ten Thouſand Hereticks, *Marcionites*, *Arians*, and others within his own Dioceſs, *Ep.* 145. and the Author of St. *Auſtin*'s Life ſays of that Biſhop, that he converted almoſt all the *Manichees*, Donatiſts, Pagans, &c. which his Dioceſs formerly abounded with, to the Faith. *Poſſid. vit. Aug. c.* 13. 18.

(*g*) *Diligent in Prayers, and in reading of the holy Scriptures —— laying aſide the Study of the World and the Fleſh.*] The Duty of the Miniſter in performing the publick Offices of the Church, with the Study of the Holy Scriptures, and other good Authors, has been ſpoken to before. It remains only that we remark ſomething concerning theſe Words, *laying aſide the Study of the World and the Fleſh*. By which Words is to be underſtood, that Clergymen muſt neither totally abandon their Profeſſion, nor Exerciſe a Temporal Calling together with it. The ancient Canons were very ſevere againſt both theſe Practices. For thus the Apoſtolical Canons, Επίσκοπος ἢ Πρεσβύτερος ἢ Διάκονος κοσμικὰς φροντίδας μὴ ἀναλαμβανέτω. εἰ δὲ μή γε καθαιρείσθω. *Let not any Biſhop, Prieſt or Deacon take upon him wordly Buſineſs, or if he do, let him be depoſed.* Can. Apoſt. Can. 4. And again, Επίσκοπος ἢ Πρεσβύτερος ἢ Διάκονος στρατείαν ὁπλίζων καὶ βουλόμενος ἀμφότερα καρπώσων, Ῥωμαϊκὴν ἀρχὴν καὶ ἱερατικὴν διοικήσειν, καθαιρείσθω.

The Form and Manner of Ordering of Prieſts.

The Biſhop.

WILL you be diligent to frame and faſhion your own ſelves and your families, according to the doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholſome examples ‡ and patterns to the flock of Chriſt?

Anſwer.

I will ‡ apply my ſelf thereto, the Lord being my helper.

The Biſhop.

(*b*) WILL you maintain and ſet forwards, as much as lieth in you, quietneſs, peace, and love among all Chriſtian people, and eſpecially among them that are or ſhall be committed to your charge?

Anſwer.

I will ſo do, the Lord being my helper.

Biſhop.

WILL you reverently obey your Ordinary, and other chief Miniſters, * unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and ſubmitting your ſelves to their godly judgements?

Anſwer.

I will ſo do, the Lord being my helper.

¶ † *Then ſhall the Biſhop, ſtanding up, ſay,*

ALmighty God, who hath given you this will to do all theſe things, Grant alſo unto you ſtrength and power to perform the ſame; that he may accompliſh his work which he had begun § in you, through Jeſus Chriſt our Lord. *Amen.*

¶ *After this the Congregation ſhall be deſired, ſecretly in their Prayers ‡ to make their humble ſupplications to God †* for all theſe things: For the which prayers ** there ſhall be ſilence kept for a ſpace.*

¶ *After*

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‡ And Spectacles. O. C. P.

‡ Apply my ſelf *without* thereto. O. C. P.

* Unto whom the Government and Charge is committed over you. O. C. P.

† Then ſhall the Biſhop ſay. O. C. P.

§ In you, until the time he ſhall come at the latter Day, to judge the Quick and the Dead. O. C. P.

‡ To make humble. O. C. P.

†* For the foreſaid Things. O. C. P.

** There ſhall be a certain Space kept in Silence. O. C. P. That done, the Biſhop ſhall pray in this wiſe,

Let us pray,

Almighty God, and heavenly Father, which of thine infinite Love, &c. O. C. P.

NOTES.

στρατεία. *If any Biſhop, Prieſt or Deacon, ſhall enter into the Milice, and keep a* Roman *Command, and a ſacred Adminiſtration, let him be depoſed.* id. Can. 74. Where, note, that *Balſamon, Zonaras,* and *Harmenopulus,* interpret the στρατεία of any kind of Employ, about the Milice, beſides bearing of Arms; but it probably means any Secular Buſineſs. And ſo the Council of *Tours. Siquis, Clericus relicto Officii ſui ordine, Laicam voluerit agere vitam, vel ſe Militiæ tradiderit, excommunicationis pœna feriatur. If any Clergyman forſaking his holy Orders, ſhall betake himſelf to a Lay Life, or turn Soldier, let him be excommunicated.* Con. Tur. c. 5. And to the like purpoſe the Council of *Chalcedon.* Τὺς ἅπαξ ἐν κλήρῳ λατειλεγμένους, ἢ καὶ μοναζοντας, εἰσαμεν, μήτε ἐπὶ στρατείαν, μήτε ἐπὶ ἀξίαν κοσμικὴν ἔρχεσθαι. ἢ τοῦτο τολμῶντας, καὶ μὴ μεταμελομένους, ὥστε ἐπιστρέψαι ἐπὶ τοῦτο, ὃ διὰ Θεὸν πρότερον εἵλοντο, ἀναθεματίζεσθαι. *If any that are ranked among the Clergy, or have taken upon them the Monaſtick Life, we decree, that they do not enter into the Milice, nor take upon them any worldly Employ; or if they have ventured to do this, and do not repent them, and return to their Buſineſs, which, for God's ſake, they engaged themſelves to, let them be anathematized,* Conc. Chalc. Can. 7.

(*b*) *Will you maintain and ſet forwards, as much as lieth in you, Peace and Love.*] This all Clergymen are obliged to, not only from the general Precepts of the Goſpel, *Mat.* v. 9, 23, 24. but from the Canons of the Church. The Council of *Carthage* enjoins, *Clericus maledicus maximè in ſacerdotibus, cogatur ad poſtulandum veniam. Si noluerit degradetur, nec unquam ad officium niſi ſatisfactione revocetur. A Clergyman that ſpeaks ſlanderouſly of any one, eſpecially of Prieſts, let him be compelled to ask Pardon. If he refuſes it, let him be depoſed, nor ever be recalled to his Office 'till he has given Satisfaction.* Con. Carth. iv. can. 57. *Diſcordantes Clericos Epiſcopus vel ratione vel poteſtate ad concordiam trahat: inobedientes Synodus per audientiam damnet. When Clergymen quarrel, let the Biſhop either by Argument, or his Authority, reconcile them: but if they will not obey him, let the Synod, upon hearing, depoſe them.* id. Can. 59. And by the ſame Council, the Clergy are enjoined to endeavour to make up the Quarrels of the Laity, by refuſing their Offerings 'till they were reconciled. *Oblationes diſſidentium Fratrum neq; in Sacrario, neq; in Gazophylacio recipiantur. The Oblations of the Brethren who are at variance, muſt neither be received in the Sacrary or in the Treaſury.* id. Can. 93. The Council of *Adge* preſcribes to the Clergy this Method of reconciling Perſons at Variance. *Placuit etiam, ut (ſicut plerumq; fit) quicunque odio aut longinqua inter ſe lite diſſenſerint, & ad pacem revocari diuturnû obſtinatione nequiverint, a ſacerdotibus civitatis primitùs arguantur. Qui ſi inimicitias deponere perniciosâ intentione noluerint, de Eccleſiæ cœtu juſtiſſimâ excommunicatione pellantur. It ſeemeth good unto us, that (as it often happens) if any Perſons diſagree out of Hatred, and long Strife between one another, and out of inveterate Obſtinacy, cannot be brought to a Reconcilement, let them firſt be reproved by the Prieſts of the City. But if out of Stubborneſs they will ſtill retain their Enmity, let them be, as they juſtly deſerve, turned out of the Congregation of the Church.* Conc. Ag. Can. 22.

The Form and Manner of Ordering of Prieſts.

¶ *After which ſhall be ſung or ſaid by the Biſhop (the perſons to be Ordained Prieſts, all kneeling)* (*i*) Veni, Creator Spiritus ; *the Biſhop beginning, and the Prieſts and others that are preſent, anſwering by Verſes, as followeth.*

†‡ COme, holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endleſs ſong ;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ *Or this.*

COme, holy Ghoſt, eternal God, Proceeding from above,
Both from the Father, and the Son, The God of peace and love.
Viſit our minds, α into our hearts Thy heavenly grace inſpire,
β That truth and godlineſs we may Purſue with full deſire.
Thou art the very Comforter γ In grief and all diſtreſs :
The heavenly gift of God moſt high, δ No tongue can it expreſs.
The fountain and the living ſpring Of joy celeſtial:
The fire ſo bright, ε the love ſo ſweet, ζ The Unction ſpiritual.
Thou in thy gifts art manifold, By them Chriſt's Church doth ſtand :
In faithful hearts η thou writ'ſt thy law, The finger of God's hand.
According to thy promiſe, Lord, Thou giveſt ι ſpeech with grace,
That through thy help κ Gods praiſes may λ Reſound in every place.
O holy Ghoſt, μ into our minds Send down thy heavenly light ;
Kindle our hearts with ν fervent zeal, To ſerve God day and night.
ο Our weakneſs ſtrengthen and confirm π (For Lord, thou know'ſt us frail)
ϱ That neither devil world nor fleſh Againſt us σ may prevail. Put

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†‡ This firſt Tranſlation of the *Veni Creator* was added in the laſt Review.
α Into us. O. C. P
β That in all Truth and Godlineſs we may have true Deſire. O. C. P.
γ In all Woe and Diſtreſs. O. C. P.
δ Which no Tongue can expreſs. O. C. P.
ε The love ſo clear. O. C. P.
ζ And Unction. O. C. P.
η Writing thy Law. O. C. P.
ι Speech of Grace. O. C. P.
κ The Praiſe of God. O. C. P.
λ May ſound. O. C. P.
μ Into our Wits. O. C. P.
ν Fervent Love. O. C. P.
ο Strength and ſtabliſh all our Weakneſs. O. C. P.
π So feeble and ſo frail. O. C. P.
ϱ That neither Fleſh, the World nor Devil. O. C. P.
σ Do prevail. O. C P.

Veni Creator Spiritus,
Mentes tuorum viſita,
Imple ſuperna gratia
Quæ Tu creaſti pectora.

Qui diceris Paraclitus,
Mitiſſimi donum Dei,
Fons vivus, ignis, charitas
Et ſpiritualis unctio.

Tu ſeptiformis munere,
Digitus Paternæ dexteræ,
Tu rite promiſſum Patris,
Sermone ditans guttura.

Accende lumen ſenſibus,
Infunde amorem cordibus,
Infirma noſtri Corporis
Virtute firmans perpeti.

Hoſtem repellas longius,
Pacemq; dones protinùs,
Ductore ſic Te prævio
Vitemus omne noxium.

Per Te ſciamus da Patrem,
Noſcamus atq; Filium,
Te utriuſq; ſpiritum,
Credamus omni tempore.

Deo Patri ſit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In ſeculorum ſecula.

Amen.

NOTES.

(*i*) *Veni Creator.*] The Hymn called by this Name, from the firſt Words thereof in the *Latin*, is ſuppoſed to be written by St. *Ambroſe*, it being printed among his Works with this Title, *Hymnus in Pentecoſten*, *A Hymn upon the Pentecoſt*. But it being very ſuitable for an Ordination, it was many hundred Years ago taken into the *Roman* Ordinals. *vid. Mor. Ord. Par.* ii. We have two Tranſlations of it here, the firſt was made in the Review of the Common-Prayer under King *Charles* II. and the other upon the firſt Compiling of the Book in the Reign of *Edward* the ſixth. The Words in the *Latin* are thus.

(*k*) *Receive*

Put back our enemies from us, And α help us to obtain
Peace in our hearts with God and man (β *The beſt, the trueſt gain*;)
And grant that γ thou being, O Lord, Our leader and our guide,
We δ *may eſcape the ſnares of ſin, And never from thee ſlide.*
ε Such meaſures of thy powerful grace, ζ Grant, Lord, to us, we pray,
That thou maiſt be our comforter, At the laſt dreadful day.
η Of ſtrife and of diſſenſion Diſſolve, O Lord, the bands,
θ *And knit the knots of peace and love, Throughout all Chriſtian lands.*
Grant us the grace ι that we may know The κ Father of all might,
μ *That we of his beloved Son May gain the bliſsful ſight,*
And that we may with perfect faith Ever acknowledge thee,
The Spirit of Father, and of Son, One God in perſons three.

To God the Father, laud and praiſe, And to his bleſſed Son,
And to the holy Spirit of grace, Co-equal three in one.
And pray we that our only Lord Would pleaſe his ſpirit to ſend
On all that ſhall profeſs his Name, From hence to the worlds end. Amen.

¶ *That done, the Biſhop ſhall pray in this wiſe, and ſay,*

Let us pray.

ALmighty God and heavenly Father, who of thine infinite love and goodneſs towards us haſt given to us thy only and moſt dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the Authour of everlaſting life; who after he had made perfect our Redemption by his death, and was aſcended into heaven, ſent abroad into the world his Apoſtles, Prophets, Evangeliſts, Doctors and Paſtors, by whoſe labour and miniſtry he gathered together a great flock in all the parts of the world, to ſet forth the eternal praiſe of thy holy Name: For theſe ſo great benefits of thy eternal goodneſs, and for that thou haſt vouchſafed to call theſe thy ſervants here preſent, to the ſame Office and ν Miniſtry appointed for the ſalvation of mankind, we render unto thee moſt hearty thanks, we ο praiſe and worſhip thee; and we humbly beſeech thee by π the ſame thy bleſſed Son, to grant ϱ unto all, which either here or elſewhere call upon σ thy holy Name, that we τ may continue to ſhew our ſelves thankful unto thee for theſe and all other thy benefits, and that we may daily encreaſe and go forwards in the knowledge and faith of thee and thy Son, by χ the holy Spirit. So that as well by theſe thy Miniſters, as by them over whom they ſhall be ↓ appointed thy Miniſters, thy holy Name may be ξ for ever glorified, and thy bleſſed Kingdom enlarged, thro' the ſame thy Son Jeſus Chriſt our Lord, who liveth and reigneth with thee in the unity of the ſame holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Biſhop, with the Prieſts preſent, ſhall lay their hands ſeverally upon the head of every one that* φ *receiveth the Order of Prieſthood; the receivers humbly kneeling upon their knees, and the Biſhop ſaying,*

(*k*) REceive the holy Ghoſt ω for the Office and work of a Prieſt in the Church of God, now committed unto thee by the Impoſition of our hands. Whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doſt retain, they are retained. And be thou a faithful Diſpenſer of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen. * ¶ *Then*

VARIOUS READINGS.

α Grant us to obtain. O. C. P.
β Without Grudge or Diſdain. O. C. P.
γ O Lord, that thou being. O. C. P.
δ May eſchew. O. C. P.
ε To us ſuch plenty of thy Grace. O. C. P.
ζ Good Lord grant, we thee pray. O. C. P.
η Of all Strife and Diſſention. O. C. P.
θ And make the Knots. O. C. P.
ι That we may know. O. C. P.
κ Father moſt of might. O. C. P.
μ That of his dear beloved So n O. C. P.
We may attain the Sight,
And that with perfect Faith alſo,
We may acknowledge thee:
The Spirit of them both alway,
One God in Perſons three.
Laud and Praiſe be to the Father,
And to the Son equal:
And to the holy Ghoſt alſo,
One God co-eternal.
And pray we that the only Son
Vouchſafe his Spirit to ſend,
That all that do profeſs his Name,
Unto the World's End. *Amen.* O. C. P.
ν Miniſtry for the Salvation. O. C. P.
ο Worſhip and Praiſe thee. O. C. P.
π The ſame thy Son. O. C. P.
ϱ Unto us all. O. C. P.
σ Thy Name. O. C. P.
τ May ſhew our ſelves thankful. O. C. P.
χ Thy holy Spirit. O. C. P.
↓ Appointed Miniſters. O. C. P.
ξ Always. O. C. P.
φ Receiveth Orders. O. C. P.
ω Theſe Words, *for the Office and Work of a Prieſt in the Church of God, now committed unto thee by the Impoſition of our Hands*, were added in the laſt Review.

NOTES.

(*k*) *Receive the holy Ghoſt.*] Objections have been raiſed againſt this Form uſed in our Church, as being to bold an Expreſſion, *viz.* for any mortal Man to pretend to give the Holy Ghoſt, as the Word *receive* ſeems to imply. Beſides ſuch manner of Expreſſion ſeems to be condemned by the Judgment of St. *Auſtin.* For, ſays he, *Quomodo Deus non eſt, qui dat Spiritum ſanctum? Imò quantus Deus eſt qui dat Deum? Ne que aliquis Diſcipulorum ejus dedit Spiritum ſanctum. Orabunt quippe, ut veniret in eos quibus manum imponebant, non ipſi dabant. Quem morem etiam in ſuis Præpoſitis nunc ſervat Eccleſia. How, is he not a God who gives the holy Ghoſt? Yea, how great a God is he who gives a God? For no one of his Diſciples gave the holy Ghoſt: For they prayed that he might come upon them, but he did not give him. Which Cuſtom the Church now obſerves in the Ordination of thoſe who govern in it.* Aug. de Trin. Lib. XV. cap. 26.

But

* ¶ *Then the Biſhop ſhall deliver to every one of them kneeling, the Bible into his hand, ſaying,*

TAke thou authority to preach the Word of God, and to miniſter the holy Sacraments in the Congregation, where thou ſhalt be lawfully appointed thereunto.

¶ § *When this is done, the Nicene Creed ſhall be ſung or ſaid, and the Biſhop ſhall after that go on in the Service of the Communion, which all they that receive Orders, ſhall take together, and remain in the ſame place where hands were laid upon them, until ſuch time as they have received the Communion.*

¶ *The Communion being done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid* ‡ *theſe Collects.*

MOſt merciful Father, we beſeech thee to ſend upon theſe thy ſervants, thy heavenly bleſſing, that they may be clothed with righteouſneſs, and that thy word ſpoken by their mouths, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo that we may have grace to hear and receive what they ſhall deliver out of thy moſt holy Word, or agreeable to the ſame, as the means of our ſalvation, that in all our words and deeds we may ſeek thy glory, and the increaſe of thy Kingdom, through Jeſus Chriſt our Lord. *Amen.*

† PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you always. *Amen.*

* *AND if on the ſame day the Order of Deacons be given to ſome, and the Order of Prieſthood to others; The Deacons ſhall be firſt preſented, and then the Prieſts: And it ſhall ſuffice that the Litany be once ſaid for both. The Collects ſhall both be uſed; firſt that for Deacons, then that for Prieſts. The Epiſtle ſhall be,* Eph. iv. 7, *to* 14. *as before in this Office. Immediately after which, they that are to be made Deacons, ſhall take the Oath of Supremacy, be Examined and Ordained, as is above preſcribed. Then one of them having read the Goſpel (which ſhall be either out of St.* Matt. ix. 36. *as before in this Office; or elſe St.* Luke xii. 35, *to* 39. *as before in the Form for the Ordering of Deacons) they that are to be made Prieſts ſhall likewiſe take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.*

VARIOUS READINGS.

* The Biſhop. O. C. P.

§ When this is done, the Congregation ſhall ſing the Creed, and alſo they ſhall go to the Communion, which all they, *&c.* O. C. P.

‡ This Collect. O. C. P.

† This Prayer and the Bleſſing added in the laſt Review.

* And if the Orders of Deacon and Prieſthood be given both upon one Day, then ſhall all things at the holy Communion be uſed as they are appointed at the Ordering of Prieſts: Saving, that for the Epiſtle the whole third Chapter of the firſt to *Timothy* ſhall be read, as it is ſet out before, in the Order of Prieſts. And immediately after the Epiſtle, the Deacons ſhall be ordered. And it ſhall ſuffice the Litany to be ſaid once. O. C. P.

NOTES.

But in anſwer to this we ſay, that by *Holy Ghoſt*, we do not underſtand the Perſon of the Holy Ghoſt, but only his Gifts and Graces, which are conferred in Ordination. For the Holy Ghoſt is frequently uſed in Scripture for his Gifts, *vid. Not.* on the Ordination of a Deacon. So that our Church means no more by *Holy Ghoſt*, than St. *Paul* did by χάεισμα τὸ Θεῦ, the Gift or *Grace of God*, which St. *Paul* exhorts *Timothy* ἀναζωπυρεῖν, to recruit or ſtir up, if any Decays had been made in it, ſince the Impoſition of Hands upon him, 1 *Tim.* i. 6. This Form was pitched upon by the Church, as ſeeming a very proper one, from its being uſed by our bleſſed Saviour himſelf, when he veſted the Apoſtles with the Prieſtly Power of *Abſolution*. *And he breathed on them, and ſaid,* RECEIVE THE HOLY GHOST. *Whoſe ſoever Sins ye remit, they are remitted unto them; and whoſe ſoever Sins ye retain, they are retained,* Joh. xx. 23. Indeed, if the Biſhop who pronounces theſe Words, pretended to an Original Power inherent in himſelf, by Vertue of his Office, to confer the Gifts of the Holy Ghoſt, it were Matter of Exception: But when he claims only herein a Miniſterial Power, which God hath authorized him to exerciſe, there is no Reaſon to find Fault. For in the Words immediately before this Form, as it ſtands in St. *John*'s Goſpel, it is expreſly ſaid, *As my Father ſent me, ſo ſend I you*; veſting them thereby with as ample Powers of Preaching the Goſpel themſelves, and commiſſioning new Preachers; as he himſelf had been intruſted with by God the Father. It muſt be owned, that it was late in the *Latin* Church before this Form was taken up. The *Greek* Form is, Θεία χάεις πεοχωεῖ ταυ, &c. *The Divine Grace* (i. e. the Grace of the Holy Ghoſt) *does promote* N. *to the Prieſthood*, vid. Euch. Gr. Which Form ſeems to have been all along uſed in that Church. The *Pſeudo Dionyſius* mentions the naming of the Perſon ordained. Τὴν ἱεεὰν δὲ τῶν τελειώσεων χ᾽ τῶν τελειμένων ἀνάεῤῥησιν ὁ ἱεεάρχης ἀναβοᾶ. *The Biſhop names aloud the Perſon to be ordained.* de Hierch. c. 5. The Θεία χάεις mentioned in this Form is alluded to by *Gregory Nyſſen*, who ſpeaking of *Gregory Thaumaturgus*'s ordaining a Biſhop, ſays, πεοσάγει τῷ Θεῷ διὰ τ ἱεεωσύνης τ ἀνδεα χ᾽ τ νενομισμένον τεόπον, τελειώσας τῇ χάειτι. *He brings to God by the Prieſthood a Man according to the preſcribed Form, ordaining him by* GRACE, in Encom. Greg. Thaum. It muſt be owned, that tho' the *Greek* Forms have been all along Enunciative, yet the moſt ancient *Latin* ones were Precatory. For thus the moſt ancient Ordinal, publiſhed by *Morinus*, written before the Year 560. *Domine ſancte Pater*, &c. *da quæſumus in hoc Famulo tuo illo Presbyterii dignitatem*, &c. *O Lord, holy Father*, &c. *we beſeech thee to give the Dignity of a Presbyter to this thy Servant*, &c. About five hundred Years ago the *Accipe Spiritum ſanctum* came in, as appears by an Ordinal written about that time, belonging to the Church of *Mentz*. They then probably thought the Precatory Form not ſufficiently ſolemn, nor being willing to receive the Enunciative Form of the *Greeks*, they took up the Scriptural Form as moſt proper for the purpoſe. This Form, being founded on God's Word, our Reformers at the compiling this Office retained: laying aſide the *Accipe Poteſtatem offerre Sacrificium ac Deo, Miſſaſq; celebrare tam pro vivis quam defunctis*, as an Innovation, and altogether Unſcriptural.

* THE

* The FORM of

ORDAINING *or* CONSECRATING

OF AN

(a) *ARCH-BISHOP*, or (b) *BISHOP*;

† Which is always to be performed upon ſome Sunday or Holy-day.

¶ *When all things are duly prepared in the Church, and ſet in Order; after Morning Prayer is ended, the Arch-Biſhop (or ſome other Biſhop appointed) ſhall begin the Communion-Service; in which this ſhall be*

The Collect.

ALmighty God, who by thy Son Jeſus Chriſt didſt give to thy holy Apoſtles many excellent gifts, and didſt charge them to feed thy flock; Give grace, we beſeech thee, to all Biſhops, the Paſtors of thy Church, that they may diligently preach thy Word, and duly adminiſter the godly Diſcipline thereof; and grant to the people that they may obediently follow the ſame, that all may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *And*

VARIOUS READINGS.

* The Form of Conſecrating an Arch-Biſhop or Biſhop. At the Communion.

The Epiſtle.

This is a true Saying, &c. Q. C. P.

† This, and the following Clauſe, added in the laſt Review.

NOTES.

(*a*) *Arch-Biſhop.*] The Name of Arch-Biſhop does hardly occur 'till about the fourth Century, but the thing it ſelf, or the Metropolitan Juriſdiction, was more ancient, and probably as old as the Apoſtolical Times. For the Apoſtles, for the better carrying on the Goſpel, and making it ſit more eaſy on the Minds of the *Jews*, among whom the moſt early Converſions were made, contrived to adapt the Diſcipline of the Church, as nigh as could be, to the *Jewiſh* Conſtitution. Now whereas among them the Synagogues of the greater Cities had a Pre-eminence over thoſe in leſſer Towns, and oftentimes preſcribed Rules of Government to them, and determined Difficulties and Differences which occaſionally aroſe, the like Method was taken up in the Plantation of Chriſtian Churches. That this Method was obſerved in the *Jewiſh* Church, is evident from the Sacred Hiſtory, and other Writers. We read in the Acts of the Apoſtles, that the High-Prieſt gave *Saul* a Letter to the Synagogues of *Damaſcus*, that he might bring all the Chriſtians which ſhould be found there *bound to Jeruſalem*, Acts ix. 2. Which plainly ſhews, that the Church of *Jeruſalem*, or the High-Prieſt, who preſided in the *Sanhedrin* there, had a ſort of Eccleſiaſtical Juriſdiction over other Synagogues, tho' at a remote diſtance. And Dr. *Hammond* thinks, that a remarkable Paſſage in *Philo* muſt be taken in that Senſe. Μητρόπολις ἡ μίας χώρας Ἰουδαίας, ἀλλὰ καὶ πλείσων, διὰ τὰς ἀποικίας ἃς ἐπεμψεν, εἰς τὰς μεθορίους Αἰγύπτου, Φοινίκην Συρίαν, τὴν τε ἄλλην καὶ τὴν Κοίλην προσαγορευομένην ὡς δὲ τὰς πόρρω διωκισμένας, Παμφιλίαν, Κιλικίαν, τὰ πολλὰ τῆς Ἀσίας ἄχρι Βιθυνίας καὶ Πόντου. Jeruſalem *is the Metropolis, not only of the ſingle Country of* Judea, *but alſo of many others, by reaſon of the Colonies which ſhe has ſent out into* Ægypt, Syria, Cœloſyria, Pamphilia, Cilicia, *and many other Parts of* Aſia, *even to* Bythinia. 'Tis plain, that the Apoſtles preached the Goſpel firſt in great Cities, ſuch as *Rome*, *Antioch*, *Epheſus*, *Corinth*, &c. And when other leſſer Cities in their Neighbourhood received the Faith, by Preachers ſent out of thoſe large Cities, they became as it were, Daughters to them, being a ſort of Spiritual Colony drawn out from them; and had reſort in all Matters of Importance to their Mother Church, or the Governor thereof, the Metropolitan Biſhop, as the Foreign Synagogues of the *Jews* had to *Jeruſalem*. The Metropolitical Juriſdiction ſeems to have been eſtabliſhed Time out of Mind, before the Council of *Nice*, becauſe the Canons of that Council mentions Privilege which belong to ſeveral Metropoles by ancient Cuſtom. Τὰ ἀρχαία ἔθη κρατείτω τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ Πενταπόλει, ὥσπερ καὶ ἐν Αλεξανδρείᾳ Ἐπίσκοπον

The Form of Ordaining or Conſecrating

¶ *And another Biſhop ſhall read*
The Epiſtle, 1 Tim. iii. 1.

I. THis is a true ſaying, If a man deſire the Office of a Biſhop, he deſireth a good work. A Biſhop then muſt be blameleſs, the husband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given to wine, no ſtriker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; (For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?) II. Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil. Moreover, he muſt have a good report of them which are without, leſt he fall into reproach, and the ſnare of the devil.

¶ *Or*

πον πάντων τύτων· ἐχειν ἐξουσίαν ἐπειδὴ καὶ τῷ ἐν Ῥώμῃ ἐπισκόπῳ τύτο συνηθές ἐστιν. ὁμοίως δὲ καὶ τὴν Ἀντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβεῖα σώζεσθαι τῇ Ἐκκλησίαις. *Let the ancient Cuſtoms be obſerved in* Egypt, Libya, *and* Pentapolis, *that the Biſhop of* Alexandria *may have Juriſdiction over all theſe: And, as it is cuſtomary for the Biſhop of* Rome *to have, ſo likewiſe in* Antioch *and other Juriſdictions, let their ancient Privileges be allowed them.* Conc. Nic. Can. 6. The Eccleſiaſtical Hiſtory relates of *Irenæus*, that he had Metropolitical Juriſdiction, and did τῶν κατὰ Γαλλίαν παροικιῶν ἐπισκοπεῖν, *ſuperintend over all the Biſhopricks in* France. Euſ. Eccl. Hiſt. Lib. v. cap. 24. *Dionyſius* Biſhop of *Corinth*, in his Letter to the Churches of *Crete*, calls *Philippus* the Biſhop of all thoſe Churches. *Euſeb. Eccl. Hiſt. Lib.* iv. The Council of *Carthage* was held under St. *Cyprian*, as Archbiſhop of the Province. And in the Council of *Trullo* he is called Ἀρχιεπίσκοπος τῆς Λιβύων χώρας γινόμενος. *Archbiſhop of the Country of* Africa. Con. Trul. Can. 2.

Of Metropolitical Pre-eminence and Power.

The Writers of the *Latin* Church, and particularly the Canoniſts, do promiſcuouſly uſe the Word Arch-Biſhop and Metropolitan; making either Name to denote a Biſhop, who by Vertue of his See, does preſide over or govern ſeveral other Biſhops. But the *Greeks* were more diſtinct: They allowing only the Name of Metropolitan to him whoſe See was really a Metropolis, *i. e.* a Principal City, where Religion having been firſt planted, it diffuſed it ſelf to other Cities, the Biſhops whereof had other Biſhops under them. For in the *Greek Cartophylacium*, *Cæſarea*, *Epheſus* and *Heraclea*, are reckoned Metropoles, but *Bixya*, *Leontopolis* and *Mareonia*, are only Archbiſhopricks, and not Metropoles. Nay, Metropolitans themſelves were not all of the like Parity. For ſome Metropolitans were raiſed to the Dignity of an Exarch, who as the ordinary Metropolitan had the Authority over ſeveral Biſhops, ſo he had Authority over ſeveral Metropolitans. It is to this Authority to which Reference is made in the Council of *Sardica*. Εἰ δὲ περὶ τὴν αὐτὴν ἐπαρχίας μέλλοι τὴν Ἐπίσκοπος ἢ Κληρικὸς ἀμφισβητεῖν, καταλαμβανέτω ἢ τὴν ἔξαρχον τῆς διοικήσεως, ἢ τὴν τῆς βασιλευούσης Κωνσταντίνου πόλεως θρόνον, καὶ ἐπ' αὐτῷ δικαζέσθω. *If any Biſhop or Clergyman has a Controverſy againſt the Metropolitan of his Province, let him appeal to the Exarch of the Dioceſs, or the Throne of* Conſtantinople, *and let him be judged there.* Conc. Sard. c. 6. But *Balſamon* does more plainly declare what the Metropolitical Exarch was. Ὁ μὲν ἔξαρχός ἐστιν οὐκ ἐκάστης ἐπαρχίας μέλλοπολίτης, ἀλλ' ὁ τῆς ὅλης διοικήσεως, μέλλοπολίτης, διοίκησις δὲ ἐστιν ἡ πόλλας ἐπαρχίας ἔχουσα ἐν ἑαυτῇ. *An Exarch is not a Metropolitan of every Province, but a Metropolitan of a* Dioceſe. *For a Dioceſe contains in it many Provinces.* Balſ. in ix. Can. Conc. Chalced.

This great Dignity of the Metropolitan was accompanied with other proportionable Authority and Power: For he was impowered to call together the Biſhops, who were to form a Provincial Council, and to appoint the Place where they ſhould meet. His Preſence was requiſite to make the Decrees valid, according to the Canon of the Council of *Antioch*, which ſays, Τελείαν δὲ ἐκείνην εἶναι σύνοδον ἢ συμπάρεσι καὶ ὁ τῆς μέλλοπόλεως; *That only is a perfect Synod in which the Metropolitan is preſent.* Conc. Can. Ant. 17. And the Council in *Trullo* declares, κατ' ἔκαστον ἔτος τῶν ἐν ἑκάστῃ ἐπαρχίᾳ συνόδους γίνεσθαι ἐπισκόπων, ἔνθα ἂν ὁ τῆς μέλλοπόλεως δοκιμάσῃ ἐπίσκοπος. *That every Year in every Province, there ſhould be Synods of Biſhops, where the Metropolitan ſhould think fit.* Conc. Trull. Can. 8.

(*b*) *Biſhops.*] Of the Diſtinction of the Order of a Biſhop from that of a Presbyter, and his ſole Right to ordain, See the Notes on the Act of Uniformity, and the Ordination of a Deacon.

PARAPH. on the Epiſtle, 1 Tim. iii. 1.

I. I will now lay down before you ſome Remarks of very conſiderable Moment, which you ought with Care and Diligence to imprint upon your Minds. A Man that deſires to take upon him the Execution of the Epiſcopal Office, muſt not do it to gratify his Ambition, to mount himſelf thereby to an high Dignity in the Church; he muſt have in View not the gaining a good Preferment, but the exerciſing a *good Work* or Employ, wherein he may do conſiderable Service in God's Church. And at this time of Day to deſire this Calling, which may expoſe him to ſo many Dangers, ſhews a Man to have very high Regards to Religion, and a great Zeal for God's Glory. Now for the better Inſtruction of ſuch Perſons, who ſhall take upon them the diſcharge of this important Duty, I ſhall lay down ſome Rules, whereby to judge, when a Perſon is duly qualified for this Office. A Biſhop muſt be one whoſe Life is blemiſhed by no remarkable Stain: He muſt be one who has not Married again, after his firſt Wife is Dead: He muſt be one who is *watchful* and circumſpect, and continually intent upon his Duty: He muſt be remarkable for *Sobriety* and Gravity of Mind, of wiſe and prudent Thoughts, not indulging himſelf in looſe Opinions and giddy Thoughts: His *Behaviour*, both in Words and Actions, in Habit and in Looks, muſt be compoſed according to the juſteſt Rules of Decency and Gravity: He muſt keep an hoſpitable Table, to entertain Perſons of inferior Condition: He muſt be one that has a happy Talent in preaching the Word in publick, and one that can prudently take hold of fit Opportunities of Time and Place, for Inſtruction to Edification in private: One that drinks no Wine, or ſtrong Drink, but only for neceſſary Refreſhment: One that *ſtrikes* at no one, either by open Force or malicious Reflection: One that has not gotten Mony by an ſordid Employ before his Conſecration, or makes uſe of his ſacred Calling to grow rich by afterwards: One who will hear Matters which are brought before him with *Patience*, and determine them with Equity: One not quarelſome or litigious, or accuſtomed to foul and opprobrious Language: One that does not love or *covet* Mony: One, whoſe Family is kept in exact Order, and whoſe Children are remarkably dutiful and obedient to their Parents. Which laſt Point, by the way, is a thing very much to be conſidered in the Nomination of a Biſhop, for he that has not Prudence ſufficient to govern a ſingle Family, will be altogether unqualified to govern a Dioceſs. II. Neither muſt a Biſhop be one who is lately converted to Chriſtianity, or one who has not been of ſome one of the lower Eccleſiaſtical Orders before; leaſt by his being mounted at one Leap to the Supreme Dignity in the Church, he be too much elated with the Opinion of his own Abilities, and be guilty of Pride, that Sin of the Devil, which occaſioned both his Fall and his Condemnation. And, laſtly, a Biſhop muſt have an eſtabliſhed Reputation among the Jews and Heathens, and others who are not of our Religion; for if they have any thing to reproach him with, the Devil will make an Advantage thereof, to make him ſlack in his Admonitions, to avoid a Reflection upon his own Failures.

PARAPH.

¶ * *Or this, for the Epiſtle,* Acts xx. 17.

I. FRom Miletus Paul ſent to Epheſus, and called the elders of the Church. And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons, ſerving the Lord with all humility of mind, and with many tears and temptations which befell the me by lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe, teſtifying both to the Jews, and alſo to the Greeks repentance toward God, and faith toward our Lord Jeſus Chriſt. II. And now behold, I go bound in the Spirit unto Jeruſalem, not knowing the things that ſhall befall me there; ſave that the holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me. But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the Goſpel of the grace of God. III. And now behold, I know that ye all among whom I have gone preaching the Kingdom of God, ſhall ſee my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not ſhunned to declare unto you all the counſel of God. Take heed therefore unto your ſelves, and to all the flock over the which the holy Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed with his own bloud. IV. For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. Therefore watch, and remember, that by the ſpace of three years I ceaſed not to warn every one night and day with tears. V. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. I have coveted no man's ſilver or gold, or apparel, yea, you your ſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

¶ *Then*

VARIOUS READINGS.

* Added in the laſt Review.

PARAPH. on the Epiſtle, Acts xx. 17.

I. St. *Paul* being at *Miletus*, a Sea-Port Town in *Aſia Minor*, not many Miles diſtant from *Epheſus*, he ſent to the Biſhop of that Church (*viz. Timothy*) and his Presbyters, to give him a Meeting there. They being come according to the Apoſtle's Deſire, he addreſſed himſelf to them in ſuch like Words. You are not unacquainted (my Brethren) ſince my firſt planting Chriſtian Churches in this part of *Aſia*, how frequently I have viſited them in all Seaſons of the Year, ſometimes when the Diſtreſs of the Weather might have deterred me from ſuch an Undertaking: You have known the whole Courſe of my Converſation, during my Stay with you: How I converſed with you with all poſſible Eaſineſs and Freedom, not keeping my ſelf at a diſtance from you on Account of my Apoſtolick Dignity; you being Witneſſes of the Courage wherewith I diſcharged my Duty, notwithſtanding all the Dangers which threatned me for it, when the Jews were continually plotting to form an Accuſation againſt me to the *Sanhedrin*: How I did not forbear the doing any thing which might be profitable to you, though it were never ſo prejudicial to my ſelf, inſtructing you in the Goſpel Precepts, both in publick Sermons, and in private Diſcourſes at your Houſes; demonſtrating by undeniable Reaſons, both to Jews and Gentiles, the abſolute Neceſſity of thoſe two great Fundamental Articles of Chriſtianity, and wherein the Sum of our Religion is contained, Faith and Repentance. II. And now by the Impulſe of the Holy Spirit I am commanded to take a Journey to *Jeruſalem*, to ſettle ſome Evangelical Affairs in that City, though God knows what fatal Iſſue attends my going thither. The Predictions of thoſe who are endowed with the Spirit of Propheſy in ſeveral Places tell me, that if I go thither, Impriſonment, and a long Detail of Sufferings, will neceſſarily attend me. But I ſtand immutably bent to my Purpoſe, not ſuffering my ſelf to be beat off from my Point by any melancholy Reflections of this Nature; I have but a Life to loſe, and I cannot ſpend it to better Purpoſe, than to have the Satisfaction of laying it down in the Exerciſe of my Miniſtry, which my dear Maſter has entruſted me with, and in preaching the Goſpel, which the good God has made me an Apoſtle of. III. We have had, my dear Friends, a long Familiarity together, on Account of my frequently taking this City in my way, in diſcharge of my Apoſtolick Calling; but now I muſt take my laſt Farewel of you, being never like to ſee you again. Therefore I beg of you, as my laſt Requeſt, to do me Juſtice againſt my Calumniators, to teſtify, whenever there ſhall be occaſion, with what diligence I have preached the Goſpel Truths, how preſſingly I have warned all Men to take care of their future Condition; which, if they will not do, their eternal Ruin is chargeable upon themſelves, and not upon me. For I have been never wanting to lay before you the Precepts of our Religion, and the great Motives of eternal Rewards and Puniſhments, to inforce them. And I beg of you, that you would not come behind me in the like Diligence. Do all you can, firſt to work out the Salvation of your own Souls, and in the next place of the Souls of them who are committed to your Care. Diſcharge your Paſtoral Duty as faithful Shepherds, in feeding Chriſt's Flock with pious Inſtructions and Admonitions, that Flock which Chriſt ſet ſo great a Value upon, as to purchaſe it by his own Blood. IV. There is one thing which I foretel to you, that is, when I ſhall have departed this Life, and be gone to a better Place, you will have Wolves for Shepherds come among you, who, inſtead of feeding, will devour and eat up the Flock. For a Brood of peſtilent Hereticks ſhall ariſe up in the Chriſtian Church, and ſome of them out of this very City, who ſhall broach the moſt falſe and ſcandalous Doctrines, and poiſon innumerable Chriſtians with them. Therefore I pray you to remember what I preached to you concerning theſe Matters, when I ſtaid with you upwards of two Years, *Acts* xviii. 19. conſtantly warning you againſt ſuch Doctrines, and that in the moſt affectionate manner. V. And now, my Chriſtian Brethren, I earneſtly recommend you in my Prayers to the good God, deſiring you to imploy your Thoughts in the Study of his Word, the gracious Revelation of the Goſpel which he has been pleaſed to afford us, by which you will be ſo edified in all Chriſtian Knowledge and Goodneſs, that by God's Grace, co-operating with your Endeavours, you will

The Form of Ordaining or Conſecrating

¶ *Then another Biſhop ſhall read*
The Goſpel, St. Joh. xxi. 15.

I. JEſus ſaith to Simon Peter, Simon ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon, ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. II. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

* ¶ *Or this,* St. Joh. xx. 19.

I. THE ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. II. Then were the diſciples glad, when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.

¶ *Or this,* St. Matt. xxviii. 19.

JEſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt: teaching them to obſerve all things what-

VARIOUS READINGS.

* Added in the laſt Review.

PARAPHRASE.

will not fail of attaining everlaſting Happineſs, with his bleſſed Saints in Heaven. As for my own Part, you can witneſs for me, that I have not made a Profit of my Apoſtleſhip; for I have been ſo far from getting Silver or Gold, or fine Cloaths, from any one, by preaching the Goſpel, that I have worked hard to maintain my ſelf and Family. And in this I have given you, that are Miniſters of the Goſpel, an Example, that you ſhould make the Office of the Miniſtry, in this preſent State of Affairs, as little chargeable to the People as you can, that you ſhould by your own Labours, if poſſible, maintain your ſelves: this will obviate any Objection of weak Brethren, who may otherwiſe think we preach the Goſpel for Gain; and 'tis more generous to have ſomething of ones own to give to poor People, than to receive from them: For it was a Maxim which our Saviour was wont to make uſe of when he was upon Earth, *It is more bleſſed to give, than to receive.*

PARAPH. on the Goſpel, St. John xxi. 15.

I. Our Saviour, after his Reſurrection, being willing to give *Peter* an Opportunity of ſhewing what Effect his Lapſe had wrought upon him, propoſed to him a very proper Queſtion for this Purpoſe. Well! *Peter*, ſays he, what Thoughts have you of your own ſelf now? Do you think that you bear a greater Affection to your Maſter, than any of your Fellow-Diſciples? *Peter*, conſcious of his late Failure, durſt not ſay he loved him better than they did, but only, that our Saviour knew he loved him very well. Our Saviour replied, If this be ſo, the beſt way to make it appear, is to be diligent in your Paſtoral Office, and by your Preaching and Example carefully to feed *his* (as he called it, *i. e.* our Saviour's, not his own) Flock. He put the ſame Queſtion to him a ſecond Time; and *Peter* giving the ſame Anſwer, our Saviour made the ſame Reply. II. Our Saviour put the Queſtion a third Time, to try him to the Quick; and it had its Effect. *Peter* was then ſtruck to the Heart; he well knew to what this Interrogation three Times repeated pointed, he plainly ſaw that his three Times denying his Maſter was obliquely reflected on; and could not tell whether or no, God's Grace failing in him, he might fall into a like Sin again; and therefore returned Anſwer, Thou, O Lord, who knoweſt all things, canſt tell the Tendency of my Heart better than I can ſelf, and I believe thou findeſt my Love to thee to be ſincere, and I hope no Temptation ſhall ever make me fall from it. Our Saviour made only the ſame Anſwer again, telling him, that the beſt way of demonſtrating his Affection, was a diligent feeding his Flock.

PARAPH. on the Goſpel, St. John xx. 19.

I. It was now *Sunday* Evening, ſeven Days after the Reſurrection, the Light being cloſed, and the Doors being ſhut, the Diſciples chuſing to meet in that private manner, to avoid the Obſervation of the perſecuting Jews; when our Saviour appear'd of a ſudden in the midſt of them, they not knowing which way he came, addreſſing them with that uſual way of Salutation among the Jews, *Peace be unto you:* And after this took an Opportunity of ſhewing them his Hands and his Side, in which the Prints of his Wounds were plainly to be ſeen, for their Satisfaction, that it was really he; giving them Liberty to handle them, that they might not be under any Suſpicion that it was an Apparition. II. It is not eaſie to deſcribe the great Degree of Joy the Diſciples were then under, when they ſaw their Maſter again, and were convinced that it was he. Our Saviour after that made uſe of the Salutation Form again, *Peace be unto you*: And then began to acquaint them, that having finiſhed his Embaſſage, which he was ſent upon by his Father, was returning again to Heaven; but however he ſhould appoint them to be Reſidents here in his ſtead, and he would take care to furniſh them with as ample Powers, as any he himſelf was entruſted with. And then he breathed on them, telling them, That by this means he conferred upon them a conſiderable Share of the Gifts of the holy Ghoſt, delegating to them a Power of pronouncing thoſe Perſons Sins forgiven, whom they admitted into Baptiſm, or re-admitted to God's Favour, and to Chriſtian Communion, after Excommunication, or falling into wilful Sin; and That the Pardon, ſo pronounced by them, ſhould be ratified by God: But if any Perſons ſhould deſpiſe or neglect to make uſe of theſe Ordinances, they ſhould remain with their Guilt upon them.

PARAPH. on the Goſpel, St. Matt. xxviii. 19.

Our bleſſed Lord, being with his Diſciples ſome time after his Reſurrection, addreſſed himſelf to them in this manner. All Authority in diſpoſing of things, both in Heaven and in Earth, is made over to me by God the Father. There-

whatſoever I have commanded you: And lo I am with you alway, even unto the end of the world.

¶ * *After the Goſpel, and the Nicene Creed, and the Sermon are ended, the* (c) *Elected Biſhop* (*veſted with his Rotchet*) *ſhall be preſented by two Biſhops unto the Arch-Biſhop of that Province* (*or to ſome other Biſhop appointed by lawful Commiſſion*) *the Arch-Biſhop ſitting in his Chair near the holy Table, and the Biſhops that preſent him, ſaying,*

MOſt Reverend Father in God, we preſent unto you this godly and well-learned Man, † to be Ordained and Conſecrated Biſhop.

¶ *Then*

VARIOUS READINGS.

* After the Goſpel and Creed ended, firſt the Elected Biſhop ſhall be preſented by two Biſhops, unto the Arch-Biſhop of that Province, or to ſome other Biſhop appointed by the Commiſſion; the Biſhops that preſent him ſaying. O. C. P.

† To be Conſecrated Biſhop, O. C. P.

PARAPHRASE.

Therefore by Vertue of this Commiſſion, I impower you to teach the Chriſtian Doctrine to all Nations, perſuading them to embrace, and to ſquare their Lives according to it; admitting them into it by the Initiatory Right of Baptiſm; uſing always this Form, *I Baptize Thee, in the Name of the Father, Son and Holy Ghoſt.* Teaching them to obſerve all the Precepts which I have enjoyned them. And the better to encourage you in this, I will lead you into all Truth, the Influence of my Spirit continually aſſiſting you, and thoſe whom you ſhall admit into your Office of the Miniſtry, as long as the World ſhall laſt.

NOTES.

(c) *The Elected Biſhop.*] The ſtating the Ancient Right of Electing the Clergy, particularly of Biſhops, from the different manner thereof, both in Times and Places, the People having ſometimes more, and ſometimes leſs ſhare, is become a matter ſomething intricate and perplexed: For ſeveral Perſons who have handled this matter, out of different Views and Inclinations, have made the Peoples ſhare therein, according to Antient Practice, too much; others not allowing them ever to have had any. I will endeavour to lay down the matter as near to Truth as I can.

A Teſtimonial Right of the People, in the Election of Biſhops.

1. The People always had a Teſtimonial Right, to give in their Evidence of the Fitneſs and the good Qualifications of the Perſon who was to be admitted to the Office of a Biſhop, or other Miniſter in the Church. This ſeems to have taken its beginning in the Apoſtolical Times; for the Apoſtles would not ſo much as Ordain a Deacon, without having the Teſtimony of the Chriſtian Congregation to vouch for him. *Wherefore Brethren, look ye out among you, Seven Men of Honeſt Report, full of the Holy Ghoſt and Wiſdom, whom we may appoint over this Buſineſs.* Act. vi. 3. That this Practice was continued by their immediate Succeſſors, is plain from this Paſſage of *Clemens Romanus.* Κὶ ὁι ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τὸ Κυρίε ἡμῶν Ἰησοῦ Χριστοῦ ὅτι ἔρις ἔσαι ἐπὶ τῷ ὀνόματι τῆς ἐπισκοπῆς, διὰ ταύτην τὴν αἰτίαν πρόγνωσιν εἰληφότες τελείαν κατέστησαν τοὺς προειρημένους καὶ μεταξὺ ἐπινομὴν δεδώκασιν, ὅπως ἐὰν κοιμηθῶσιν διαδέξωνται ἕτεροι δεδοκιμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. Τοὺς οὖν κατασταθέντας ὑφ' ἐκείνων, ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν συνευδοκησάσης τῆς ἐκκλησίας πάσης, &c. *And our Apoſtles knew by our Lord Jeſus Chriſt, that there would be a Contention about the matter of Biſhops, for which reaſon they having a perfect Foreknowledge, appointed the Perſons beforeſaid, and afterwards delivered a Rule of future Succeſſion, that when they ſhould have departed this Life, other approved Perſons ſhould take up their Miniſtry; which being appointed by them, or by other excellent Perſons after them,* the whole Congregation approving of them, &c. *Clem. Rom. Ep. ad Cor.* §. 44. This is further proved by the Authority of St. *Cyprian,* who allows the Teſtimony of the People neceſſary to Conſtitute a Rightful Biſhop. *Agnoſcant atque intelligant, Epiſcopo ſemel facto & Collegarum ac plebis Teſtimonio & Judicio comprobato, alium Conſtitui nullo modo poſſe. Let them know and underſtand, that a Biſhop being once made, and has had the Teſtimony and Judgment of his Colleges, and the People in his Approbation, another Biſhop of the ſame Place cannot be Conſtituted.* Ep. ad Con. xli. And in another Epiſtle to *Antonianus*, he writes thus: *Factus eſt Cornelius Epiſcopus de Dei & Chriſti ejus judicio, de Clericorum pœnè omnium Teſtimonio, de plebis quæ tunc affuit ſuffragio, & de Sacerdotum Antiquorum & bonorum virorum Collegio.* Cornelius *was made a Biſhop by the Judgment of God and his Chriſt, by the Teſtimony of almoſt all the Clergy, by the Suffrage of the People which was preſent, and by the College of the Antient Prieſts and Good Men.* Ep. lii. The like is aſſerted by *Origen, Requiritur enim,* &c. *There is required in the Ordination of a Prieſt, the preſence of the People, that all may know and be certain that He who is the more Worthy of all the People, He that is Holier and more Eminent in all Vertue, may be Elected to the Prieſthood, and this the People ſtanding by, leſt there ſhould be any Retraction afterwards, and any Scruple ſhould ariſe. This is what the Apoſtle commands in the Ordination of a Prieſt, ſaying,* He ought to have a good Report of them that are without, &c. *Orig. Hom.* vi. *in Lev.* The want of this Teſtimonial Suffrage and Deſire of the People was objected, as one of the Irregularities in the Election of *Lucian* an *Arian* to the Biſhoprick of *Alexandria.* Becauſe *he was Elected,* ſaith the Hiſtorian, Οὐκ ἐπισκόπων ὀρθοδόξων συνόδῳ, οὐ ψήφῳ κληρικῶν, οὐκ αἰτήσει λαῶν. *Not in a Synod of Orthodox Biſhops, not by the Suffrage of the Clergy, not with the Deſire of the People.* Theod. Hiſt. Lib. iv. c. 20. The want of this was one of the Grounds of *Athanaſius*'s Complaint againſt *Georgius,* that he was choſen κατὰ τοὺς ἐκκλησιαστικοὺς κανόνας οὐδὲ κατὰ τὸ Παύλου ὁρισθὲν συναχθέντων τῶν λαῶν *not according to the Eccleſiaſtical Canons, nor according to the Direction of St.* Paul, *the People being gathered together.* Athan. Ep. ad Orthod. And he accounts it an Arbitrary Practice of the Emperor *Conſtantius,* that μετὰ στρατιωτῶν ἐπισκόπους ἀποστέλλει πρὸς τοὺς οὐ θέλοντας λαούς. *That by the Force of his Soldiers he put Biſhops upon the People, whom they were not willing to receive.* Id. Ep. ad Sol.

This improved into a Preſcriptive Right.

2. This Teſtimonial Right of the People, which they were Originally endowed with, (and which afterwards was improved to a Gratification of their Deſire, when they ſeemed to be fond of any Perſon to be their Biſhop,) in time grew up to a ſort of Preſcriptive Right; ſo that in ſome places, no one was made Biſhop but ſuch as the People previouſly gave their Voices for. Their crying out of ἀξιος. *Dignus,* He is worthy, was a Form they uſed from the beginning, and which they continued, when they had gained larger Powers. *Conſt. Apoſt. lib.* viii. *cap.* 4. *Ambr. de dign. Sac. cap.* 5. *Aug. Ep.* 120. *Euſeb. lib.* vi. *cap.* 29. But they ſeemed to have attained to a firmer Right, when they laid hold of Eminent Perſons, and forced them to take upon them a Biſhoprick, as was the Caſe of St. *Ambroſe.* St. *Auſtin, Poſſ. Vit. Aug. Paulinus in Epiſt. ſua inter Auguſt. Ep.* 35. Nor did the Neighbouring Biſhops and Clergy think it ſafe to oppoſe the People, when they were carried on with ſuch eagerneſs; judging it better to comply with them, if they propoſed a Perſon of tolerable Qualifications, than to diſturb the Publick Peace by their oppoſition. Nor did it go a little way to confirm the People, that they had the larger ſhare of Right in the Election, when they found the Biſhops whom they had Elected, complimenting them upon it, as St. *Ambroſe* did. *Vos enim mihi eſtis Parentes, qui Sacerdotium detuliſtis. You are my Fathers, who gave me my Biſhoprick.* Ambr. Com. in Luc.

Reſtrained by the Canons.

3. But ſtill the Biſhops, and the Clergy of the Province, kept to themſelves a Power of controling the Popular Elections, when they were moſt favoured; and herein they were countenanced by the Canons of the Church,

The Form of Ordaining or Conſecrating

*¶ Then ſhall the Arch-Biſhop demand the Kings Mandate for the Conſecration, and cauſe it to be read. And the Oath touching * the acknowledgment of the King's Supremacy, ſhall be miniſtred to the perſons Elected, as it is † ſet down before in the Form for the Ordering of Deacons. And ‡ then ſhall alſo be miniſtred unto them the Oath of due obedience to the Arch-Biſhop, as followeth.*

The

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* The Knowledge, O. C. P.
‡ Set out in the Order of Deacons, O. C. P.
† Then ſhall be Miniſtred the Othe of Due, &c. O. C. P.

NOTES.

which gave little or no Encouragement to Popular Elections. It ſhould ſeem, according to St. *Jerom*'s Account of the matter, that for a great while at *Alexandria*, the People had no ſhare in the Elections at all. *Alexandriæ a Marco uſque ad Heracleam & Dionyſium Epiſcopos, Presbyteri ſemper unum ex ſe Electum, in excelſiori gradu collocatum, Epiſcopum nominabant* At Alexandria, *from St.* Mark *to* Heracleas *and* Dionyſius *Biſhops, the Presbyters did Elect one among themſelves, whom placing in an higher Degree, they Named their Biſhop.* Hier. Ep. ad Evagr. And when the People choſe Hereticks or Schiſmaticks, the Metropolitan and the Clergy uſed to refuſe their Conſent. *Collat. Carth.* i. *c.* 182. But the Canons of the Church diſcountenanced the Popular Claim, when it run the higheſt: For thus the Council of *Laodicea.* Μὴ τοῖς ὄχλοις ἐπιτρέπειν τὰς ἐκλογὰς ποιεῖσθαι τῶν μελόντων καθίσασθαι εἰς ἱερατεῖον. *The Election of thoſe who are to be promoted to the Prieſthood is not to be made by the common People.* Conc. Laod. Can. 13. The Council of *Nice* ſettles the Election of a Biſhop in all the Biſhops of the Province, without taking any Notice of the People. Ἐπίσκοπον μεγίστη μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ καθίσασθαι· εἰ δὲ δύσκολον τὸ τοιοῦτο ἢ διὰ καλεπότητα ἀνάγκην, ἢ διὰ μῆκος ὁδοῦ, ἐξ ἅπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμψήφων γενομένων καὶ τῶν ἀπόντων καὶ συντιθεμένων διὰ γραμμάτων, τότε τὴν χειροτονίαν ποιεῖσθαι· τὸ δὲ κῦρος τῶν γινομένων δίδοσθαι καθ' ἑκάστην ἐπαρχίαν τῇ μητροπόλει. *A Biſhop muſt be appointed by all the Biſhops in the Province. But if this be difficult to be done, out of urgent Neceſſity, or by reaſon of the length of the way, three of them meeting together, and thoſe that are abſent giving their Conſent by Letter, let the Conſecration be made then. And let what they do be confirmed by the Metropolitan.* Conc. Nic. Can. 4. *Balſamon* thinks that the Peoples Claim of Right in Election, is condemned by this Canon; for which reaſon, *Cabaſſutius* calls him *Pſeudo-patriarcha*, & *Græculus.* But, by the way, *Balſamon* underſtood *Greek*, and underſtood Canons as well as *Cabaſſutius.* And tho' this Canon does not directly forbid Popular Elections, (that had been too bold a ſtroke at once, when they had gotten Footing) yet it bears upon them by a Side-wind, and by advancing the Power of the Clergy therein, endeavours to leſſen the Power which the People had for ſome time aſſumed.

Popular Elections ſunk, by the Scandal which they gave.

4. It is true indeed, that the Popular Elections continued a conſiderable time after the Council of *Nice*, and the Clergy and Biſhops commonly conſented to thoſe whom the People choſe, if they were not apparently ill Men. But the People falling out among themſelves, about the Perſons they deſired to have for their Biſhops, ſome being ſticklers for one, and ſome for another, they committed ſuch horrible Outrages, as they thereby expoſed themſelves to the Heathens. *Euſebius* confeſſes that the Diſorders which hapned at *Antioch*, about the Election of a Biſhop there, had like to have ſhaken the Emperor's kindneſs to the Chriſtians. *Euſeb. de vit. Conſt. lib.* iii. *cap.* 59. Which probably was the occaſion of Enacting this Canon, which does not refer only to Ordination, as ſome would have it, but to Election. For *Zonaras* explains καθίσασθαι by ψηφίζεσθαι *Elected*, and χειροτονίας by ψήφου, *Vote.* But be this as it will, the diſorderly Practices in the Popular Elections, made them every day leſs and leſs deſirable. Witneſs, the Contentions in the Competition of *Dioſcorus* and *Proterius*, wherein the latter was Murder'd, *Evag. lib.* ii. *cap.* 5. of *Paulus* and *Macedonius*, *Soz. lib.* iii. *cap.* 5. that at *Rome*, in the choice of *Damaſus*, which laſted a conſiderable time, and in one days Tumult, (as *Ammianus Marcellinus* relates) *Baſilica Ticinini, ubi Ritus Chriſtiani eſt conventiculum, uno die Triginta Septem reperta cadavera peremptorum: In the Church of* Ticininus, *where the Chriſtian Rites are Celebrated, there were in one day found ſeven and thirty Carcaſſes of Perſons ſlain.* Am. Mar. lib. xxviii. Several Remedies were contrived to hinder this Miſchievous Evil, ſometimes the Biſhops of the Neighbourhood would meet and chuſe without the People, as in the caſe of *Dius*, who ſucceeded *Narciſſus*, in the See of *Jeruſalem*; *Euſeb. lib.* vi. *c.* 10. *Serenus*, Biſhop of *Milevis*, in his Life-time appointed his Succeſſor, giving notice thereof to the Clergy, but not to the People. *Aug. Ep.* 110.

Nomination of Biſhops by the Emperors of Rome.

But in ſuch Caſes, generally the Emperors interpoſed, and nominating an unexceptionable Perſon, made all Quiet. An inſtance of this we have in *Conſtantine* the Great, who, upon a Diſſenſion at *Antioch*, recommended *Euphonius* of *Cappadocia*, and *Georgius* of *Arethuſa*; and according to his Propoſal, *Euphonius* was Conſecrated. *Soz. lib.* ii. *c.* 19. When the City of *Conſtantinople* was divided between the Intereſts of *Paulus* and *Macedonius*, the Emperor *Conſtantius* nominates *Euſebius* of *Nicomedia* their Biſhop. *Socr. lib.* ii. *c.* 6, 9. Upon the reſignation of *Gregory Nazianzen*, the Emperor *Theodoſius* nominates *Nectarius* to ſucceed in the Biſhoprick of *Conſtantinople*, *Soz. lib.* vii. *cap.* 2.

Nomination of Biſhops, even of the Pope himſelf, by the Gothick *Kings.*

After the Eſtabliſhment of the *Gothick* Governments in the *Weſt*, the Princes of the ſeveral Nations did not forego the Power which was Claimed by the Emperors in the Election of Biſhops, and executed it as often as they thought fit. *Alarick*, after he had Conquered *Rome*, was reſolved to ſettle his Prerogative in Elections, by beginning at the Fountain Head, and would not ſuffer a Pope to be Elected without his Conſent. Which when *Boniface* the ſecond attempted for the future to deprive him of, by a new Canon framed on that behalf, *Alarick* made him repeal the Canon, and own himſelf Guilty of High Treaſon. *Vit. Bon.* ii. *in Conciliis.* This Power was not only claimed, but voluntarily offered by the Council held at *Rome*, in the time of *Charles* the Great, to that Prince, for his good Service in driving out the *Lombards*; and was continued to his Succeſſors, the Emperors, till it was raviſhed away from *Hen.* IV. by *Gregory* VII. *vid. Sig. de Reg. Ital.* and *Not. Pamelij* in 52. *Ep. Cypr.*

By the Kings of Spain.

The ſame Privilege was enjoyed by the Kings of *Spain*, and confirmed by the xiith Council of *Toledo. Placuit omnibus Pontificibus Hiſpaniæ atque Galliciæ, ut ſalvo Privilegio utrinque Provinciæ, licitum maneat deinceps Toletano Pontifici, quoſcunque regalis Poteſtas elegerit, & jam dicti Toletani Epiſcopi Judicium dignos eſſe probaverit, in quibuſlibet Provinciis in præcedentium ſedibus præficere Præſules, & decedentibus Epiſcopis eligere Succeſſores. It has ſeemed good to all the Biſhops of* Spain *and* Gallicia, *that ſaving the Privileges of both Provinces, it ſhall be lawful to the Biſhop of* Toledo *to place Succeſſors in the Sees of Deceaſed Biſhops, thoſe whom the Royal Power ſhall have choſen, and the Judgment of the aforeſaid Biſhop of* Toledo *ſhall have thought them worthy.* Conc. xii. Tolet. c. 6. held in the Year 681.

By the Kings of France.

The one Hiſtory of *Gregory Turonenſis* does furniſh us with innumerable Inſtances, of the moſt early Kings of *France*, Nominating to Biſhopricks within their Juriſdiction. *Diniſius* was Nominated to the Biſhoprick of *Turene* by *Clodoveus*, the firſt Chriſtian King of *France. Greg. Tur. lib.* iii. *c.* 17. *Quintianus* was made Biſhop of *Auvergn* by *Theodrick*, one of *Clodoveus* his Sons. *id. lib.* iii. *c.* 2. And after his Death, *Gallus* was promoted to the ſame See. *id lib.* iv. *c.* 5. *Cato* was choſen by King *Clothair*, Biſhop of *Turene. id. lib.* iv. *c.* 11. So were *Jovinus*, *id. lib.* vi. *c.* 7. *Domnolus*, *id. lib.* vi. *c.* 9. *Nonnichius*, *id. lib.* vi. *c.* 15. *Innocentius*, *id. lib.* vi. *c.* 38. and many others nominated Biſhops by the Royal Authority.

By the Kings of England.

This Prerogative was taken up by two of the moſt early Chriſtian Kings of the *Saxons* here in *England. Aſſumſerant* (Otwi Provinciæ Nordan-humbrorum & Egbert Cantuariorum Reges) *cum electione & conſenſu Sanctæ Eccleſiæ gentis*

An

of an Arch-Biſhop, or Biſhop.

The Oath of due Obedience to the Arch-Biſhop.

IN the Name of God. Amen. *I. N.* choſen Biſhop of the Church and See of *N.* do profeſs and promiſe all (*d*) due reverence and obedience to the Archbiſhop, and to the Metropolitical Church of *N.* and to their ſucceſſors; So help me God, through Jeſus Chriſt.

¶ *This Oath ſhall not be made at the Conſecration of an Arch-Biſhop.*

¶ *Then the Arch-Biſhop ſhall move the Congregation preſent to pray, ſaying thus to them,*

BRethren, it is written in the Goſpel of S. Luke, That our Saviour Chriſt continued the whole night in prayer, α before he did chooſe and ſend forth his twelve Apoſtles. It is written alſo in the Acts of the Apoſtles, That the Diſciples who were at Antioch, did faſt and pray β before they laid hands on Paul and Barnabas, γ and ſent them forth. Let us therefore, following the example of our Saviour Chriſt and his Apoſtles, firſt fall to prayer, δ before we admit and ſend forth this perſon preſented unto us, to the work whereunto we truſt the holy Ghoſt hath called him.

¶ *And then ſhall be ſaid the Litany,* ε *as before, in the Form of Ordering Deacons: Save that only after this place,* That it may pleaſe thee to illuminate all Biſhops, *&c. the proper Suffrage there following, ſhall be omitted, and this inſerted in ſtead of it*;

THat it may pleaſe thee to bleſs this our brother Elected, and to ſend thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praiſe and glory of thy Name.

Anſwer.

We beſeech thee to hear us, good Lord.

¶ *Then*

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α Or ever he did chooſe. O. C. P.
β Or ever. O. C. P.
γ Or ſent foorth *Paul* and *Barnabas*. O. C. P.
δ Or that. O. C. P.
ε As afore in the Order of Deacons. And after this Place, *That it may pleaſe thee to illuminate*, &c. he ſhall ſay, *That it may pleaſe thee*, &c. O. C. P.

NOTES.

Anglorum virum bonum & aptum Epiſcopatu Presbyterum nomine Wighardum de Clero Deus-dedit Archiepiſcopi, & hunc Antiſtitem Ordinandum Romam miſerunt, quatenus, accepto ipſe gradu Archiepiſcopatûs, Catholicis, per omnem Brittaniam, Eccleſiis Anglorum ordinare poſſit Antiſtites. They (i. e. *Oſwi* King of *Northumberland*, and *Egbert* King of *Kent*) *with the Election and Conſent of the Holy Church of the* Engliſh, *nominated a good Presbyter, and one fit to make a Biſhop, whoſe Name was* Wighard, *one of the Clergy, under* Deuſdedit *Arch-Biſhop; and ſent him to* Rome *to be ordained, that he having received the Order of an Arch-Biſhop, might ordain other Biſhops, for the Catholicks throughout all* Britain. Bed. Eccl. Hiſt. Lib. iii. cap. 29. *Wilfrid*, tho' elected by the Clergy and People, could not be allowed to be Biſhop, without the King's Conſent. *Malſm. de geſt. Pont. Lib.* iii. *Denewolph* was made Biſhop of *Wincheſter* by King *Alfred*, *id. ib. Edward* the Confeſſor nominated *Robert* to the Arch-Biſhoprick of *Canterbury*, id. ib. *William* the Conqueror is recorded by the Hiſtorians to have promoted *Remigius* to the See of *Dorcheſter*, Mat. Par. An. 1085. and *Lanfrank* to the See of *Canterbury*. Malmſbur. de Geſt. Pont. But *Odericus Vitalis* makes this the conſtant Practice of his Reign. His Words are theſe. *Cum Paſtor quilibet de mundo migraret, ſolicitus Princeps Preſules & Abbates alioſq; ſapientes Conſiliarios convocabat, & eorum conſilio quis melior & utilior tam in divinis rebus, quam in ſecularibus, ad regendam domum Dei videretur, ſummopere indagabat. Deniq; illum, quem pro vitæ merito & ſapientiæ doctrina proviſi ſapientum eligebat, benevolus Rex Diſpenſatorem & Rectorem Epiſcopatûs conſtituebat. Hanc nimirum obſervationem in quinquaginta ſex annis cuſtodivit, quibus Regimen in Ducatu Normanniæ ſeu Regno Angliæ tenuit. When any Paſtor departed out of this World, the King took care to call his Biſhops and Abbots, and other Wiſe Counſellors, and endeavoured to find out by their Advice, who was the beſt and moſt experienced Perſon, both in Spiritual and Secular Affairs, to make a Governor in the Church of God. And weighing his Learning and Prudence, and the Integrity of his Manners, the King of his Bounty conferred a Biſhoprick upon him. This Practice he obſerved for Fifty Six Years together, whilſt he held his Dutchy in* Normandy *and his Kingdom in* England.

But tho' this Prerogative had been long ſtruggled between the Pope and the Kings of this Realm; yet an end was put to the Queſtion, by the 25th of *Edward* III. **That whereas the Poſſeſſions which were to Archbiſhops Biſhops, &c. by the Kings of the ſaid Realm, &c. have and ought to have had the cuſtody of ſuch voidences and the preſentments and collations of the Benefices being of ſuch Prelacies—— Our Lord the King, by the aſſent of all the great men and commonalty of the ſaid Realm, to the honour of God, and profit of the ſaid Church of England, and of all this Realm, hath ordered and eſtabliſhed, that the free Elections of Archbiſhops, Biſhops, and all other dignities and benefices, elective in** England, **ſhall hold from henceforth in the manner, as they were granted by the King's Progenitors,** &c. Note, That the Subſtance of this Statute had been Enacted before, in the Statute of *Carliſle*, made in the 35th of *Edward* I. Grandfather to this King. And eight Years before the making of this Statute, *Edward* the Third had written an excellent Letter to the Pope, ſhewing the Inconveniences of his Proviſions, *&c.* and grounds his right of Nomination to Biſhopricks, (as the Statute does) on his Predeceſſors Endowments. The Letter is in *Walſingham*, in *an.* 1343.

(*d*) *Do profeſs and promiſe all due Reverence and Obedience to the Arch-Biſhop, and to the Metropolitical Church*, &c.] Arch-Biſhops and Metropolitans, had certainly very early a ſort of Juriſdiction over the Biſhops within their Province; and were endowed with a Right of being preſent, or conſenting to the Ordaining of all that were choſen Biſhops within their Diſtrict. *Con. Nic. Can.* 4. But, when the Oath of Swearing Canonical Obedience to the Metropolitan came in, is not ſo certain. Something like it, began about the Year 440. when *Anaſtaſius*, Arch-Biſhop of *Theſſalonica*, made one *Atticus*, a Suffragan Biſhop, ſubſcribe a Paper at his Ordination, denoting his Promiſe of Obedience: Which tho' it were no Formal Oath, yet Pope *Leo* thought it too great an Encroachment upon the Epiſcopal Power, or an Innovation at leaſt in the Church Government; and tells *Anaſtaſius*, that this was more than his Metropolitical Right obliged him to, *Non neceſſarium fuit, ut obligaretur ſcripto: There was no need of tying to Obedience by Subſcription.* Leo. 1. Ep. ad Anaſt. 84. In the eighth Century, a ſolemn Promiſe of Obedience, tho' not drawn into a formal Oath, was gotten in the *Roman* Ordinal, as appears by that of the *Vatican*, publiſhed by *Morinus*, and written about that time. *Vis eſſe ſubditus*

The Form of Ordaining or Conſecrating

¶ θ *Then ſhall be ſaid this Prayer following.*

ALmighty God, giver of all good things, who by thy holy Spirit haſt appointed divers Orders of Miniſters in thy Church, mercifully behold this thy ſervant now called to the work and Miniſtry of a Biſhop, and repleniſh him ſo with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully ſerve thee in this Office, to the glory of thy Name, ν and the edifying and well governing of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, world without end. *Amen.*

¶ *Then the Archbiſhop* ϰ *ſitting in his Chair, ſhall ſay to him that is to be Conceerated,*

BRother, foraſmuch λ as the holy Scripture, and the μ ancient Canons command, that we ſhould not be haſty in laying on hands, and ν admitting any perſon to government ο in the Church of Chriſt, which he hath purchaſed with no leſs price than the effuſion of his own blood; ξ before I admit you to this Adminiſtration, I will examine you in certain Articles, to the end τ that the Congregation preſent may have a trial, and bear witneſs how χ you be minded to behave your ſelf in the Church of God.

ARE you perſwaded that you be truly called to this Miniſtration, according to the will of our Lord Jeſus Chriſt, and the Order of this Realm?

Anſwer.

I am ſo perſwaded.

The Arch-Biſhop.

ARE you perſwaded that the holy Scriptures contain ſufficiently all doctrine required of neceſſity * to eternal ſalvation through faith in Jeſus Chriſt? And are you determined ‡ out of the ſame holy Scriptures to inſtruct the people committed to your charge; and to teach or maintain nothing as required of neceſſity to eternal ſalvation, but that which you ſhall be perſwaded may be concluded and proved by the ſame?

Anſwer.

I am ſo perſwaded and determined by Gods grace.

The Arch-Biſhop.

WILL you then faithfully exerciſe your ſelf in the ſame holy Scriptures, and call upon God by Prayer, for the true underſtanding of the ſame; ſo as ye may be able by them to teach and exhort with wholſome doctrine, and to withſtand and convince the gain-ſayers?

Anſwer.

I will ſo do, by the help of God.

The

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θ Concluding the Litany in the end, with this Prayer. O. C. P.
ν And profit of thy Congregation. O. C. P.
ϰ Sitting in a Chair. O. C. P.
λ As holy Scripture. O. C. P.
μ Old Canons commandeth. O. C. P.
ν Admitting of. O. C. P.
ο Of the Congregation of Chriſt. O. C. P.
ξ Afore. O. C. P.
τ The Congregation. O. C. P.
χ Ye be minded. O. C. P.
* For eternal. O. C. P.
† Through the Faith. O. C. P.
‡ With the ſame Holy Scriptures. O. C. P.

N O T E S.

ditus huic noſtræ ſedi atque Obediens? Reſp. Volo. Will you be Subject and Obedient to this our See? Anſw. *I will.* Mor. de Ord. Par. ii. p. 224. But not long after, this Promiſe was digeſted into a Formal Oath; for thus *Ivo Carnutenſis* writes. *Pontifices jurant ante Conſecrationem, omnem morum honeſtatem, & debitam Obedientiam ſe exhibituros ſuis Ordinationibus. The Biſhops before their Conſecration ſwear, that they will live Holily, and pay due Obedience to thoſe who ordain them.* Iv. Carn. Ep. 73. The Notion of Obedience to the Metropolitical See came in, when the Canon Law had allowed the Chapters the Privilege of Epiſcopal Juriſdiction, in the vacancy of a See. *Decret. Lib.* v. *Tit.* vii. and afterwards (under Pretence of Proviſion for Caſes which might ariſe in the Vacancy of the Arch-Biſhoprick) Metropolitical Juriſdiction; when oftentimes Maſter *Prior* of *Canterbury*, and his Brethren, were troubleſome enough. This Oath was firſt drawn up by the Compilers of the *Engliſh* Ordinal; for in the *Roman* Pontifical there is only an Oath to the Pope, and his Succeſſors. This Oath being laid aſide, the Oath to the Arch-Biſhop was enjoined; the conſecrated Biſhop being obliged to ſwear to the Arch-Biſhop of the Province, and his Succeſſors. Before he was obliged to ſwear to the *Roman Church*, and now to the *Metropolitan Church*. But the Metropolitan Church, being uſed in the Canon Law to ſignifie the Chapter, has occaſioned a Difficulty. And what Senſe to put upon theſe Words now, I confeſs I am at a ſtand to find out. It looks very like the Canon Law Notion of Obedience to the Chapter. If only *Succeſſors* be meant, what need of *Metropolitan Church and Succeſſors* too? If the Dean and Chapter during the Vacancy be meant; for a Biſhop to ſwear Obedience to Presbyters, is ſuch a Monſter in Church Diſcipline, that it is not, or at leaſt, methinks ſhould not, be Law. This Matter would do well to be conſidered, in another Review; for Oaths of all things ought to be plain.

(e) *Drive*

of an Arch-Biſhop, or Biſhop.

The Arch-Biſhop.

ARE you ready with all faithful diligence to baniſh and drive away all (*e*) erroneous and ſtrange Doctrine, contrary to God's word; and both privately and openly to call upon, and encourage * others to the ſame?

Anſwer.

I am ready, the Lord being my helper.

The Arch-Biſhop.

WILL you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in α this preſent world, that you may ſhew your ſelf in all things an example of good works unto β others, that the adverſary may be aſhamed, having nothing γ to ſay againſt you?

Anſwer.

I will ſo do, the Lord being my helper.

The Arch-Biſhop.

WILL you maintain and ſet forward, as much as ſhall lie in you, δ quietneſs, love, and peace among all men; and ſuch as be unquiet, diſobedient, and criminous within your Dioceſs, correct and puniſh, according to ſuch authority as you have by Gods word, and as to you ſhall be committed by the Ordinance of this Realm?

Anſwer.

I will ſo do by the help of God.

The Arch-Biſhop.

ζ WILL you be faithful in ordaining, ſending, or laying hands upon others?

Anſwer.

I will ſo be by the help of God.

The Arch-Biſhop.

WILL you ſhew your ſelf gentle, and (*f*) be merciful for Chriſt's ſake to poor and needy people, and to all ſtrangers deſtitute of help?

Anſwer.

I will ſo ſhew my ſelf, by God's help. ¶ *Then*

VARIOUS READINGS.

* Other, O. C. P.
α This World, O. C. P.
β Other, O. C. P.
γ To Lay, O. C. P.
δ Quietneſs, Peace and Love, O. C. P.
ζ This added in the laſt Review.

NOTES.

(*e*) *Drive away all erroneous and ſtrange Doctrine*, &c.] This is agreeable to the Injunctions of the Primitive Church. In the Code of the *African* Canons, there is this remarkable one. Ἐν δὲ τοῖς ματρικίοις, ἤγουν ἐν ταῖς καθέδραις ἐπισκοπῶν ἀμελῶν γίνεσθαι τῶν αἱρετικῶν, ὑπομνηθήτω ἀπὸ τῶν γειτνιώντων ἐπισκόπων ἐπμελῶν ἢ ὑποδεχθεῖν αὐτῷ ἡ ἰδία ἀφορένησις πρὸς τὸ μὴ ἔχειν ἀπολογίαν· ἐὰν δὲ ἀφ' ἧς ἡμέρας ὑπομνηθῇ ἐντὸς μηνῶν ἓξ, ἐν τῇ αὐτῇ ἐπαρχίᾳ διάγων, μὴ τῶν ὀφειλόντων πρὸς τὴ καθολικὴν ἑνότητα ἐπισυναφῆναι τὰ φρονίδα, ποιήσηται· τῷ τοιούτῳ συγκοινωνηθῇ, ἕως ἂ τοῦτο πληρώσῃ· ὁ δὲ ὁ ἐπεξέργασὴς εἰς τοὺς αὐτοὺς τόπους μὴ φθαγένηται, τῷ ἐπισκόπῳ μὴ ἐπιγεσθῇ. *If in Mother Churches the Biſhop be negligent againſt the Hereticks, let there be a Convention of the Neighbouring Biſhops, and let his Negligence be laid before him, that he may be without Excuſe. But if within Six Months after the Day of ſuch Admonition, if the Adminiſtrator of the Province be there, and he does not bring them over to Catholick Unity, no Communion muſt be held with him till he does his Duty. But if the* ἐπεξεργασὴς *or Governour of the Province, does not come to thoſe Places, the Fault muſt not be aſcribed to the Biſhops.* Cod. Can. Afr. Can. 123. Who the ἐπεξεργασὴς was, is explain'd by *Balſamon*. Ἐπεξεργασὴς ἐστιν, ἢ ἐγκαίρου ἔξαρχος ὁ ταῦτα οἰκονομῶν, ἢ ὁ ἄρχων τῆς χώρας, ὁ πρὸς ἀνάγκης ἔχων βοηθεῖν τῷ Ἐπισκόπῳ ἐν τοιούτοις. *He is the Exarch of the Place, who is to execute theſe things, or the Governor of the Province, who, in ſuch matters ought to lend Aſſiſtance to the Biſhop.* In another Canon of the ſame Code, it is enjoyned, that if a Biſhop ſhall neglect the Converting Hereticks in any part of his Dioceſe, and they be gained over by another, ſuch part of his Dioceſe ſhall go to the Converting Biſhop: Ἵνα εἴλινες δήποτε ἀμελῶσι τῶν τόπων τῶν ἀνηκόντων τῇ αὐτῶν καθέδρᾳ, πρὸς τέτους κεφάλαια πρὸς τὴ καθολικὴν ἑνότητα, ἐγκλη θῶσιν ὑπὸ τῶν γειτνεώντων αὐτοῖς ἐπιμελῶν ἐπισκόπων, εἰ τὸ μὴ ἀναβάλλεσθαι τέτο πράξαι. διὸ ἐὰν ὑπὸς προθεσμίας μηνῶν ἓξ ἀπὸ τ ἡμέρας τ εἰ τέτε συνελεύσεως μηδὲν ἀνύσωσι, τῷ δυναμένῳ λοιπον τέτους κεφάλαια προσκυρωθῶσιν. *Whoſoever ſhall neglect to gain the Places belonging to his Dioceſe over to the Catholick Unity, let the Neighbouring Biſhops meet, that he make no further delay in this matter. But if within Six Months after this Convention, he does not do it, let him who can Convert them, take them into his Juriſdiction.* Cod. Eccl. Afr. Can. 121.

(*f*) *Merciful for Chriſt's ſake to the Poor, and to Needy People, and to all Strangers.*] Charity to the Poor, and Hoſpitality, are required of Biſhops, not only by the Apoſtolick Injunctions, 1 *Tim.* iii. 2, *Tit.* i. 8. but by the Canons of the Ancient Church. The Author of the Apoſtolical Conſtitutions, after having declared the Method of Ordaining a Biſhop, has an Exhortation to the Biſhops, concerning the Care which they ought to have of the Poor; which undoubtedly was Copied from the Forms of Ordination, that were uſed in the moſt early Ages. Ὑμεῖς ὦ, ἐπίσκοποι, μεριμνήσατε τὰ περὶ τ ἀναγραφῆς αὐτῶν, μηδὲν ἐλλείποντες αὐτοῖς· τοῖς μὲν ὀρφανοῖς παρέχοντες τὰ γονέων, ταῖς δὲ χήραις τὰ ἀνδρῶν, τοῖς ἀκμαίοις τὸς γάμους, τεχνίτῃ ἔργον, ἀνδρανεῖ ἔλεος, ξένοις σέγος, πεινῶσι βρωμὸν διψῶσι ποτὸν, γυμνοῖς ἔνδυμα, νοσοῦσι θεραπείαν, φυλακίτας βοήθειαν. *Do you, O Biſhops, take care to provide for the Poor, that nothing which is fitting be wanting to them; ſhewing your ſelves Fathers to the Orphans, and Husbands to the Widows: You muſt provide Marriages for thoſe that are grown up; you muſt get Work for thoſe that can Work, and Alms for thoſe who cannot; you muſt provide Houſe-room for Travellers, Bread for the Hungry, and Drink for the Thirſty, Garments for the Naked, Phyſick for the Sick, and Relief for thoſe in Priſon.* Apoſt. Conſt. lib. iv. c. 2. The Council of *Carthage* or

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¶ *ν Then the Arch-Biſhop ſtanding up, ſhall ſay,*

ALmighty God, our heavenly Father, who hath given you a good will to do all theſe things, grant alſo unto you ſtrength and power to perform the ſame; that he accompliſhing in you the good work which he hath begun, θ you may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. *Amen.*

¶ *ξ Then ſhall the Biſhop Elect put on the reſt of the Epiſcopal habit, and kneeling down* [Veni, Creator Spiritus] *ſhall be ſung or ſaid over him, the Arch-Biſhop beginning, and the Biſhops, with others that are preſent, anſwering by Verſes, as followeth.*

COme, holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire, &c.

As in the Form of Ordering of Prieſts.

¶ *That ended, the Arch-Biſhop ſhall ſay,*

Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Let us pray.

ALmighty God, and moſt merciful Father, who of thine infinite goodneſs haſt given thy only and dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the author of everlaſting life; who after that he had made perfect our redemption by his death, and was aſcended into heaven, poured down abundantly his gifts upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors, to the edifying and making perfect λ his Church; Grant, we beſeech thee, to this thy ſervant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, the glad tidings μ of reconciliation with thee, ν and uſe the authority given him, ο not to deſtruction, but to ſalvation; not to hurt, but to help; ſo that as a wiſe and faithful ſervant, giving to π thy family their portion in due ſeaſon, he may at laſt be received χ into everlaſting joy, thro' Jeſus Chriſt our Lord, who with thee and the holy Ghoſt liveth and reigneth one God, world without end. *Amen.*

¶ *Then the Arch-Biſhop and Biſhops preſent ſhall lay their hands upon the head of the Elected Biſhop, ϱ kneeling before them upon his knees, the Arch-Biſhop, ſaying,*

σ REceive the holy Ghoſt, τ for the Office and work of a Biſhop in the Church of God, now υ committed unto thee by the Impoſition of our hands; In the Name of the Father, and of the Son, and of the holy Choſt. Amen. And remember that thou ſtir up the grace of God which is given thee by this Impoſition of our hands: For God hath not given us the ſpirit of fear, but of power, and love and ſoberneſs.

¶ *Then the Arch-Biſhop* (g) *ſhall deliver him the Bible, ſaying,*

GIve heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the encreaſe coming thereby may be manifeſt unto all men. Take heed unto thy ſelf, and ↓ to doctrine, and be diligent in doing them: for by φ ſo doing, thou χ ſhalt both ſave thy ſelf, and them that hear thee. Be to the

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ν This Rubrick was added in the laſt Review.

θ Ye may be found. O. C. P.

ξ Then ſhall be ſung or ſaid, *Come holy Ghoſt*, &c. as is ſet out in the Order of Prieſts. O. C. P.

This Rubrick, *Then ſhall the Biſhop Elect*, &c. added in the laſt Review.

λ His Congregation. O. C. P.

μ Of Reconcilement to God. O. C. P.

ν And to uſe the Authority given unto him. O. C. P.

ο Not to deſtroy, but to ſave. O. C. P.

π Thy Family Meat in due Seaſon. O. C. P.

χ Into Joy. O. C. P.

ϱ Theſe Words *kneeling before them upon his Knees*, added in the laſt Review.

σ Take the Holy Ghoſt. O. C. P.

τ The Words *for the Office and Work of a Biſhop in the Church of God*, added in the laſt Review.

υ Which is in thee by Impoſition of Hands; for God hath not given us the Spirit of Fear, but of Power, and Love and Soberneſs. O. C. P.

↓ To teaching. O. C. P.

φ Doing this. O. C. P.

χ Shalt ſave thy ſelf. O. C. P.

NOTES.

ders, *Ut Epiſcopus non longe ab Eccleſia Hoſpitiolum habeat. That the Biſhop ſhould have a little Hoſpital.* Canc. Car. iv. c. 14. This St. *Chryſoſtom* ſpeaks of, when he calls it κελλιον Χριϛȣ, *Chriſt's little Houſe*, Hom. xlv. in Act. And again the ſame Council of *Carthage* decrees; *Epiſcopus gubernationem viduarum & pupillorum ac peregrinorum, non per ſeipſum, ſed per Archi-Presbyterum, aut Archi-Diaconum agat.* Let the Biſhop take care of the Government of Widows, Orphans and Strangers, not by himſelf, but by his Arch-Presbyter or Arch-Deacon. *Conc. Carth.* iv. c. 17. The Council of *Maſcon* ſays, *Quod Epiſcopalis domus, ad hoc inſtituta eſt, ut ſine Perſonarum acceptione omnes in Hoſpitalitate recipiat. That the Biſhop's Houſe which is ordained for this end, to receive all hoſpitably, without reſpect of Perſons.* Conc. Matiſc. c. 13.

(g) *The Arch-Biſhop ſhall deliver him the Bible.*] This Cuſtom of the Delivery of the Bible to the Biſhops (and Prieſts,) took its Practice, from a very Ancient Practice of laying the Goſpels upon the Heads of thoſe who were Ordained to theſe Orders. This is mentioned by the Writer of the Apoſtolical Conſtitutions.

the flock of Chriſt a ſhepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the ſick, ω bind up the broken, bring again the outcaſts, ſeek the loſt. Be ſo merciful that you be not too remiſs; ſo miniſter diſcipline, that you forget not mercy: that when the chief Shepherd * ſhall appear, you may receive † the never-fading crown of glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Arch-Biſhop ſhall proceed in the Communion-Service; with whom the new Conſecrated Biſhop (with others) ſhall alſo communicate.*

¶ *And for the laſt Collect, immediately before the Benediction, ſhall be ſaid* ‡ *theſe Prayers.*

MOſt merciful Father, we beſeech thee to ſend down upon this thy ſervant thy heavenly bleſſing, and ſo endue him with thy holy Spirit, that he preaching thy Word, may not only be earneſt to reprove, beſeech, and rebuke with all patience and doctrine; but alſo may be to ſuch as believe, a wholeſome example in word, in converſation, in love, in faith, in chaſtity, and in purity; that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord, the righteous judge, who liveth and reigneth one God with the Father, and the holy Ghoſt, world without end. *Amen.*

§ PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you always. *Amen.*

VARIOUS READINGS.

ω Bind together. O. C. P.
* Shall come. O. C. P.
† The immarceſcible. O. C. P.
‡ This Prayer. O. C. P.
§ Theſe two laſt Prayers were added in the laſt Review.

NOTES.

*Εις τῶν πρώτων Ἐπισκόπων, ἅμα κ᾽ δυσὶν ἑτέρεις, πλησίον τῦ θυσιασηρίε ἑστῶς τῶν λοιπῶν επισκόπων κ᾽ πρεσβυτέρων σιωπῆ πρσευχομένοι, τῶν δὲ διακόνων τὰ θεῖα ἐυαγγέλια ἐπὶ τῦ χειροτονυμένε κεφαλῆς ἀνεπλυγμένα κατεχόντων, λεγέτω πρὸς ἀὐ., &c. *One of the principal Biſhops with two others ſtnding nigh the Altar, the other Biſhops and Presbyters ſilently praying, and the Deacons holding the Goſpels over the Head of the Perſon Ordained, ſhall pray to God,* &c. Conſt. Apoſt. lib. viii. c. 4. The like is ordered by the Council of *Carthage. Epiſcopus cum ordinatur, duo Epiſcopi ponant & tenеant Evangeliorum Codicem ſuper Caput & Cervicem ejus. When a Biſhop is ordained, let two Biſhops place and hold the Book of the Goſpels over his Head and Neck.* Conc. Carth. iv. c. 2. And St. *Chryſoſtom* gives a Rationale of this Uſage, which he ſays is this; Ἵν μάθη ὅτι ἡ ἀληθινὴν τὸ ἐυαγγελίκ τιάραν λαμβάνει: *That they might learn to bear the Yoke of Chriſt.*

A FORM of PRAYER

WITH

THANKSGIVING,

(a) To be used Yearly upon the Fifth Day of *November*; For the happy Deliverance of King *JAMES* I. and the Three Estates of the Realm, from the most Traiterous

(a) *To be used Yearly upon the Fifth Day of* November.] This Act of Parliament being to be read in Churches, the Sunday before the Fifth of *November*, it is proper here to set it down.

Stat. 3. Jac. 1. Cap. 1.

An ACT *for a Publick* THANKSGIVING *to Almighty God, every Year on the Fifth Day of* November.

FOrasmuch as Almighty God hath in all Ages shewed his Power and Mercy in the Miraculous and Gracious Delivery of his Church, and in the Protection of Religious Kings and States; and that no Nation of the Earth hath been blessed with greater Benefits than this Kingdom now enjoyeth, having the True and Free Profession of the Gospel under our Most Gracious Soveraign Lord King James, the most Great, Learned, and Religious King that ever Reigned therein, enriched with a most hopeful and plentiful Progeny, proceeding out of his Royal Loyns, promising continuance of this Happiness, and Profession, to all Posterity; the which many malignant and devilish Papists, Jesuits, and Seminary Priests, much envying and fearing, Conspired most horribly, when the King's Most Excellent Majesty, the Queen, the Prince, and all the Lords Spiritual, and Commons, should have been Assembled in the Upper House of Parliament, upon the fifth day of November, in the Year of our Lord 1605. suddenly to have Blowed up the whole House with Gunpowder: An Invention so Inhumane, Barbarous and Cruel, as the like was never before heard of; and (as some of the Conspirators hereof confess,) purposely devised and concluded to be done in the same House, that where sundry necessary and Religious Laws for the Preservation of the Church and State were made, which they falsely and slanderously term Cruel Laws, Enacted against them and their Religion, both Place and Persons should be all Destroyed and Blown up at once; which would have turned to the utmost Ruin of this whole Kingdom, had it not pleased Almighty God, by inspiring the King's Most Excellent Majesty with a Divine Spirit, to interpret some dark Phrases of a Letter shewed to his Majesty, above and beyond all ordinary Construction, thereby miraculously discovering the hidden Treason, not many Hours before the appointed Time for the Execution thereof: Therefore the King's Most Excellent Majesty, the Lords Spiritual and Temporal, and all his Majesties faithful and loving Subjects, do most justly acknowledge this great and infinite Blessing to have proceeded meerly from God his great Mercy, and to his most Holy Name do ascribe all Honour, Glory and Praise: And to the end, that this unfeigned Thankfulness may never be forgotten, but be had in a perpetual Remembrance, that all Ages to come may yield Praise to his Divine Majesty for the same, and have in memory, THIS JOYFUL DAY OF DELIVERANCE:

Be it therefore Enacted by the King's Most Excellent Majesty, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in every Cathedral and Parish-Church, or other usual Places for Common-prayer, within this Realm of England, and the Dominions of the same, shall always upon the Fifth Day of November, say Morning-Prayer, and give unto Almighty God Thanks for this most Happy Deliverance: And that all and every Person and Persons, inhabiting within this Realm of England, and Dominions of the same, shall always upon that Day, Diligently and Faithfully resort to the Parish-Church or Chapel, accustomed, or to some usual Church or Chapel, where the said Morning-prayer, Preaching, or other Service of God shall be used; and then and there to abide orderly and soberly, during the time of the same Prayers, Preaching, or other Service of God, there to be used or administred. And because all and every Person may be put in mind of his Duty, and be then better prepared to the said Holy Service, be it Enacted by the Authority aforesaid, That every Minister shall give warning to his Parishioners publickly, in the Church at Morning-Prayer, the Sunday before every such Fifth Day of November, for the due observation of the same Day: And that after Morning Prayer or Preaching upon the same Fifth Day of November, they read publickly distinctly and plainly, this present Act.

(b) *Mas-*

Gunpowder Treaſon.

Traiterous and Bloody intended (*b*) Maſſacre by Gunpowder: * And alſo for the (*c*) Happy Arrival of His late Majeſty on this Day, for the Deliverance of our Church and Nation.

¶ *The*

VARIOUS READINGS.

* This Clauſe added in the Second of King *William* and Queen *Mary*.

NOTES.

(*b*) *Maſſacre by Gun-powder.*] The Proteſtant Religion being eſtabliſhed, and the Exerciſe of Popery prohibited, by ſeveral good Laws made in the Beginning of the Reign of Queen *Elizabeth*, Attempts were not wanting, during the whole time of her Government, which laſted forty four Years, either to introduce the Popiſh Superſtition again into the Nation, or, if that failed, to gain a Toleration of it.

Of the Popiſh Methods to Subvert the Proteſtant Religion, before the POWDER-PLOT, *during Queen* Elizabeth's *Reign.*

In the beginning of Queen *Elizabeth*'s Reign more gentle Methods were eſſayed by the Pope, who ſent *Vincentio Parpalia*, Abbot of St. *Saviour*'s, with a Letter to the Queen, written in very obliging Language. His Commiſſion was to promiſe, that in Caſe the Queen would joyn her ſelf to the Church of *Rome*, and recognize
1560. his Supremacy; *he would diſanul all the Sen-*
Cambd. Eliz. *tence againſt her Mother's Marriage as unjuſt,*
Lib. 1. *That he would confirm the* Engliſh *Service-Book by his Authority, and grant the uſe of the Sacraments in both kinds.* But however, this Legat durſt venture no farther than *Bruſſels*, he finding no Encouragement from the Court, or hoping for any Shelter from the Severity of the Laws. The next Year the
1561. Pope tried the ſame Project, deputing the Abbot *Martinego* upon the like Errand; but in this he found as little Encouragement as in the former. Soon after, the Biſhop of *Viterbo*, the Pope's Nuncio in *France*, dealt with the Kings of *France* and *Portugal*, and the Duke of *Alva*, to perſuade her to ſend Deputies out of *England* to the Council of *Trent*, which was now held. To which Propoſal the Queen gave this Anſwer, *That ſhe deſired with all her Heart an Oecumenical Council, but a Popiſh one ſhe would never honour with an Ambaſſador: That ſhe had no buſineſs with the Biſhop of* Rome, *whoſe Authority was abrogated in* England *by Act of Parliament: That it was not his, but the Emperor's Prerogative, to call Councils: And, laſtly, That ſhe could not find he had any Soverain Power over other Biſhops.* This Reſolute Anſwer of the Queen put the Court of *Rome* upon new Methods; who laying aſide their Flattery and Wheedle, were reſolved to promote their Cauſe by Threats, Menaces and Cruelty, by private or open Force, or by any other Means, lawful or unlawful, that might have a Probablity of Succeſs. Some Years were ſpent by their Agents, in underhand Practices, to get the Queen depoſed or murdered, to advance the Queen of *Scotland*'s Title to the *Engliſh* Crown; but theſe were Cobwebbs, which ſnapped in the Spinning. In the Year 1569, out comes the Bull of Pope *Pius* V. entituled, *The Sentence Declaratory of our holy Lord, Pope* Pius V. *againſt* Elizabeth *the Pretended Queen of* England, *and the Hereticks adhering to her. Wherein alſo her Subjects are declared abſolved from the Oath of Allegiance, and whatever elſe is due to her, and thoſe who hereafter obey her are hereby anathematized.* Dated, *Feb.* 24. 1569. This Bull was fixed up, for Notification of it, upon the Gate of the Biſhop of *London*'s Palace in St. *Paul*'s Church-Yard, *May* 25, 1570. by one *John Fellows*, who
1570. ſcorned to withdraw himſelf, but owning the Action, and glorying in the Fact, was hanged for it. Copies of this Bull were diſperſed all over *England*, by the Diligence of the Papiſts: But it operated more ſtrongly in the North than in other Places, where it ſeems it was divulged ſome time before the Publication at *London*, by *Morton* a Prieſt, ſent thither on Purpoſe. A Rebellion was there raiſed by the Earls of *Weſtmorland* and *Northumberland*: But they were ſoon reduced. *Weſtmorland* fled into *Flanders*, where he lived poorly upon a *Spaniſh* Penſion: *Northumberland* was taken and beheaded at *York* 1572.

Some Years after *Parry*'s Treaſon was ſet on Foot. *William Parry*, a Doctor in the Laws, running himſelf into Debt by Extravagance, broke into the Chamber of one Mr. *Hare*, a Gentleman of the *Temple*, who had preſſed him hard for Mony lent him, where he aſſaulted him, and left him dangerouſly wounded. Upon this he was tried, and condemned to ſuffer Death for Burglary, but was pardoned by the Queen. The Diſgrace of ſo foul a Fact probably made his Living in *England* uneaſy, and therefore he procures a Licence to Travel. Being come to *Paris*, he gets an Acquaintance with *Benedicto Palmio* a Jeſuit, one of the Founder's own Adoption into his Society: To him the ungrateful Wretch, though ſo lately receiving his Life from the Queen, communicates his Deſign of taking away hers, if the Action might be warranted by the Pope, and Learned Divines. *Palmio* not only gives his Judgment of the Lawfulneſs of the Action, but extols it; recommends him to *Compegio*, the Pope's Legat at *Venice*, who handed his Project to Pope *Gregory* XIII. The Pope gave his Anſwer by Cardinal *Como*; who returns Anſwer to *Parry*, that he had communicated his Letter to his Holineſs, who *non puoſe non laudare la buona diſpoſitione & reſolutione che ſcrive di tenere verſo il ſervitu & beneficio publico: That he cannot but praiſe the good Diſpoſition and Reſolution which you write to bear towards the common Good and Service: That his Holineſs grants him his Bleſſing, Plenary Indulgence,* &c. *That his Holineſs will make himſelf Debtor, to acknowledge his Deſervings in the beſt manner that he can.* The Letter was dated *January* 30, 1684. Being returned into *England*, his Conſcience either relented, or his Heart failed him, to go on with ſuch a wicked and hazardous an Enterprize as the Queen's Murder; and therefore endeavours to procure ſome Advantage to himſelf by Diſcovery of his ſecret Correſpondences Abroad, and of Cardinal *Como*'s Letter. This brought him into ſome Credit with the Queen, ſo as to embolden him to ſue for the Maſterſhip of St. *Catherine*'s Hoſpital; which being denied him, he was reſolved to go through with his foreſaid wicked Deſign, and to draw one *Edward Nevil* of the *Weſtmorland* Family into his Treaſon. But *Nevil* diſcovers all, and *Parry* was condemned, and executed in Palace-Yard *Weſtminſter*, 2 *Mar.* 1584.

Vid. the Original Letter in *Fowlis*'s *Roman* Treaſons.

In the Year 1586. *Babington*'s Conſpiracy againſt the Queen was tranſacted. One *John Savage* being at *Reims*, hearing ſome of the Popiſh Profeſſors there deſcanting, in their Lectures and Diſcourſes, upon Pope *Pius* his Bull, and the Obligation of Catholicks to lend their Aſſiſtance, to depoſe, or take away the Lives of Princes Excommunicated by Papal Authority, was ſo wrought upon thereby, as to vow the Murder of Queen *Elizabeth*. But this Reſolution being communicated to ſome of them, they ſend over into *England* one *Ballard* a Prieſt, to facilitate that Enterprize. He acquaints *Anthony Babington*, a Gentleman of *Darbyſhire*, therewith; who not being willing that *Savage* alone ſhould be intruſted with ſo weighty an Affair, propoſes a larger Number of Conſpirators, which they got to be aſſociated together, to purſue this Wicked Deſign. After ſome progreſs made in the Conſpiracy, *Babington* received a Letter from the Queen of *Scotland*, in the Cypher which ſhe formerly uſed to write to him, (whether Real or Counterfeit has been diſputed,) deſiring him to renew his Correſpondence with her. Upon the Receipt of this, he lays open the Conſpiracy in a Letter to her; he ſoon after receiving an Anſwer as from the Queen, that ſhe applauded the Deſign; that a Riſing ſhould be in *Ireland*, when the Stroke on this Side was given, and that an ample Reward ſhould be ſecured to the Conſpirators. Theſe Traitors were ſo fooliſhly proud of their wicked Undertaking, that they had their Pictures drawn together, with a vain-glorious Motto under them; and which, by *Walſingham*'s means, were ſhewn to the Queen before the open Diſcovery of the Plot. *Walſingham* by his Spies having

Camb. Eliz. Lib. 3.

ving continual Intelligence of their Progreſs in the Conſpiracy, let them go on till the Queen thought it too dangerous to let them proceed further. At length *Ballard* is ſeized, and ſoon after *Babington* with the reſt of the Conſpirators, who after Trial and Condemnation, were Seven of them Executed, *Sept.* 20, 1586.

The Share which the Queen of *Scots* had in this Conſpiracy, (tho' few think ſhe had all that was objected to her) drew on her Ruin, and put a kind of force upon Queen *Elizabeth*, with regard to her own Safety, and that of our Common Religion, to conſent to her Trial and Execution. Happy had it been, could Security have been procured upon other Terms; for after all the Apologies made for this Action, it was a ſtrained Point, an ill Precedent, and a Blot which very much ſullied the Glory of this Reign.

The Domeſtick Conſpiracies of the *Papiſts* had ſucceeded ſo ill, that they were reſolved to try one abroad, and therefore they ſollicite the King of *Spain* to invade the Nation; which Pope *Sixtus* V. incouraged by his Bull, which he ſays he granted at the vehement deſire of ſome principal *Engliſh* Men; declaring, *That he hath uſed great Diligence with divers Princes, eſpecially with the* Spaniſh *King, to uſe all his Force, that She* [*Queen* Elizabeth,] *might be turned out of Her Dominions, and Her Adherents puniſhed; becauſe She is an Heretick, Schiſmatick,* &c. *Therefore by theſe Preſents we declare, that it is not only Lawful, but Commendable, to lay hands on the ſaid Uſurper, and other Her Adherents; and for their ſo doing they ſhall be well rewarded. Philip* King of *Spain*, buoyed up by this, prepared a vaſt Fleet to invade *England*, conſiſting of 130 large Ships, in which were 19290 Soldiers, 18350 Mariners, 2080 Galley-Slaves, and 2630 great Ordinance. A prodigious Navy, as the State of Navigation then ſtood. But they were no ſooner entered the Channel, but the *Engliſh* Admiral, *Charles* Lord *Howard* of *Effingham*, with *Drake*, *Hawkins* and *Forbiſher*, Principal Sea-Officers, fell upon their Rear, took ſome of their Ships, diſabling others, and, in three Engagements more, quite ruin'd their Fleet; which, ſome Ships being Loſt, others Burnt, and their Powder ſpent, was forced to Sail round *Scotland* to get Home; ſome Ships being loſt upon the *Scotch*, and others upon the *Iriſh* Coaſt; and thoſe few which got back to *Spain*, returned in a miſerable and ſhattered Condition.

This Miſcarriage of the *Spaniard*, made the Papiſts pretty quiet during the latter part of this Queen's Reign; for he was their only Sheet-Anchor which they could rely upon, after the Death of the Queen of *Scots*. I mean they were ſo quiet, as to attempt nothing by way of Tumult or Inſurrection; but they twice privately attempted the Queen's Life. Once ſhe was to be Poiſoned, 1593. by *Lopez* her *Portugueſe* Phyſician, whom they had Bribed to commit this Villany; and one *Patrick Cullen*, an *Iriſh* Fencer, was hired to Aſſaſſinate her. A Year or two before the Queen died, they began to give publick diſturbance again, under the Encouragement of the Earl of *Eſſex*, when he grew out of Favour; who equally courted both them and the Puritans, and joyned them together in one Intereſt againſt the Queen, as he was meditating his Rebellion. This good Correſpondence continued ſome time after.

Camb. Eliz. An. 44.

King *James* now had ſucceeded the Queen in the Throne, when the Papiſts thought to gain a Toleration-Act in their favour from the Parliament then ſitting; and it ſhould ſeem, that their Puritan Friends gave them the beſt Encouragement therein. For Sir *Francis Haſtings*, and Sir *Richard Knightly*, two Famous Puritans, were the Perſons who handed their Petition into the Houſe. But their Petition was rejected, and no Toleration was to be hoped for. This gave the Papiſts ſo great diſcontent, and raiſed their Paſſions to ſuch a height, that it put them upon the contriving this unparalleled Conſpiracy of the Gunpowder Treaſon, which is now to be briefly related.

Of the Gunpowder PLOT.

The many Conſpiracies which the *Papiſts* had laid againſt the Queen's Life, and the Eſtabliſhed Religion, in the late Queen's Reign, being fruſtrated, they were reſolved now to do ſomething, which if it took effect, would make them ſufficient amends for all their former Miſcarriages; and this was to Blow up the King and Parliament, the firſt Day of the Seſſion, when they knew the King and the Royal Family would be there. This Helliſh Contrivance was Hatch'd by *Robert Catesby*, a Gentleman of a good Fortune, who communicated it firſt to *Thomas Winter* of *Worceſter*, Eſq; *John Wright*, and *Guy Fawks*, they meeting him at his Lodgings at *Lambeth*. They afterwards opened the matter to Mr. *Thomas Piercy*, a Kinſman of the Earl of *Northumberland*. The place of their Meeting, was to be at a Houſe behind St. *Clements Church*, near *Temple-Bar*. Here they took an Oath of Secrecy, which was thus adminiſtred by one *Gerrard* a Jeſuit.

You ſhall Swear by the Bleſſed Trinity, and by the Sacrament you now purpoſe to Receive, never to diſcloſe, either directly or indirectly, by Word or Circumſtance, the Matter which ſhall be propoſed to you to keep Secret, nor deſiſt from the Execution thereof, until the reſt ſhall give you leave.

The Blowing up the King and Parliament being propoſed, a Scruple aroſe, concerning the Deſtruction of the Innocent with the Guilty: Some Popiſh Lords, and others who had deſerved no ill of them, being of neceſſity in this Scheme to Periſh with the reſt; and to give notice to any to be abſent, would hazard the betraying of the Deſign. But they were ſatisfied of the Lawfulneſs of this, by the Authority of Father *Garnet*, *Gerrard* and *Thremond*, Jeſuits, who were their Caſuiſts in this point. Thus they reſolve to hire a Houſe which was contiguous to the Wall of the Parliament-Houſe, ſome Rooms of which ſerved for withdrawing Rooms to the Lords, during the Seſſion of Parliament, but in the Receſs were hired out for Lodgings, to any who would take them. Theſe Rooms were taken in *Piercy's* Name, and *Guy Fawks*, who changed his Name to *Johnſon*, as his Servant, was to lye in them. Hither they conveyed the Inſtruments to carry on their Work, with Timber to ſupport their Mines, and Baked Meats to avoid their frequently going abroad to buy Proviſion. And one *Robert Kay* was Sworn into their Confederacy, to be an under Agent. Their Attempt was for ſome time forced to be laid aſide, by reaſon of the Commiſſioners for the *Scotch* Union, which was then on Foot, meeting in ſome of theſe Rooms, which did not a little Alarm them, as well as put off their Attempt: But this Meeting being diſſolved upon the 11th of *December*, they forthwith renew their Deſign, and proceed in it with Vigour. By the 24th of *December*, being *Chriſtmas-Eve*, they had carried on their Mine to the Wall of the Parliament Houſe. But the Parliament being Prorogued to the Fifth of *October* following, occaſioned them to leave off their Work for a time, and to come abroad; they never having been ſeen out all the forementioned time. At *Candlemaſs* following, they ſet on working afreſh, and the Wall of the Parliament-Houſe, being very thick, they had well nigh wrought through, when they were ſurprized by a Noiſe, which put them in a Pannick Fear that they had been diſcovered, and occaſioned them to throw aſide their Tools, and fly to their Arms. But *Fawks*, their Centinel, going out to learn Intelligence, brought them word, it was only a Cellar of Coals, that was under the Parliament-Houſe, being emptied, which after the Coals were removed, was to be let. This they thought afforded them an happy opportunity, as ſaving them a great deal of Labour in Mining, if they could have it. Which accordingly they hired, under pretence of laying therein a Stock of Wood and Coals for Mr. *Piercy*, the next Winter. Hither they removed twenty Barrels of Gunpowder, and all their other Utenſils, which lying in their former Rooms, might ſome time or other give occaſion of ſuſpicion. The Parliament was again Prorogued to the fifth of *November*. This occaſioned the Conſpirators to diſperſe, and, the Charge growing upon them, to get Mony for the carrying it on. Therefore in the mean time, *Fawks* ſteps over into *Flanders*, to acquaint Sir *William Stanly*, and Mr. *Hugh Owen*, two Zealous Papiſts, with the Deſign, ſwearing them into the Secret. *Stanly* being a Soldier, was to Head the Papiſts, who were to riſe up in Arms at the Fatal Blow given, and *Owen* to palliate the Fact, when committed, to Foreign Princes. *Catesby* and *Piercy* ſollicited for Mony at home, from Perſons whom he could truſt, he being Commiſſioned to admit thoſe, whom he thought fit, into the Conſpiracy. Sir *Everard Digby* being acquainted with it, promiſed 1500 *l.* to promote the Deſign, and Mr. *Treſſam* 2000 *l.* and *Peircy* himſelf 4000 *l.* to be paid out of the Earl of *Northumberland*'s Eſtate. Matters without Doors being ſo well adjuſted, *Fawks* returned out of *Flanders*, and *Ambroſe Rookwood*, and *John Grant*, Gentlemen, being admitted into the Society, the Work goes on afreſh, till it was compleated. Thirty Six Barrels of Powder were conveyed into the Cellar, over which they laid traverſe Loggs of Timber

Timber, and Bars of Iron, the better to lift up the weight of the Houſe upon the Exploſion, and great ſtore of Billets and Faggots over all. In the mean time, the Prieſts in their Maſſes uſed a Covert Office, (as afterwards appeared by *Garnet*'s Papers) whereof the Verſicles were theſe.

Gentem auferto perfidam
Credentium de finibus,
Ut Chriſto laudes debitas
Perſolvamus alacriter.

With a Prayer in *Engliſh* thus. *Proſper, Lord, their Pains that labour in thy Cauſe Day and Night: Let Hereſy vaniſh away like Smoak, let their Memory periſh with a Crack, like the Ruin and Fall of a broken Houſe.* Nothing now, but the Almighty Providence of a Gracious God, could keep a flouriſhing Nation from inevitable Ruin; the Conſpiracy being carryed on with unexpected Secrecy, and all things they had hitherto attempted, having attained a deſired Succeſs. The Parliament was to meet in a few Days, the matter of the Inſurrection, upon the Blow given, was well enough concerted, and thoſe of the Royal Family, who might not be at the Houſe, were to be ſurprized into their Hands. *Piercy* undertook to ſeize Duke *Charles*, afterwards *Charles* the Firſt, who being Young, probably might ſtay away. The Lady *Elizabeth* being at the Lord *Harrington*'s near *Catesby*'s Houſe, was to be taken away by the Rebels, upon their firſt riſing. But this diſmal Cloud was of a ſudden diſperſed, by a particular Finger of God. On *Thurſday* Evening, the 24th of *October*, ten days before the meeting of the Parliament, a Letter was delivered in the Street by an unknown Perſon, to a Footman of the Lord *Monteagle*, directed to that Lord. My Lord *Monteagle*, upon reading it, was not a little perplex'd with the Odneſs of the Contents, therefore immediately ſent it to the Secretary *Cecil*, Earl of *Salisbury*, who communicated the ſame to the Lord Chamberlain, and the Earls of *Worceſter* and *Northampton*, who all judged it to be a Whimſical Paper, but however thought it their Duty to acquaint the King with it. The Words of the Letter were theſe.

MY LORD,

OUT of the Love I bear to ſome of your Friends, I have a Care of your Preſervation. Therefore I adviſe you, as you tender your Life, to deviſe ſome Excuſe to ſhift off your Attendance at this Parliament; for God and Man have concurred to puniſh the Wickedneſs of this Time. And think not ſlightly of this Advertiſement, but retire your ſelf into your Country, where you may expect the Event in Safety: For though there be no appearance of any Stir, yet I ſay they ſhall receive a Terrible Blow this Parliament, and yet they ſhall not ſee who hurts them. This Council is not to be contemned, becauſe it may do you Good, and can do you no Harm; for the Danger is paſt, ſo ſoon as you Burn this Letter. And I hope God will give you the Grace to make good uſe of it; to whoſe Protection I commend you.

The Words, *The Danger is paſt as ſoon as you have Burnt the Letter*, was the thing which ſtumbled the Noble Lords beforementioned, and made them take it to be the Amuſement of ſome Idle Fellow. For, ſay they, what need is there of Arming againſt a Danger, which may be ſo eaſily avoided, as by Burning a Letter? But when the King had read the Letter, he ſaw deeper into the Meaning. He applied the word *Danger*, not to the Deſign it ſelf, as they did, but to the fear of the Diſcovery of it. And after ſome Pauſe, laying Matters together, ſaid, *Parliament — Terrible Blow — not ſee who hurts them: This muſt be meant of a Blaſt of Gunpowder*: And with that he commanded the Rooms, under the Parliament-Houſe, to be ſearched. But becauſe the Town ſhould not be too much Alarm'd, in caſe nothing ſhould appear, and the better to ſurprize the Plotters, if any, he deferred the Search till the fourth of *November*, the Day before the Meeting of the Parliament. On the Day appointed, the Search was made by the Lord Chamberlain, and the Cellar being opened, they ſaw a great quantity of Feuel, and nothing elſe as then appeared. This *Fawks*, who was there attending as *Piercy's* Servant, ſaid was laid in for his Maſter's uſe. The Chamberlain innocently replied, that his Maſter was well ſtored againſt Winter Blaſts: And ſo went away, reporting the matter to the King. But the King, not ſatisfied with this, would have the Cellar ſearched more narrowly, before he would venture to come to the Houſe. It was Midnight before they could begin the ſecond Search. Sir *Thomas Knevet*, a Gentleman of the Privy Chamber, was intruſted now with the Search, who coming to the Cellar-Door, found there *Fawks* with his Cloak and Boots, who being ſeized and ſearched, there were found about him a Watch, (not common then) to Minute out the Time, a Tinderbox, three Matches, and a Dark Lanthorn. Turning up the Billets and Coals, they diſcovered the Barrels of Gunpowder. *Fawks* ſtood undauntedly a Spectator of this, and ſaid, had he known what would have happened whilſt he was in the Cellar, as he was but juſt come out when they apprehended him, he would have Blown up the Houſe, with himſelf and them all; adding, *That it was the Devil, and not God, who diſcovered the Plot.* The other Conſpirators thinking, that matters were like to go ſmoothly on, notwithſtanding the Surprize which the firſt Search had given them, broke up ſeveral Stables of Noblemen, and took away the Horſes, which they thought to Mount with their Party, that was to Riſe upon the Alarm of the Blow. Their Rendezvouſe was at *Dunchurch*, where Sir *Edward Digby* had ordered an Hunting Match, under Colour of which they were to Surprize the Lady *Elizabeth*. But from hence they quickly ſcowered, upon Notice of the Diſcovery of their Plot, flying to *Holbatch* in *Staffordſhire*, the Houſe of Mr. *Stephen Littleton*: Hither the High Sheriff of *Worceſterſhire*, Sir *Stephen Walſh*, purſues them, where *Piercy* and *Catesby*, *John* and *Chriſtopher Wright*, refuſing to ſurrender themſelves, were ſlain by the Sheriff's Men. *Winter*, *Treſſam*, and the reſt, were taken. *Treſſam* died in the Tower; *T. Winter*, *Fawks*, *Keys*, *Bates*, *Robert Winter*, *Grant*, *Rookwood*, Sir *Everard Digby*, were Executed.

(*c*) *Happy Arrival of his late Majeſty.*] King *James* II. being Survivor to his Brother *Charles* II. ſucceeded him in the Crown of *England*, *Feb.* 6, 1684. He made a Speech to the Council after his Brother's Death, which was received with great Approbation and Joy, in which he promiſed to preſerve the Government both in Church and State, as by Law Eſtabliſhed; which Promiſe he afterwards repeated to his firſt Parliament. The *June* following the Duke of *Monmouth* landed at *Lyme* in *Dorſetſhire* with ſome few Forces, and publiſhes a Declaration of his coming to defend the Proteſtant Religion, and the *Engliſh* Liberties; reciting ſome Imputations charged upon King *James*, when he was Duke of *York*, and his owning himſelf a Papiſt after his Coming to the Throne. But the Parliament, then ſitting, paſt an Act of Attainder againſt the Duke of *Monmouth*, promiſing 5000*l.* Reward, to any who ſhould bring in his Body, Dead or Alive. The Duke had increaſed his Forces to a conſiderable Number, by the joining of ſeveral Inhabitants of *Taunton*, and that Neighbourhood, with which he routed the King's Troops at *Philips-Norton*, and had like to have ſurprized his whole Army afterwards; but miſcarrying in his Deſign, he is routed in a Battel at *Sedgmore*, *July* 5. and afterwards Beheaded, having in vain begg'd his Life of the King, who only made uſe of his Submiſſion, to make him ſign a Declaration, that King *Charles* told him that he was never married to his Mother; after which a Warrant is delivered for his Execution, *July* 15. This Rebellion being ſuppreſſed, and the King having an Army raiſed for this Purpoſe, begins to diſcover ſome Diſpoſitions, which were not obſerved before. The Parliament meeting again on the ninth of *November*, the King in his Speech tells them, That he muſt employ in his Army ſeveral Officers not qualified by Law, whoſe Service as he had had the Benefit of in time of Danger, ſo he would neither expoſe them to Diſgrace, nor himſelf to the Want of them, by turning them out of Commiſſion. The Parliament perceiving, by this Speech, what the King was driving at, *viz.* to have a Standing Army, with Popiſh Officers; the Houſe of Commons addreſs the King, telling him, that thoſe unqualified Officers could only be diſpenſed with by Act of Parliament, and that they would prepare a Bill to indemnify them from the Penalties they had incurred, by bearing Arms in the time of the late Rebellion; and afterwards offered to qualify a certain number of *Roman* Catholick Officers, whom the King ſhould name. But this would not ſatisfy the King, who had other Meaſures to purſue, to which theſe Means would be little conducing. After this a Bill was brought in by the King's Friends, to reverſe the Attainder of the Lord *Stafford*, who had been executed for having a Share in the Popiſh Plot, which paſſed the Lords Houſe, but was ſtopped by the Commons. The King finding himſelf diſappointed in theſe

theſe Attempts, on *November* the 20th, prorogues his Parliament: They having before their Prorogation declared, That to employ Officers not taking the Teſt, was in effect a Diſpenſing with all the Laws at once; That the Papiſts were Loyal more upon Generoſity than Principle; That it was Treaſon by the Law to be reconciled to the Church of *Rome*, &c.

What the King could not do in Parliament, he eſſays to do by his Judges, perſwading them, by Threats and Promiſes, to declare for his Power of diſpenſing with the Laws; who, after ſome of them were turned out, and others advanced to higher Benches, declare, *That the Laws of* England *are the King's Laws. That the Kings of* England *have the ſole Power of diſpenſing with the Penal Laws, in caſe of Neceſſity. That the Kings of* England *are the ſole Judges of the Neceſſity of diſpenſing with Penal Laws.* Here were all the Laws and Liberties of the *Engliſh* Nation given up at once, by the Determination of theſe wicked Judges. The next Stroke was to be at our Religion. The Popiſh Prieſts were bold and open, in ſetting forth Popiſh Books and Pamphlets, and the Clergy were as diligent and more happy in anſwering them. But the greateſt Obſtacle againſt the King's Deſigns was, the conſtant Preaching againſt the Points of the Popiſh Doctrine; whereby the Layety were not only alarm'd againſt Popery, but became ſo well grounded in their Religion, that they could ſteadily withſtand the Arguments which were uſed to pervert them. This occaſioned the King to put out an Injunction againſt Preaching Controverſy, and afterwards to erect a new High-Commiſſion Court for Eccleſiaſtical Affairs, notwithſtanding all ſuch Juriſdiction had been forbidden by Act of Parliament, 17 *Car.* I. By the Terror of this new Court, the King thought to ſcare the Clergy into a Compliance with every thing he propoſed. They firſt fell upon the Biſhop of *London*, for not ſuſpending Dr. *Sharp*, who had fallen into the Diſpleaſure of the Court, for preaching againſt Popery; for which Refuſal he himſelf is ſuſpended by the Eccleſiaſtical Commiſſioners.

After this, the King, in open Violation of the Laws, ſends an Ambaſſador to the Pope, and receives a Nuncio from him. He, by the ſame Paramount Authority, iſſues out a Declaration for Liberty of Conſcience, granting therein *Free Pardon and Indemnity to all Nonconformiſts, Recuſants*, &c. *for all Crimes and Things by them committed, contrary to the Penal Laws formerly made.* Dated *April* 4, 1687. Addreſſes throng in from all Parts of *England*, from the Diſſenters of ſeveral Denominations, extolling to the Skies the King's Goodneſs, and promiſing him to give their Aſſiſtance to take away the Penal Laws, which was the only thing he wanted to introduce Popery, and which he feared, ſome time or other, might be a Mill-ſtone upon the Necks of the Papiſts and the new Converts. The way being paved by theſe Addreſſes, by frequent Cloſeting of ſeveral Lords and Gentlemen, and a Progreſs of the King through ſeveral parts of the Kingdom, he reſolves to call a Parliament. Before which, he orders the Lieutenants of the ſeveral Counties to Summon the Gentlemen thereof, and preſſingly to recommend the taking off the Penal Laws to them, and manages the ſame in the ſeveral Cities and Borough Towns, by certain ſorry Fellows called Regulators, moſt of them Fanaticks and Favourers of the Duke of *Monmouth*, and all of them diſaffected to the Church of *England*. Whilſt theſe matters are carried on in the Country, the Eccleſiaſtical Commiſſioners were employed in Trying ſeveral Perſons, who had refuſed to comply with ſome illegal Commands of the King. Dr. *Peachel*, Vice-Chancellor of *Cambridge*, was called before them, for refuſing to admit one *Alban Francis*, a *Benedictine* Monk, to the Degree of Maſter of Arts, without taking the Oaths, upon the King's Mandate; for which the Court ſentenced him to be deprived of his Office of Vice-Chancellor, to be ſuſpended from the Profits and Exerciſe of his Headſhip of *Magdalen* College, and not to act hereafter in any Publick Buſineſs of the Univerſity. *Magdalen* College in *Oxon* fell next into diſpleaſure, for refuſing to admit one *Farmer*, an unqualified Perſon, by Virtue of the King's Mandate, to be their Preſident, contrary to the Statutes, and Electing Dr. *Hough*, one of their Fellows, into that Place. They are cited before the Commiſſioners, and juſtify their Proceedings as Legal. After which, *Cartwright*, Biſhop of *Cheſter*, *Wright* and *Jenner* two of the Judges, are ſent down to *Oxford*, to enforce the King's Commands, which when the Fellows refuſed to comply with, twenty five ofthem, with ſeveral of the Scholars, were expelled by them, and ſhortly after their Places were filled up with Papiſts.

A new Declaration for Liberty of Conſcience was now ſet out by the King, grounded upon his Diſpenſing Power, as declared by the Judges, and enjoyned to be read in all Churches, by an Order of Council, bearing Date *April* 7, 1688. The Deſign was to bring the Clergy to own the King's Diſpenſing Power, or to ſubject them all at once to the Laſh of the Eccleſiaſtical Commiſſioners; who, according to the Power which they had aſſumed, might turn them out at their Pleaſure, and put Papiſts, as they could find them, into their Places. The Biſhops then about *London*, having conſulted about this with the Arch-Biſhop *Sancroft*, preſent a Petition to the King, declaring their Averſeneſs to the diſtributing ſuch a Declaration, as was founded upon a Diſpenſing Power, that was declared Illegal, in the Parliaments of 1662, and 1672. and that in the beginning of his Reign. To which the King anſwered, *If I change my Mind, you ſhall hear from me; if not, I expect my Command ſhall be Obey'd.* Soon after they are ſummoned before the Council, where perſiſting in the matter of their Petition, they are ſent to the Tower, *for Contriving and Publiſhing a Seditious Libel* (as they called it) *againſt his Majeſty and Government.* For which they are Tried, *June* 15, at the King's Bench-Bar; and notwithſtanding all the Influence the Judges could make upon the Jury, they brought them in *Not Guilty.* Encouraged by this ſtout Behaviour of the Biſhops, the Clergy refuſe, almoſt unanimouſly throughout *England*, to read the Declaration; whereupon the Eccleſiaſtical Commiſſioners put out an Order, to require all Chancellors, Arch-Deacons, Commiſſaries, *&c.* to return the Names of thoſe, who had not read the Declaration, by the 16th Day of *Auguſt*. After this, the Army was to be practiſed upon, and a Subſcription was tendered to the Soldiers, to engage them to take away the Teſt and Penal Laws, or to lay down their Arms. They began with *Litchfield*'s Regiment, who all, except a few Papiſts, choſe to quit the King's Service, rather than to ſubſcribe. Hereupon followed a new Modelling of the Army, many Proteſtant Officers and Soldiers being Caſhiered, *Iriſh* Papiſts were put in their Places; but this gave an Univerſal Diſguſt to all the Proteſtants in the Army.

Theſe arbitrary Proceedings, and the apparent Deſign of introducing Popery into the Nation, 1688. were repreſented in a Memorial ſent by many Perſons of Quality to the Prince and Princeſs of *Orange*. And ſeveral Perſons of Honour went over themſelves into *Holland*, to lay the imminent Danger, which threatned the Nation, before the States. Soon after which, the Prince, in Conjunction with the States, prepares a good Fleet with ſufficient Forces, to make a Deſcent upon *England*. The Terror of this Invaſion forced King *James* upon the reſtoring the Charters, which had been taken away by *Quo warranto*'s from ſeveral Corporations, particularly that of the City of *London*, and the re-inſtating the ejected Fellows of *Magdalen* College in *Oxford*. But before the latter was actually done, the *Dutch* Fleet which had ſailed out, being driven back by Storm, and reported to be rendred unfit for that Year's Expedition, the King recalled his Orders for reſtoring thoſe Fellows. But in the mean time the Prince having refitted his Ships, ſailed down the Channel, his Fleet conſiſting of 52 Men of War, 25 Frigats, 25 Fireſhips, 400 Tranſports and Victuallers, having on Board 3560 Horſe, 10692 Foot. They were ſeen off of *Dover* the third of *November*, and on the fifth they Landed at *Torbay*. Now was a hard Neceſſity laid upon Perſons of Honour and Conſcience, either they muſt deſert the Defence of their Natural King, and to whom they had Sworn Fidelity; or they muſt abandon a Generous Prince, who had come over to reſcue their Religion and Liberties, which lay at ſtake. The generality of the Nation managed themſelves, in this Affair, with a Temper which was unexpected, after ſuch mighty Provocations. Some of the Army went over to the Prince, the greater part declaring only an Unwillingneſs to engage him. Many of the chief Nobility aſſembled at *Nottingham*, declaring for a Free Parliament; ſeveral of the Biſhops, and others at *London*, petitioned the King for the ſame, which he refuſed till it was too late, and all things were in diſtraction. The King having experienced the Inclinations of his Army at *Salisbury*, retires in Deſpair, ordering the Queen to go over to *France*, and the Lord *Feverſham* to disband the Army, himſelf going away privately. In this Interval, the Prince was invited

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all things; Except where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Sunday, only the Collect proper for that Sunday ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

† THE Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs *Pſal.* CIII. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our Wickednesſes. *ver.* 10.

¶* *In ſtead of* Venite, exultemus, *ſhall this Hymn following be uſed, one Verſe by the Prieſts, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſal.* CVII. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy, ver. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſal.* CXXIX. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. ver. 2.

They have privily laid their net to deſtroy me without a cauſe: yea even without a cauſe have they made a pit for my ſoul. *Pſal.* XXXV. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves, Pſal. LVII. 7.

Great

VARIOUS READINGS.

† Turn thy Face from our Sins, O Lord, and blot out all our Offences. *Pſal.* LI. 3.

Correct us, O Lord, but with Judgment, not in thine Anger, leaſt thou bring us to nothing. *Jer.* X. 24.

I will go to my Father, and ſay unto him, Father, I have ſinned againſt Heaven and before thee, and am no more worthy to be called thy Son. *Luke* XX. 18, 19. King *Charles* II.

* This Rubrick, and the following Suffrages, added in the ſecond Year of King *William* and Queen *Mary*.

NOTES.

invited to *London* by the Lord Mayor, the Aldermen and Lieutenancy of the City. But the King being diſcovered at *Margate*, returns to *Whitehall*; where taking a Diſguſt at the Prince's deſiring him to retire from that Place, the King goes to *Rocheſter*, and ſoon after, *Decemb.* 23. Embarks for *France*. The Nation being now left in ſtrange Confuſion, the Prince orders a Meeting of the Lords, and ſuch Commons who had been Members in King *Charles* the IId's two laſt Parliaments. Theſe being met, deſire the Prince to take the Government upon him, during this extraordinary Conjuncture, and to Iſſue out his Writs for calling a Convention. The Convention met *Jan.* 22. and after ſome few days they Vote, *That King* James *had Abdicated his Government, and thereby the Throne was become vacant.* The Lords do not readily concur with this Reſolution of the Commons, they excepting againſt the Word *abdicated*, as being a civil Law Word, not in uſe in our *Engliſh* Laws, for which they would have put the Word *deſerted*; and they would have left out the Clauſe, *The Throne was become vacant*, urging the Nature of an Hereditary Monarchy, wherein the Throne is immediately ſupply'd by the next Heir. They further inſiſted, that the Government ſhould be adminiſtred by a Regent, and not by a new King, but at laſt the Queſtion being put, the Regency was loſt by two Voices. After ſome Debates at a Conference between the two Houſes, they both agree in a Declaration to the Prince and Princeſs of *Orange*, containing the Reaſons which moved them to declare the Voidance; the particular Rights of the Subject, which had been in the late Reign invaded; and the Reſolution, *That* William *and* Mary, *Prince and Princeſs of* Orange, *be declared King and Queen of* England, *&c. Jan.* 13. The Prince and Princeſs of *Orange* being ſeated under a Velvet Canopy in the Banqueting Houſe, were attended by both Houſes of the Convention, and the foreſaid Declaration being read to them, the Crown was preſented to them both. And the ſame Day they were proclaimed King and Queen of *England*, &c. at *Whitehall*, *Temple-bar*, and the *Royal Exchange*.

Thus were this Church and Nation moſt happily delivered, from the Miſeries of Popery and Arbitrary Power, which were inevitably coming upon them. If there were Irregularities committed in any of theſe Proceedings, they muſt be chargeable upon the extraordinary Conjuncture of Affairs, which would not ſuffer things to be carried on in the common Method, during ſuch imminent Dangers, and unſpeakable Confuſions, which the King, by ſuch precipitate withdrawing himſelf, had the left the Nation in. But our Laws and Liberties, and the well ſettling a diſtracted Nation, were preferable to a few Legal Forms. If any of the Tranſacters therein were acted by Ambition, Revenge, or any other unwarrantable Qualities, they either have, or are, to anſwer for it to God; but ſtill we muſt own it a wonderful Bleſſing of God, that we have all that is dear to us in this World ſecured us, by this wonderful Revolution. When God was pleaſed to make uſe of ſuch a vaſt number of concurrent Accidents, and Inſtruments, in bringing about ſuch a mighty Event, it cannot be ſuppoſed, that every one of them purſued the moſt juſtifiable Means; ſince 'tis the uſual Method of his Providence, to make both good and bad Men ſubſervient to his Ends; and therefore it is a wild Project, to endeavour to bend the Principles of Religion and Law, that they may be the better accommodated to the Particularities of ſuch an extraordinary Conjuncture.

'Twere better and more ingenuous to own, that in ſuch a Hurry of Affairs, and total Conflagration of the State, ſome few Faults might have been committed, againſt the ſtrict Precepts of Religion, and which a gracious God will make all reaſonable Allowances for, conſidering the mighty Provocations given, and the Dread we were under of loſing at once our Religion and Liberties; than, in order to juſtify our ſelves in every Particular, to diſpute the Obligation of God's Laws, the Queſtioning whereof is more criminal than the Violation. 'Tis certain, the Parliament, being ſenſible that ſome things might have been tranſacted, contrary to the Laws of the Land, ſoon after the Revolution paſs'd a Bill, *For the preventing vexatious Suits, againſt ſuch as acted in order to bring in their Majeſties.*

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. *Pſal.* CXLVII. 5.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf. *Pſal.* LXXX. 17.

And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name. ver. 18.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ *Proper Pſalms.* LXIV. CXXIV. CXXV.

¶ *Proper Leſſons.*

The firſt, 2 Sam. XXII.

Te Deum.

The ſecond, Acts XXIII.

Jubilate.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the Queen.*

Prieſt. O Lord, ſave the Queen.

People. Who putteth her truſt in thee.

Prieſt. Send her help from thy holy place.

People. And evermore mightily defend her.

Prieſt. Let her enemies have no advantage againſt her.

People. Let not the wicked approach to hurt her.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe be uſed.*

ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal Truth, from the wicked Conſpiracies, and malicious Practices of all the enemies thereof: We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty Deliverance of our late gracious Sovereign King *James* the Firſt, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then aſſembled in Parliament, by Popiſh Treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the examples of former ages. From this unnatural Conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

* ACcept alſo, moſt gracious God, of our unfeigned thanks for filling our hearts again with joy and gladneſs, after the time that thou haſt afflicted us, and putting a new Song into our mouths, by bringing his late Majeſty upon this Day, for the Deliverance of our Church and Nation from Popiſh Tyranny and Arbitrary Power. We adore the wiſdom and juſtice of thy providence, which ſo timely interpoſed in our extreme danger, and diſappointed all the deſigns of our enemies. We beſeech thee give us ſuch a lively and laſting ſenſe of what thou didſt then, and haſt ſince that time done for us, that we may not grow ſecure and careleſs in our obedience, by preſuming upon thy great and undeſerved goodneſs; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou haſt in a marvellous manner preſerved to us. Let truth and juſtice, brotherly kindneſs and charity, devotion and piety, concord and unity, with all other virtues, ſo flouriſh among us, that they may be the ſtability of our times, and make this Church a praiſe in the earth. All which we humbly beg for the ſake of our bleſſed Lord and Saviour. *Amen.*

¶ *In the end of the Litany* (*which ſhall always this Day be uſed*) *after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which followeth.*

ALmighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterprize, plotted and intended this day to be executed againſt the King, and the whole State of the Realm, for the Subverſion of the Government, and Religion eſtabliſhed among us; [† and didſt likewiſe upon

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* This Prayer added in the ſecond of King *William* and Queen *Mary*.

† Added in the Second of King *William* and Queen *Mary*.

upon this day wonderfully conduct thy ſervant our late King, and bring him ſafe into this Kingdom, to preſerve us from the late attempts of our enemies, to bereave us of our religion and laws:] We moſt humbly praiſe and magnifie thy moſt glorious Name, for thy unſpeakable goodneſs towards us [† expreſſed in both theſe acts of thy mercy.] We confeſs it has been of thy mercy alone, that we are not conſumed: For our ſins have cried to heaven againſt us; and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but haſt in mercy delivered us from their malice, and preſerved us from death and deſtruction. Let the conſideration of this thy § repeated goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruin. And increaſe in us more and more a lively faith and ‡ love, fruitful in all holy obedience, that thou mayſt * ſtill continue thy favour, with the light of thy goſpel, to us and our poſterity for evermore; and that for thy dear Sons ſake Jeſus Chriſt our only Mediator and Advocate. *Amen.*

¶ *In ſtead of the Prayer* [In Time of War and Tumults] *ſhall be uſed this Prayer following.*

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protector, and ſcatter our enemies that delight in blood. Infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *ANNE*, and all that are put in authority under her, with judgment and juſtice, to cut (*d*) off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail againſt us, or triumph in the ruin

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† Added in the Second of King *William* and Queen *Mary*.

§ The Word *repeated* added in the Second of *William* and *Mary*.

‡ *Fruitful Love in all Obedience.* King *Charles* the ſecond's Book.

* The Word *ſtill* put in, the Second of *William* and *Mary*.

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(*d*) *Who turn Religion into Rebellion, and Faith into Faction.*] This Paſſage is a juſt Reflection upon the Seditious Principles of the Church of *Rome*, which firſt ſet up the Doctrine of the lawfulneſs of Subjects taking up Arms againſt the Magiſtrate; and of the Depoſition and Murder of Princes. But our Church here, in oppoſition to theſe unwarrantable Tenets, does declare, That this is to turn the Doctrines of our Faith and Holy Religion, into Rebellion and Faction. Now that our Church does not, without ground, charge the Church of *Rome* with going contrary to the Doctrines of Chriſtianity, in theſe Particulars, will be plain, by comparing the Doctrines delivered in the Holy Books of Scripture, and the Writings and Practice of the Profeſſors of Chriſtianity, for many Ages, with the Tenets of the approved Writers of their Church, and the Practice thereof. As for the Doctrine of the Holy Scriptures, nothing can be better Calculated for the Support of Civil Government, and exact Obedience to Superiors. Its Doctrine is remarkable for theſe two Particulars; firſt, for founding Government upon Divine Right and Authority; and ſecondly, as a Conſequence from that, to inforce Obedience to it; and this out of fear of future, as well as preſent Puniſhment. *Cyrus*, tho' a Heathen Prince, is called *God's Shepherd*, Iſ. xliv. 28. The Magiſtrate is called *God's Miniſter*; and the *Powers which are*, (i. e.) Secular Magiſtrates, are ſaid to be *Ordained of God*, Rom. xiii. 4. Nor can any better Rules of Subjection and Obedience poſſibly be imagined, than thoſe which are laid down in the Holy Scriptures. We are commanded therein, to be Obedient both to Supreme and Subordinate Magiſtrates, and this for the *Lords ſake, whether to the King as Supreme, or unto Governors, as thoſe that are ſent by him*, 1 Pet. ii. 13, 14. *We are to be Subject, not only for Wrath, but alſo for Conſcience ſake*, Rom. xiii. 5. *We are to pray for Kings and all in Authority, that we may Live Quiet and Peaceable Lives, in all Godlineſs and Honeſty*, 1 Tim. ii. 1, 2. We are commanded to Honour them, *Rom.* xiii. 7. To pay Tribute to them, *ib.* And not to reſiſt them under the pain of Damnation, *Rom.* xiii. 2. And it is further to be obſerved, that the Holy Scripture does mark out thoſe Perſons, who violate the forementioned Duties, as Men of the worſt Characters; *Who deſpiſe Government, and are not afraid to ſpeak Evil of Dignities*, 1 Pet. ii. 10. Jud. 8. Now, if it were a Duty at any time to take up Arms againſt our Governors, to Try, Execute, and Kill them, &c. methinks we ſhould find, ſome where or other in the Canon of the Holy Scripture, ſomething to countenance theſe Popular Powers: But when the whole Tenor of Scripture runs on the other ſide, when ſuch a multitude of Paſſages occur, which inforce Obedience, and not one Word to encourage Reſiſtance, and the Detail of other Miſchiefs which attend it; it is plain that theſe Doctrines have no Countenance from Scripture, what ever they may have from Political Maxims, but are contrary to it. Let us now ſee what Thoughts they had of theſe Matters, who ſucceeded in the Chriſtian Church, ſoon after the Writers of the Sacred Books. I ſhall ſet down a few Paſſages out of their Writings, according to the Order of their Succeſſion in the ſeveral Ages in which they lived. The Epiſtle *ad Antiochenos* perhaps may not be *Ignatius*'s, but however 'tis Ancient, and quoted as Genuine by *Damaſcen*; this delivers the Doctrine of the Chriſtians at that time thus. Τῷ Καίσαρι ὑποτάγητε, ἐν ὅσοις ἀκινδύνῳ· ἢ ὑποτάγη. *That the Civil Magiſtrate is to be Obeyed in all things wherein Obedience does not hurt the Conſcience.* The like is aſſerted by *Polycarp*, in the Church of *Smyrna*'s Letter concerning his Martyrdom. *Polycarp.* Διδάγμεθα ἀρχαῖς καὶ ἐξουσίαις ὑπὸ τοῦ Θεοῦ τεταγμέναις τιμὴν καλὰ τὸ προσῆκον, ἐφ' ὅσον μὴ βλάπτουσα ἡμᾶς ἀπονέμειν. *We are taught to pay all Honour, according as it is due, to the Powers which are Ordained of God, when it ſhall not be injurious to our Conſciences.* Ep. Eccl. *Juſtin Martyr*, *A. D.* 150. Smyr. *Juſtin Martyr* ſpeaks thus concerning the Chriſtians of his time. Θεὸν μὲν μόνον προσκυνοῦμεν. ὑμῖν δὲ πρὸς τὰ ἄλλα χαίροντες ὑπηρετοῦμεν. *Indeed we Worſhip God alone, but in all other things we Obey you our Emperors.* Juſt. Mart. Ap. ii. And he further argues, that Chriſtians cannot be ſuppoſed to be Rebels, from the Principles which they have eſpouſed, and becauſe their Religion denounces ſuch a terrible Puniſhment againſt it. Πιστεύοντες μᾶλλον ἢ καὶ πεπεισμένοι κατ' ἐξουσίαν τῶν πράξεων ἕκαστον τίσειν διὰ πυρὸς αἰωνίου δίκας. *ib. Believing, yea rather being perſwaded, that every one ſhall receive the Puniſhment of Eternal Fire, according to his Actions.* Where by the way we may obſerve, that the 13th of the *Romans* here referred to, carried its weight with it, even in the time of this Antient Father.

Athenagoras allows, that the Emperor received his Power from God. Ὡς δὲ ὑμῖν πατρὶ καὶ υἱῷ πάντα κεχείρωται, ἄνωθεν τὴν βασιλείαν εἰληφόσι (βασιλέως δὲ ψυχὴ ἐν χειρὶ Θεοῦ φησὶ τὸ πνεῦ- *Athenagoras.* A.D. 155.

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ruin of thy Church among us: But that our gracious Sovereign and her Realms being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion-Service, in ſtead of the Collect for the day, ſhall this which followeth be uſed.*

ETernal God, and our moſt mighty Protector, we thy unworthy ſervants do humbly preſent our ſelves before thy Majeſty, acknowledging thy power, wiſdom and goodneſs in preſerving the King, and the Three Eſtates of this Realm aſſembled in Parliament, from the deſtruction this day intended againſt them. [† Make us, we beſeech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable by a freſh inſtance of thy loving-kindneſs towards us. We bleſs thee for giving his late Majeſty a ſafe Arrival here, and for making all Oppoſition fall before him, till he became our King and Governor.] We beſeech thee, to protect and defend the Queen, and all the Royal Family, from all Treaſons and Conſpiracies, * Preſerve her in thy faith, fear and love; Proſper her Reign with long happineſs here on earth; and crown

VARIOUS READINGS.

† This Clauſe added in the Second of *William* and *Mary*.

* *Preſerve them*, in King *Charles* the Second's Book.

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τικὸν πνεῦμα) ἅτως ἐνὶ τῷ Θεῷ παρ' αὐτοβλόγῳ ὑῷ νομένῳ ἀμερίσῳ πάντα ὑποτέτακ|αι. *As all things are Subject to you, O Emperors, Father and Son, you having received the Empire from God (for the Prophetical Spirit ſays, the Soul of the King is in the hand of God;) ſo all things are ſubject to the one God and his Son, the intelligent and inſeparable* Logos. Athen. Leg. pro Chryſt.

To the ſame purpoſe *Theophilus Antiochenus.* Τοιγαρῦν μᾶλλον τιμήσω τ βασιλέα, ἀ προσκυνῶν αὐτῷ ἀλλ' ὐχώμεν☩ ὑπὲρ αὐτ. Θεῷ δὲ τῷ ὄνῶς Θεῷ κ ἀληθῆ προσκυνῶ, ἀ δὲ ὅτι ὁ βασιλεὺς ὑπ' αὐτ γέγονεν· ἐρεῖς ἔν μοὶ διὰ τί ἀ προσκυνεῖς τ βασιλέα; ὅτι ἀκ ἐς προσκυνεῖσθαι γέγονεν, ἀλλὰ ἐς τιμᾶσθαι τῷ νομίμῳ τιμῇ. Θεὸς γδ ἀκ ἐστιν ἀλλὰ ἀνθρωπ☩ ὑπὸ Θεῦ τε|αγμέν☩, ἀκ ἐς προσκυνεῖσθαι, ἀλλὰ ἐις τὸ δικαίως κρίνειν. *Wherefore I will rather honour the Emperor, not worſhipping him, but praying for him. Indeed, I worſhip the only true God, as knowing that the Emperor was made by him. But you will ſay; why then do you not worſhip the Emperor? Becauſe he was not made to be worſhipped, but to be honoured with due Reſpect. For he is not a God, but a Man ordained of God, not to be worſhipped, but to rule with Juſtice.* Theoph. ad Autol. Lib. i.

Irenæus. A. D. 180.

St. *Irenæus*, who lived ſoon after, is an Advocate, not only for Obedience to the Supream Magiſtrate, but for the Divine Right of his Character. *Cujus juſſu* (ſays he) *Homines naſcuntur, hujus juſſu & Reges conſtituuntur, apti his qui illo tempore ab ipſis regantur. He who Commands Men to be Born, Commands Princes to Govern, as fit for thoſe times they Reign in.* Ir. lib. v cap. 24.

Tertullian, A. D. 203.

The ſame Doctrine is delivered by *Tertullian. Imperator ideo magnus eſt, quia Cælo minor eſt. Illius enim eſt ipſe cujus & Cælum eſt & omnis Creaturæ. Inde eſt Imperator, unde & Homo antequam Imperator, inde Poteſtas illi, unde & Spiritus. The Emperor is therefore Great, becauſe he is leſs than Heaven: For he is appointed by him who made the Heaven and every Creature. He is made Emperor by him who made him a Man, before he was an Emperor; and his Power was given by him who gave him his Breath.* Tert. Apol. c. xxx. And ſo again: *Sed quid ego amplius de Religione atque Pietate Chriſtiana in Imperatorem? quem neceſſe eſt ſuſpiciamus, ut eum quem Dominus noſter elegit. Ut merito dixerim, Noſter eſt magis Cæſar, ut a noſtro Deo conſtitutus. But why ſhould I ſay any more of the Religion and Piety of the Chriſtians, towards the Emperor? Whom we muſt needs reverence, as one whom our Lord has Elected to his Office. So that I may very well ſay, he is more our* Cæſar *than the Heathens, becauſe he is appointed Emperor by our God.* ib. cap. xxxiii. In his Book *ad Scapulam*, he further ſhews the Principles of the Chriſtians of his time, with relation to their Governors. *Chriſtianus nullius eſt hoſtis, nedum Imperatoris: quem ſciens a Deo ſuo conſtitui, neceſſe eſt ut & ipſum diligat, & revereatur & ſalvum velit, cum toto Romano Imperio, quouſque ſeculum ſtabit, tamdiu enim ſtabit. Colimus ergo & Imperatorem, ſic quomodo & nobis licet, & ipſi expedit, ut a Hominem Deo ſecundum, & quicquid eſt a Deo conſecutum, & ſolo Deo minorem. Hoc & ipſe volet ſic enim omnibus major eſt, dum ſolo Deo minor eſt. The Chriſtian is no ones Enemy, much leſs the Emperor's; whom knowing to be appointed by his God, he muſt needs Love and Reverence, and deſire his Safety, and that of the whole* Roman *Empire, to continue (and I hope it will continue) to the Worlds end. For this Reaſon we Worſhip the Emperor, as far as is Lawful, as a Man who is next to God, who has received all that he has from God, and only leſs than God. For he is therefore greater than all others, becauſe he is leſs than God.* Tertull. ad Scap. Cap. 1.

Optatus. A. D. 365.

The like Doctrine is taught by *Optatus. Merito Paulus docet, orandum eſſe pro Regibus & Poteſtatibus; etiamſi talis eſſet Imperator, qui gentiliter viveret. Quanto quod Chriſtianus, quanto quod Deum timens, quanto quod Religioſus, quanto quod Miſericors, ut ipſa res probat —— Carthagine Principatum ſe tenuiſſe crediderat, & cum ſemper Imperatorem extollit, jam quaſi hominum exceſſerat metas, ut ſe & Deum, non Hominem æſtimaret, non verendo eum qui poſt Deum ab Hominibus timeatur. Well does St.* Paul *teach us to pray for Kings, and thoſe in Authority; altho' we had ſuch an Emperor as lived like a Pagan. How much more when he is a Chriſtian, when he fears God, when he is a religious and a merciful Prince, as 'tis plain he is. —— He thought he was poſſeſſed of a Principality at* Carthage; *and whereas none but God who made the Emperor, is above the Emperor; ſo whilſt* Donatus *lifts up himſelf above the Emperor, he has gone beyond all Human Bounds, eſteeming himſelf to be a God, and not a Man; by not giving him Reverence, who, next after God, is to be Reverenced by Men.* Opt. Mil. Lib. iii.

Ambroſe, A. D. 374.

The like Doctrine is delivered by St. *Ambroſe*, in ſeveral places of his Commentaries. As in that upon the xlth. Pſalm. *David, quaſi Rex, Legibus non tenebatur humanis: Deo tamen obnoxium ſe pro peccatis ſuis eſſe agnoſcit.* David, *as a King, did not lye open to the Penalty of Human Laws; but however, he acknowledges himſelf to be Triable for his Sins, at God's Tribunal.* And in his Apology for *David*, he ſpeaks thus: *Nullis David legibus tenebatur, quia liberi ſunt Reges a vinculis delictorum: nec enim ullis ad pœnam vocantur Legibus, tuti Imperii Majeſtate.* David *was not reſtrained by the Laws, for Kings are free from Obligation to Penalty for their Faults, being ſafe by the Majeſty of the Empire.*

Jerom, A. D. 390.

St. *Jerom* ſpeaks to the ſame purpoſe. *Ad dominum pœnitens David loquitur, Tibi ſoli peccavi. Rex enim erat, alium non timebat.* David *repenting, cried unto the Lord, Againſt Thee only have I Sinned. For he was a King, and did not fear Puniſhment, from any other.*

Chryſoſtom. A. D. 398.

So St. *Chryſoſtom.* Πασα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. κἂν ἀπόστολ☩ ἦς, κἂν εὐαγγελιστὴς, κἂν προφήτης, κἂν ὁτιοῦν· οὐδὲ γδ ἀνατρέπει τ εὐσέβειαν αὕτη ἡ ὑποταγή· κ οὐκ ἁπλῶς εἶπε, πειθέσθω, ἀλλ' ὑποτασσέσθω. κ πρῶτον δικαίωμα τ τοιαύτης νομοθεσίας, κ λογισμοῦ πρέπον πιστοῖς, τὸ φρονεῖν τὰ Θεῖα ταῦτα διαλελάχθαι. *Let every Soul be ſubject to the higher Powers, tho'*

crown her with everlaſting glory hereafter in the Kingdom of Heaven; through Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

¶ *The*

tho' he be an Apoſtle, or an Evangeliſt, or a Prophet, or whatſoever he be. For Subjection is not inconſiſtent with Piety. He does not ſay, Be perſuaded by, but Be Subject. For this is a Primary Inſtitute of this Legiſlature, and highly becoming the Chriſtian Reaſonings, that all theſe things are Ordained of God. Indeed, this Father advances ſomething particular in this matter, to anſwer the Objection drawn from Wicked Governors; that in ſuch caſe the Government is from God, tho' not the Governor: As God is the Author of Marriage, tho' not of the Marriages of thoſe who Wickedly come together. But however he does not allow this to be the Ground of withdrawing Obedience; and as this is but a Nicety, ſo it may be eaſily reconciled with the common Opinion of the Ancients.

Auſtin, A. D. 420.

St. *Auſtin* comes behind none of them, in inforcing the ſame Doctrine. "Quæcum ita "ſint, non tribuamus dandi Regni atque Im"perii Poteſtatem niſi Deo vero, qui dat fæ"licitatem in regno Cœlorum non niſi ſolis piis; Reg"num vero terrenum & piis & impiis, ſicut ei placet, cui "nihil injuſte placet. —— Qui Mario, ipſe Caio Cæſari; "qui Auguſto ipſe & Neroni, qui Veſpatianis & Patri & "Filio, ipſe & Domitiano crudeliſſimo. Et ne per ſingu"los ire neceſſe ſit, qui Conſtantino Chriſtiano, ipſe Apo"ſtatæ Juliano. Which things being ſo, let us not attri"bute the Power of diſpoſing Kingdoms and Empires but "only to the True God, who beſtows the Happineſs of the "Kingdom of Heaven, only upon good Perſons; but gives "Earthly Kingdoms both to Good and Bad, as it pleaſes him, "who is pleaſed with nothing that is Unjuſt. He that diſ"poſed of the Empire to *Marius*, gave it likewiſe to *Caius* "*Cæſar*; he that gave it to *Auguſtus*, gave it to *Nero*; he "that gave it to the *Veſpatians*, Father and Son, gave it to "the Cruel *Domitian*. And not to reckon up all Particulars, "he that gave the Empire to *Conſtantine* a Chriſtian, gave it "to *Julian* an Apoſtate. *Aug. de Civ. Dei*) *Cap.* 21.

Arnobius, 470.

Towards the latter end of this Century, lived *Arnobius* Junior, who writing upon the Lth. Pſalm ſays, *Rex ſub nullo alio niſi ſub Deo ſolo agens, ipſum ſolum ſuper Poteſtatem ſuam metuens, Deo ſoli peccavit. The King being under God only, he was afraid of him only as having a Superior Power to himſelf, and therefore ſaid he had Sinned againſt God alone.*

Fulgentius, A. D. 500.

In the beginning of the ſixth Century Flouriſhed *Fulgentius*, who thus writes to King *Thraſimund*. "Quocicra cum pro no"ſtra fide, in quantum facultatem divinitus "accepimus, libere reſpondemus, nulla contumaciæ ſeu "contumeliæ debemus ſuſpicione notari: cum nec no"ſtræ humilitatis nec regiæ ſimus dignitatis immemores, "ſciamque Dei timorem, honorem Regibus exhibendum, "Apoſtolica nos præmonente doctrina *Reddite omnibus de"bita —— Cui timorem timorem: cui honorem honorem*, &c. "Competens igitur Manſuetudini tuæ deſerimus honoris "obſequium, cui apicem culminis divina cernimus largita"te collatum. Nec tamen quemquam ſapientem fugit, "quanto ſempiternus ille Rex Regum & Dominus Domi"nantium timore debeat ſuſpici, qui temporales etiam Re"ges præcipit honorem. *Wherefore, by reaſon of our Faith which we have received from God, we freely anſwer, firſt, That we ought not to be marked with any Suſpicion of Contumacy or Contumely; Secondly, That we are not unmindful both of our low Eſtate of the Regal Dignity, and that we know that according to the Advice of the Apoſtolical Doctrine, We muſt render to every one his due, Fear to whom Fear, Honour to whom Honour*, &c. *Therefore we honour your Serene Majeſty, on whom we ſee that God has conferred the Height of the Regal Dignity. Neither can any Wiſe Man be ignorant how much that Eternal King, and Lord of Lords, ought to be Honoured, who has ordered that Temporal Kings ſhould be Honoured.* Fulg. ad Thraſ. Reg. Lib. 1.

Gregorius Turonenſis, A. D. 600.

In the next Century, lived *Gregory* Biſhop of *Tours*, who expreſſes his Notion of the Regal Dignity, to *Chilperick* King of the *Franks*, in this manner. "Siquis de nobis, "O Rex, juſtitiæ tramitem tranſcendere voluerit, a te cor"rigi poteſt. Si vero tu exceſſeris, quis te corripiet? "Loquimur tibi, ſed ſi volueris audis, ſi autem nolueris, "quis te condemnabit, niſi is qui ſe pronunciavit eſſe "Juſtitiam? *If any one of us, O King, ſhall tranſgreſs the Rule of Juſtice, he may be puniſhed by you. But if you tranſgreſs, who ſhall Puniſh you? 'Tis true, we can ſpeak to you, and you may hear us if you pleaſe: But if you will not hear, who ſhall Condemn you for it, but only he who has declared that he is Juſtice it ſelf?* Greg. Tur. Hiſt. Franc. cap. 19.

7th Council of Toledo. 675.

In the latter end of this Century was held the VIIth Council of *Toledo*, wherein, in ſupport of the Dignity of the *Gothiſh* Kings, this is decreed. *Si in derogationem aut contumeliam Principis reperiatur aliquis nequiter loqui, aut in necem Regis ſeu ejectionem intendere vel conſenſum prebere, nos quidem hujuſmodi excommunicatione dignum cenſemus. If any one be found to ſpeak any thing in Derogation or Reproach of the Prince, or conſpire or give aſſent to his Death or Expulſion, we decree him to deſerve Excommunication.* Conc. Tol. vii. *c.* i.

Hincmarus. 850.

In the ninth Century, *Hincmarus* Biſhop of *Rhemes* was a great Defender of the Regal againſt the Papal Authority, and wrote much againſt Appeals to *Rome*, as may be ſeen throughout moſt of his Epiſtles.

In this Age ſome Eccleſiaſtical Writers (particularly *Rabanus*) began to innovate in the Ancient and Orthodox Doctrine of the Divine Original of Regal Authority, making it (contrary to all Chriſtian Writers before) an human Invention. *Duæ dignitates atque poteſtates inter homines conſtitutæ reperiuntur. Una ex humana inventione reperta, hoc eſt Imperialis atque Regalis; altera vero ex divina Authoritate inſtituta, hoc eſt Sacerdotalis. There are two Dignities or Powers found among Men; the one inſtituted by Men, as the Regal and Imperial Dignity; the other inſtituted by Divine Authority, which is the Sacerdotal.* Rab. Ep. ad Brun. Ab.

Theophylact. An. 1000.

But after this the ancient Doctrine was generally maintained both in the *Greek* and the *Latin* Church. In the tenth Century lived *Theophylact*, who writes thus. Τὸ γὰρ ἀρχὰς εἶναι, καὶ τὰς μὲν ἄρχειν, τὰς δὲ ἄρχεσθαι, καὶ μὴ ἄνω καὶ κάτω πάντα φέρεσθαι ἐκ τῆς Θεοῦ σοφίας ἔργον φημὶ εἶναι. *That there are Governments, and ſome to Rule and ſome to be Ruled, and that all things are not toſſed up and down, I ſay is the Work of God.* Theoph. in xiii. Rom.

Anſelm, who lived in theſe Times, uſed *Tertullian*'s Expreſſion, and ſubſcrib'd to his Opinion of the Divine Right of Princes. *Cujus juſſu homines naſcuntur, hujus juſſu Reges conſtituuntur, apti his, qui eo tempore ab ipſis reguntur. Quidam enim illorum ad correptionem & utiliatem ſubjectorum & conſervationem juſtitiæ dantur: quidam autem ad timorem, & pœnam & increpationem: quidam vero ad illuſionem & contumeliam & ſuperbiam. By whoſe Command, Men are Born, by his Command Kings are Conſtituted. Some of them for the bettering and the profit of their Subjects, and the Preſervation of Juſtice: Some for Fear, and Puniſhment, and Threatning: Some for Mockery of them, for Reproach and for Pride.* This is ſpoken indeed with Haughtineſs, according to the Prelatick Pride of thoſe Ages; but the Author owns, that both good and bad Princes, do receive their Power from God. He alſo owns, that all Perſons *in illis quæ ad Vitam pertinet Subditos eſſe Poteſtatibus*, to be Subject to the Superior Powers in all Temporal Concerns. And again, *Si quis ergo putat, quemadmodum Chriſtianus eſt, non ſibi eſſe vectigal reddendum, ſive tributum, aut non eſſe honorem exhibendum debitum iis quæ hæc curunt Poteſtatibus, in magno errore verſatur.* Anſel. in xiii. Rom.

1170.

But towards the latter end of the next Century, Pope *Hildebrand*, who took the Name of *Gregory* the VIIth, broke in upon all the Maxims of the Chriſtian Divines for 1000 Years; and by an unparalled Example, not only Excommunicated *Henry* IV. Emperor of *Germany*, but Abſolved his Subjects of their Allegiance, and deprived him of his Dominions; forcing him to ſuch a ſcandalous Subjection, as was never before heard of. This was ſuch an audacious Affrout to the Regal Majeſty, as was ſhocking even to thoſe who were moſt Devoted to Eccleſiaſtical Intereſt and Power;

¶ *The Epiſtle.* Rom. xiii. 1.

I. LEt every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. II. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the Sword in vain; for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. III. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo: for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour. ¶ *The*

and made the Divines and Writers of thoſe Times cry out upon it, as a moſt abominable Uſurpation and Tyranny.

This occaſioned *Otho Friſingenſis*, to make this Reflection; *Lego & relego Romanorum Regum & Imperatorum geſta, & nuſquam invenio quemquam eorum ante hunc a Romano Pontifice Excommunicatum & Regno privatum. I read, and read over again, the Acts of the* Roman *Kings and Emperors, but I never find any one of them Excommunicated by the Pope, and deprived of his Kingdom.* Otho Friſ. Lib. vi. cap. 25. The ſame occaſioned *Sigebertus* in his Chronicle, to expreſs himſelf in this affectionate manner. *Nimirum (ut pace omnium bonorum dixerim) hæc ſola novitas (non dicam Hereſis) necdum in mundo emerſerat, ut Sacerdotes illius qui dixit Regi, Apoſtata, & qui regnare facit Hypocritam propter peccata populi, doceant quod malis Regibus nullam debeant ſubjectionem. Et licet ei ſacramentum fidelitatis fecerint, nullam tamen debeant fidelitatem, nec perjuri dicantur, qui contra Regem ſenſerint, imò qui Regi paruerit pro excommunicato habeatur; qui contra Regem fecerit a noxâ injuſtiæ & perjurii abſolvatur. Truly (I hope I may ſay it with the Leave of all good Men) that this was a Novelty (not to ſay a Hereſy) which was never before known in the World, that the Prieſts of him who called Princes* Revolters, [*Hoſ.* ix. 15.] *and maketh the Hypocrite to reign for the Sins of the People, that theſe ſhould teach that there is no Subjection owing to bad Princes. And that, though his Subjects have taken an Oath of Fidelity to him, there is none due: That thoſe are not to be accounted perjured who take part againſt their King; nay, that thoſe who obey their King ſhould be excommunicated, and thoſe who take up Arms againſt him ſhould be acquitted both of Injuſtice and Perjury.* Sigeb. Chron. ad An. MLXXXIX. Such Examples are wont to be but too catching; and though this Action was univerſally condemned in the time it was done, yet enſuing Ages made uſe of it as a Precedent; and diſcontented States, whenever they had a mind to get rid of their Princes, would either procure the Pope's Bull to excommunicate them, and to diſcharge their Subjects of their Allegiance; or elſe they would have reſort to their own Strength, which the Pope had ſhewn them the way how to make uſe of. Hence aroſe the unhappy Tumults and Buſtles in King *John*'s Reign. To this Original is owing good part of the Miſeries, which were ſuſtained by poor King *Edward* II. from a mercenary Pope and Clergy, from a wicked Wife, a rebellious Son, and a factious Kingdom. And hence aroſe that fooliſh Piece of Pageantry, and mock Shew of Juſtice in the Depoſition of *Richard* II. But above all, the * Articles upon which his Depoſition was founded, ſome of which ſhewed that he did but his Duty, others that he was guilty only of ſome Failures, which few Reigns are without. The not paying his Debts, his giving ear to thoſe who brouht him Stories, his making the Clergy pay their Taxes, his Turning ſeveral Officers out of Places of Truſt, his animadverting upon a factious Arch-Biſhop, *&c.* with ſeveral other Particulars of the like Nature; which are a Blemiſh to our Annals, as they ſtand there, and reflect a heavy Diſgrace upon our Predeceſſors for depoſing a Prince, and expoſing him to be murdered, for doing things, many of which would not unqualify a Gentleman to be a Juſtice of the Peace. What more modern Copies have been drawn from theſe Originals is not ſo proper, at leaſt in this Place, to take notice of.

* *Theſe Articles are learnedly confuted and expoſed by a learned Profeſſor of* Halberſtadt, *in a Treatiſe entituled*, De vi in Principem ſemper injuſta.

PARAPH. on the Epiſtle, Rom. xiii. 1.

I. As to Political Duties, which you owe to your Superiors, by Vertue of my Apoſtolical Authority, I adviſe and command you this. Let every Perſon, though of never ſo great Diſtinction in Church or State, be ſubject to the Supreme Authority in every Nation, whether it be veſted in one Perſon, or more; and that for theſe two Reaſons. *Firſt*, Becauſe this Supreme Power is not a bare Humane Authority, but a Divine one. For all the Authority which Supreme Magiſtrates are endowed with, does proceed originally from God, and they act under him as his Deputies or Delegates. Therefore whatever Perſons take up Arms to oppoſe any, tho' the moſt ſevere, Commands of the Supreme Power in a Nation; whether it be againſt the Legiſlative Power, in enacting Penal Laws, or againſt the Executive Power, whilſt it is inflicting them, ſuch Perſons are in Rebellion, not only againſt the Laws of Men, but alſo againſt the Laws of God: And for ſuch Reſiſtance, ſhall in this World receive the ordinary Puniſhment of Traytors, whoſe Deſigns, when diſcovered does generally end in their Ruin; and if they die unrepenting of ſuch a *damnable* Sin, they will be eternally puniſhed in the next. *Secondly*, you muſt be ſubject to the Supreme Magiſtrate, in Conſideration, that, thro' the Vigilance and Care, even of the worſt Governours, People enjoy Peace and Tranquility, by their repreſſing the Inſolence and Injuſtice of wicked Men, which is a very great Benefit to Mankind, and without which Humane Society would be to the laſt Degree miſerable; and upon account of this Benefit are not forcibly to be oppoſed; or at leaſt not 'till their Tyranny is more inſupportable than a State of Anarchy. II. But ſome of you will ſay, That it is an uneaſy Subjection, to ſubmit to this formidable Power of the Legiſlature; and, if by Reſiſtance you can make a Stand againſt, you may rid your ſelves of this Fear. How? will you not ſtand in awe of an Authority, which is ſupported, not only by a Temporal, but by an infinite Power? The beſt way to be out of Danger from ſuch a Power, is, to do your Duty incumbent upon you in all Reſpects; and then you will be ſo far from incurring the Diſpleaſure of the Magiſtrate, that you will receive Commendation, or probably a Reward from him. For Supreme Magiſtrates, tho' ſome of them may not be ſo good as might be expected, yet they are not ſuch common Grievances as ſome Perſons pretend; for they are all deputed to their high Offices by God, whoſe Providence, by their Adminiſtration of Affairs, brings about a great deal of good to Mankind. But if you neglect your Duty, and contemn the Authority of the Magiſtrate, by violating his Laws, or by unlawful Reſiſtance to his Government, you have then good Reaſon to be afraid of him; for he is not armed with the Sword of Juſtice, only to lye uſeleſs by him, but he is veſted with Authority from God to puniſh ſuch Offenders. III. Therefore ye muſt obediently ſubmit your ſelves to the Rules of the Government you live under, not barely becauſe you will be ſeverely puniſhed, if you do not, by the Coercive Power of the Magiſtrate; but becauſe it is your Chriſtian Duty ſo to do, and that you tranſgreſs the Rules of your holy Religion if you neglect it, *Matt.* xxii. 21. For the ſame Reaſon you muſt pay Taxes to your Governors, for the ſupport of the publick Adminiſtration; becauſe they, by Vertue of their Divine Commiſſion, lay out their Studies and Labours for the publick Benefit, and therefore ought to be ſupported in carrying their great Deſigns by the joint Contribution

Gunpowder Treaſon.

¶ *The Goſpel*, St. Luke ix. 51.

I. AND it came to paſs, when the time was come that he ſhould he received up, he ſtedfaſtly ſet his face to go to Jeruſalem, and ſent meſſengers before his face: and they went and entered into a village of the Samaritanes, to make ready for him. And they did not receive him, becauſe his face was as though he would go to Jeruſalem. And when his Diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven and conſume them, even as Elias did? II. But he turned and rebuked them, and ſaid, Ye know not what manner of Spirit ye are of. For the Son of Man is not come to deſtroy mens lives but to ſave them. And they went to another village.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets. *St. Matth.* vii. 12.

¶ *After the Prayer for the Church Militant, this following Prayer is to be uſed.*

*O God, whoſe Name is excellent in all the earth, and thy Glory above the Heavens; who on this day didſt miraculouſly preſerve our Church and State from the ſecret Contrivance, and helliſh Malice of Popiſh Conſpirators; and on this Day alſo didſt begin to give us a mighty Deliverance from the open Tyranny and Oppreſſion of the ſame cruel and blood-thirſty Enemies: We bleſs and adore thy glorious Majeſty, as for the former, ſo for this thy late marvellous loving kindneſs to our Church and Nation, in the Preſervation of our Religion and Liberties. And we humbly pray, that the devout Senſe of this thy repeated Mercy, may renew and increaſe in us a Spirit of Love and Thankfulneſs to thee its only Author; a Spirit of peaceable Submiſſion and Obedience to our Gracious Sovereign Lady Queen *ANNE*; and a Spirit of fervent Zeal for our holy Religion, which now again thou haſt ſo wonderfully Reſcued, and Eſtabliſhed a Bleſſing to us, and our Poſterity. And this we beg for Jeſus Chriſt his ſake. *Amen.*

VARIOUS READINGS.

* This Prayer added in the Second of King *William* and Queen *Mary*.

PARAPHRASE.

tribution of their Subjects. Therefore you muſt be ready to pay all the Adminiſtrators of publick Affairs, as well Subordinate as the Supreme, their juſt Dues: Pay Tribute to your Emperors, Cuſtoms to the Preſidents of your Provinces; pay a Submiſſive Reverence to thoſe high Magiſtrates who are veſted with a Superior Degree of Power, and a reſpectful Honour and Regard to thoſe who move in a lower Sphere of Authority.

PARAPH. on the Goſpel, St. Luke ix. 51.

I. When our Saviour had finiſhed his Prophetical Office in preaching the Goſpel, which he came upon Earth to diſcharge, and the time came on that he was to be received up into Heaven again, after his having ſuffered and riſen from the Dead; he was upon his Journey to *Jeruſalem*, where he was to finiſh all that was wanting to be diſcharged by him of his Miſſion. He ſent ſome of his Diſciples before upon the Road, that they might provide what was neceſſary for him in the Journey. And the Road to *Jeruſalem* lying through a *Samaritan* Village, they thought to bait or lodge there; but the Inhabitants of the Place, who were Diſſenters from the eſtabliſhed Religion of the *Jews*, perceiving that they were going up to eat the Paſſover at *Jeruſalem*, which they looked upon to be a Superſtitious Worſhip, would not give them any Entertainment in their Town; and when our Saviour came up, they perceiving that he was going thither likewiſe, they would give him no manner of Reception. This unworthy Treatment given to our Saviour, ſo raiſed the Paſſion of two of his Diſciples, *James* and *John*, that they motion'd it to him, that he would make uſe of his Divine Authority to revenge the Indignity offered him, in commanding Fire from Heaven, as the Prophet *Elias* formerly did, upon his Enemies. II. Our Saviour, not liking this Fierceneſs and Cruelty, which at that time poſſeſſed their Minds, though raiſed in them out of Reſpect to him, and upon account of Religion, reprimanded them for it, telling them, that they were now to be guided by the Precepts of a Religion, different from that of the Old Teſtament, which inſpired Men with gentler Principles than that ancient Prophet under the Law was actuated by. Telling them, that the Buſineſs of his Coming into the World was not to take away Mens Lives, but to ſave them from Death. And all the Revenge which he took upon the People of the Village, was to leave them, and to go to a better-natured Place.

(a) A

FORM of PRAYER

WITH

FASTING,

To be used Yearly upon the Thirtieth of *January*, being the Day of the Martyrdom of the blessed (b) King *CHARLES* the First: to Implore the mercy of God, that neither the Guilt of that Sacred and Innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the Hands of cruel and unreasonable Men, may at any time hereafter be visited upon us, or our Posterity.

¶ *If*

(a) *A Form of Prayer.*] The Act of Parliament which establishes the Observation of this Day, being very long, and containing various Matters, is not appointed to be read in Churches. The Act is entituled, xii. *A. Car.* II. *An Act for the Attainder of several Persons guilty of the horrid Murder of his late sacred Majesty King* Charles *the First.* The Clause which enacts the keeping holy the thirtieth of *January*, being the first of the Act, runs thus.

IN all humble manner shew unto your Most Excellent Majesty, your Majesties most Dutiful and Loyal Subjects, the Lords and Commons, in Parliament Assembled, That the Horrid and Execrable Murder of your Majesties Royal Father, our late and most Gracious Soveraign CHARLES the First, of ever Blessed and Glorious Memory, hath been Committed by a Party of Wretched Men, desperately Wicked, and hardened in their Impiety, who having first Plotted and Contrived the Ruin and Destruction of this Excellent Monarchy, and with it, of the True Reformed Protestant Religion, which had been so long Protected by it, and Flourished under it, found it necessary, in order to the carrying on of their Pernicious and Traiterous Designs, to throw down all the Bulwarks and Fences of Law, and to subvert the very Being and Constitution of Parliaments, that so they might at last make their way open for any further Attempts upon the Sacred Person of his Majesty himself; and that for the more easie effecting thereof, they did first Advise some part of the then Army into a Compliance, and then kept the rest in Subjection to them, partly for hopes of Preferment, and chiefly for fear of loosing their Employments and Arrears, until by these, and other more Odious Arts and Devices, they had fully Strengthned themselves, both in Power and Faction; which being done, they did declare against all manner of Treaties with the Person of the King, even then while a Treaty by Advice of both Houses of Parliament was in being, remonstrate against the Houses of Parliament for such Proceedings, Seize upon his Royal Person, while the Commissioners were returned to the House of Parliament with his Answer; and when his Concessions had been Voted a Ground for Peace, seize upon the House of Commons, Seclude and imprison some Members, force out others, and there being left but a small Remnant of their own Creatures, (not a tenth part of the whole) did seek to shelter themselves by this weak Pretence, under the Name and Authority of a Parliament, and in that Name laboured to prosecute what was yet behind and unfinished, of their long intended Treason and Conspiracy: To this purpose they prepared an Ordinance for Erecting a Prodigious and unheard of Tribunal, which they called An High Court of Justice, for Tryal of his Majesty; and having easily procured it to pass in their House of Commons, as it then stood Moulded, ventured to send it up from thence to the Peers then Sitting, who totally rejected it; whereupon their Rage and Fury increasing, they presume to pass it alone, as an Act of the Commons, and in the Name of the Commons of England; and having gained the pretence of a Law, made by a Power of their own making, pursue it with all possible Force and Cruelty, until at last, upon the Thirtieth Day of January, One Thousand Six Hundred Forty and Eight, His Sacred Majesty was brought unto a Scaffold, and there Publickly Murthered, before the Gates of his own Royal Palace: And because by this Horrid Action, the Protestant Religion hath received the greatest Wound and Reproach, and the People of England the most unsupportable Shame and Infamy, that was possibly for the Enemies of God and the King, to bring upon us, whilst the Fanatick Rage of a few Miscreants, (who were as far from being True Protestants, as they were from being True Subjects) stands imputed by

our

our Adverſaries to the whole Nation: We therefore your Majeſties ſaid Dutiful and Loyal Subjects, the Lords and Commons in Parliament Aſſembled, do hereby Renounce, Abominate, and Proteſt againſt that Impious Fact, the Execrable Murder, and moſt Unparallel'd Treaſon, committed againſt the Sacred Perſon and Life of our late Soveraign, your Majeſties moſt Royal Father, and all Proceedings tending thereunto; and do beſeech your moſt Excellent Majeſty, that it may be Declared, and be it hereby Declared, That by the Undoubted and Fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together in Parliament, or out of Parliament, nor the People Collectively or Repreſentatively, nor any other Perſons whatſoever, ever had, have, hath, or ought to have, any Coercive Power over the Perſons of the Kings of this Realm: And for the better Vindication of our Selves to Poſterity, and as a laſting Monument of our otherwiſe inexpreſſible Deteſtation and Abhorrency of this Villanous and Abominable Fact, We do further beſeech your moſt Excellent Majeſty, that it may be Enacted by the King's moſt Excellent Majeſty, by and with the Advice and Conſent of the Lords and Commons, in this preſent Parliament Aſſembled, That every Thirtieth of January, unleſs it falls out to be upon the Lord's Day, and then the next Day following, ſhall be for ever hereafter ſet apart to be kept and obſerved in all the Churches and Chapels of theſe your Majeſties Kingdoms of England and Ireland, Dominion of Wales, and Town of Berwick upon Tweed, and the Iſles of Jerſey and Guernſey, and all other your Majeſties Dominions, as an Anniverſary Day of Faſting and Humiliation, to implore the Mercy of God, that neither the Guilt of that Sacred and Innocent Blood, nor thoſe other Sins by which God was provoked to deliver up both us and our King, into the Hands of Unreaſonable Men, may at any time hereafter be viſited on us or our Poſterity.

(*b*) *King* Charles *the Firſt.*] This excellent Prince, whoſe inhuman Murder is this Day deprecated, having been likewiſe murdered both before and ſince his Death, in his Reputation; it may not be unacceptable to the common Reader, to have ſome ſhort Account of his Life laid before him, That he may ſee how very ill a moſt admirable King was uſed, by ſome of his wicked Subjects, throughout the whole Courſe of his Reign, and how he had at laſt his Life taken away by them, in a manner that can be paralel'd, by no Precedent, in any Memoirs of Hiſtory.

He was the younger Son of King *James* VI. of *Scotland*, born in the Year 1600. His Father ſucceeding to the Crown of *England*, he was brought hither in the Year 1604, and created Duke of *York*. He was educated under the Care of Mr. *Murray*, a *Scotch* Gentleman. In the Year 1616, upon the Death of his Elder Brother, Prince *Henry*, he ſucceeded in the Principality of *Wales*. From which very time almoſt, the Clouds began to gather, which at laſt broke into thoſe terrible Storms, that infeſted his Government, and at laſt ruined this Unhappy King.

His Father, for ſome Reaſons of State, thought to match him with the *Infanta* of *Spain*; to which the *Spaniard* partly aſſenting, working thereby an Intereſt for the Papiſts, only deluded the King; but the People of the Nation, having freſh in Memory the *Spaniſh* Invaſion, had a general Averſion to, the King continuing fond of being allied to ſo great a Crown. The Troubles of *Germany*, which enſued, made this Matter more difficult, and more unpopular. The King's Daughter *Elizabeth* had been
1618. lately married to *Frederick* the Elector *Palatine*, who ſhortly fell into great Misfortunes. The Occaſion this. The old Emperor *Matthias* adopts his Kinſman *Ferdinand*, Arch-Duke of *Auſtria*, and cauſes him to be proclaimed King of *Bohemia* and *Hungary*: For which a Jubilee is celebrated by the Papiſts: And it being the hundredth Year from *Luther*'s Preaching, the Proteteſtants keep a Jubilee likewiſe. This occaſioned many Bickerings and Quarrels, eſpecially in *Bohemia*, which being heighten'd by the hindering the Building of their Churches, and by other Violations of the *Accord* made with the Emperor *Rodolph*, cauſed the *Bohemians* to put out a ſolemn *Declaration* of the Violation of their Rights; to which the Emperor oppoſed a *Manifeſto*, ſetting forth his own Power, and the Irregularity of their Claims. From Paper Combats, they proceed on both ſides to arm. In the mean time *Matthias* the Emperor dies, and, by the Majority of the Electors, *Ferdinand* is choſen firſt King of the *Romans*, and afterwards Emperor. The *Bohemians* peremptorily deny his Right to their Kingdom, which was Elective, and ought not to go by Deſcent; both they and the Elector *Palatine*, proteſting againſt the Election of *Ferdinand*. In ſhort, they choſe the Elector *Palatine* their King. This being an Affront to the *Auſtrian* Family, whoſe Alliance King *James* ſo much courted, was not well reliſhed at the *Engliſh* Court; and the King, inſtead of aſſiſting his Son-in-Law, ordered Proteſtations to be made to the *Spaniard*, that the King had no hand therein. The Emperor, aſſiſted by the *Spaniſh* 1620. Forces, falls with Fury upon the new elected King, and procures him to be put under the Bann of the Empire, the Elector of *Saxony*, with the other Proteſtant Allies, forſaking his Intereſt, and going over to the Emperor, as the ſtrongeſt Side; ſo that by one fatal Battel at *Prague*, King *Frederick*'s Forces were totally routed. King *James* now thinks of reſtoring of the *Palatinate*, which he ſhould have in time have taken care to have defended, and Mony is propoſed to be borrowed for the carrying on this Deſign. But the *Spaniards* wheedle the King to drop it, telling him, that he ſhould have a Blank in the Articles of the *Spaniſh* Match, for the Reſtitution of the *Palatine*, upon what Terms he pleaſed. This Unwarineſs opened the Tongues of People to an immoderate Degree, and occaſioned a Proclamation againſt Talking of News. Soon after a Parliament meets, to which the King ſeem'd heartily to recommend the Recovery of his Son-in-Law's Dominions, proteſting his Earneſtneſs in theſe ſolemn Words, *I will engage my Crown, my Blood, and my Soul in that Recovery.* But whilſt theſe Matters are ſlowly 1621. deliberating here, all the *Palatinate*'s Hereditary Dominions are loſt, he and his Princeſs are forced to fly for Shelter to the Prince of *Orange*, and down go the Proteſtant Churches, with all Laws, Privileges and Properties in *Bohemia*. The Parliament ſat four Months, when nothing was done in this important Affair: The King being taken up in adjuſting the Forms of his beloved Match, and the Parliament being buſied about Bills concerning Monopolies, Patents for Thread, Alehouſes, *&c.* and then were prorogued; being willing to enter upon the publick Buſineſs, juſt when they were going Home, making at the Cloſe of their Seſſions a Declaration, of their Willingneſs to have the *Palatine* reſtored. *November* 20. the Parliament meet again: The King minds them of their Declaration in behalf of his Son-in-Law, and they put the King in mind again by a *Remonſtrance*, of the Licences Papiſts took in *England*; and in a *Petition*, that the *Lower Palatinate* was ſeized by the *Spaniſh* Army, that the Proteſtant Allies were diſunited, whilſt the Popiſh Confederates were entire; telling the King roundly, *that he muſt abandon his own Children, or engage in a War*, &c. This, being a Reflexion upon the *Spaniſh* Match, and, touching the King in a tender Part, forced a very ſharp Anſwer from the King, and a Reſolution to prorogue them: But before their Breaking they enter in their Books as ſharp a Proteſtation, declaring their Right to treat of thoſe Matters, which the King denied them; and that they were not to be impeached for this by the Crown, as the King in his Speech ſeemed to threaten them with. This ſo enraged the King, that he ordered the Journal-Book to be brought to the Council-Board, where he tore the Proteſtation out with his own Hand. The Parliament was ſoon after diſſolved, and Sir *Edward Cook*, Mr. *Pymm*, *Selden*, &c. were impriſoned for their Speeches in Parliament. The King then ſets himſelf to propoſe Terms of an Accommodation with the Emperor, and the King of *Spain*, about the Reſtitution of the *Palatine*, which, after many Letters written, and much Time ſpent, came to nothing. But the King, to do ſomething to effect, ſets out an Order of Council to borrow Mony upon Loan, *To recover the Patrimony of his Children in* Germany. The Buſineſs of the Match 1622. being ſtill kept a-foot, the *Spaniards* cool in the Matter of the *Palatinate*, and riſe in their Demands for the Privileges of *Engliſh* Papiſts, contending they ſhould have a Publick Church in *London*, that the Popiſh Prieſts ſhould be ſubject, not to the Laws, but only to their own Superiors, the Children of the *Infanta* to be bred up under her, *&c.* But this the King could not be brought to comply with. In the mean time the Electorate was conferred on the Duke of *Bavaria*. The Prince had a Mind to take a View of

his *Spaniſh* Miſtreſs, which the King made ſuch a Stir about, and with ſome Difficulty perſwades his Father to comply with his Deſire. Accompanied with the Duke of *Buckingham*, he goes in Diſguiſe to *Spain*, where he was entertained with Demonſtrations of the profoundeſt Honour and Reſpect. And indeed the Prince managed this hazardous Enterprize with admirable Sagacity, making it look like a Piece of Knight-Errantry, which that Nation was particularly fond of. And being under the Power of *Spain*, and forced to entertain a Commerce of Letters from *Rome*, and to execute the Forms of what he was to engage himſelf to, in caſe the Match ſucceeded, he did all with a Dexterity ſuperior to thoſe cunning Perſons he was to deal with, out-witting the Conclave it ſelf. And perhaps in this Exigence, he put a greater Strain upon the Simplicity and Openneſs of his Nature, than in any one part of his Life beſide.

1623. The Attacks which were made upon him, for the Change of his Religion, were to very little purpoſe; for, as the King his Father obſerved, he underſtood the Controverſy between us and the Church of *Rome*, better than the Jeſuits. The good Humour and Gravity of the Prince wrought him into an univerſal good Opinion with the *Spaniards*, as the Levity and Pride of *Buckingham* diſguſted them all. The Prince having made a ſolemn Departure, and gotten clear of that hazardous Stage, and the King having conſidered the inſolent Demands made upon him, with the Unpopularity of the Match, as alſo the no great Inclination of his Son's Affections thereunto, contrives away to put a Stop to it, or to procure more Good thereby than was at firſt intended. For he gives Inſtructions to the Earl of *Briſtol*, his Ambaſſador there, not to let the Match proceed without an Expreſs Article, for the Reſtitution of the *Palatinate*. Soon after the Parliament met, who addreſs the King to break off the Match, with all Treaties about the *Palatinate*, and to proſecute the Recovery thereof by Arms. In order to this a Supply is granted, and Men raiſed, 12000 Foot, and 200 Horſe, who are put under the Command of Count *Mansfelt*; they were to land at *Calais*, but when they came there with the Fleet, and the Men on Board, the Governot demurred upon giving them Admittance; from whence, after long Waiting, they ſail to *Zealand*, where they had no Admittance neither. The Men being ſo long on Shipboard fell ſick of a contagious Diſtemper, which ſwept two-thirds of them away, and the reſt who came to Land, by Sickneſs, Deſertions and other Loſſes, all mouldred away, and the Deſign came to nothing. Soon after, King *James* was taken with a Tertian Fever, whereof he died.

1624.

King *James* dying in *April*, at the Beginning of *May* the new King gave out Warrants for the Levy of Soldiers, to carry on the War for the Reſtitution of the *Palatinate*, which the Parliament had been ſo deſirous of; that no time might be loſt in the Matter. And to make it the more Popular, did it before the finiſhing his Marriage, which was agreed upon in his Father's Life-time, with the Daughter of *France*, the *Spaniſh* Match being then broken off. In *June* the Parliament met, the King declaring, that the main End of his Calling them was, that he might make good the Engagements his Father had laid on him, for the Reſtitution of his Brother-in-Law's Patrimony, and which they themſelves had ſo frequently preſſed, two Treaties with the *Spaniards* having been broken off upon their deſire. The crafty Faction in the Houſe of Commons ſaw the falſe Step the King had made, to begin his Levies before the Parliament met; That he had now Men who muſt be paid, and that he muſt truſt to them for the Payment; which was now to be, what and when they pleaſed. There is now no more Out-cry of the Proteſtant Intereſts being at Stake, and the King's Fleſh and Blood abandoned; the poor King is hampered in the War, and now the Cry is, Grievances to be redreſſed, Laws to be put in Execution againſt Papiſts, who reſorted to Ambaſſadors Houſes: No Mony to be given 'till Satisfaction was given how the laſt Subſidies were employed; the Growth of Arminianiſm to be ſuppreſſed, and *Mountague*, for his *Apello Cæſarem*, to be puniſhed. Theſe Heads afforded much Heat and Controverſy, and the King ſeeing no Mony was to be given, reſolves to diſſolve them. But before the Commons go Home, they ſet forth in a Declaration, *That they will ever continue Loyal Subjects, and will be ready, in convenient time, to afford all Neceſſary Supply to his Majeſty for his preſent, and all other juſt Occaſions.* So ill was this good King uſed by theſe factious Men, in the very Infancy of his Reign, when no Provocations had been given them by him; refuſing to aſſiſt him in a War, which they had been baiting his Father ſeven Years to undertake, and which the preſent King had took up couragiouſly and heartily, without the Puſillanimity and Doublings which were ſuſpected in the old King. And to talk of of a Supply in a *convenient Time*, when the War was begun, was more provoking, than if they had, in expreſs Terms, denied it. Poſterity will be obliged to curſe the Memory of theſe Men, whoſe unreaſonable Dealings with the King put him upon uncommon Methods, for carrying on this War, which they had deſerted him in, and which afterwards brought on one Diſpute upon the back of another, 'till the Kingdom was blown up into the Flames of a Civil War. The King is forced to borrow Mony upon Loan, to pay the Army and Fleet; and which was likewiſe very unlucky, the Deſign undertaken upon *Cadiz* came to nothing.

1625. *Iſt. Parliament.*

Another Parliament was called, which met the *February* following. They go on in the old Tract of Grievances, Miſapplications, *&c.* but not a Word of the Supply for the War. The Lords very honeſtly ordered a Committee, to conſider of the Safety of the Kingdom, and communicated their Advice to the Commons, that a Fleet be forthwith equipped againſt the *Spaniard*: This they reliſhed very ill, and inſtead of joining with them in that, fall upon impeaching the Duke of *Buckingham*. At length they vote three Subſidies, and three Fifteenths, the Bill to be brought in when all Grievances were redreſſed. But the Impeachment againſt the Duke going on amain, and a Remonſtrance againſt the King's Tunnage and Poundage being drawn up; the King finding that no Mony was to be given, but upon hard Limitations, and that his old Revenue was queſtioned, diſſolves the Parliament, *June* 15, 1626. The Commons drew up a Remonſtrance for Juſtification of their Proceedings, and the King put out a Proclamation, ſhewing his Reaſons for diſſolving the two laſt Parliaments. 1626. *IId. Parl.*

The War was now very preſſing, and there was a general Fear of being invaded by the *Spaniſh* Fleet, to which was added the bad News of the King of *Denmark* (the King's Uncle's) Defeat; therefore the King was forced to have reſort to a *Loan* from his Subjects; and deſired it might be in proportion to the Subſidies which were voted; the King declaring, that this ſhould be no Precedent for raiſing Mony, but only he was forced to make uſe of it, in this Exigence. Much Mony was lent, and People were not ſo generally diſſatisfied as might have been expected, upon any ſuch an extraordinary Courſe, 'till *Manwaring*'s and *Sibthorp*'s Sermons came Abroad; who founded that upon the arbitrary Right of the Prince, which the King vouched only Neceſſity for, making Parliaments uſeleſs things, and the Will of the Prince to be the Law of the Land, which People were obliged to obey, under the Pain of Damnation. Theſe Mens Divinity did the King a world of Miſchief, and if he had puniſhed them inſtead of preferring them, it would have turned infinitely to his Advantage. Now comes on an unlucky Rupture with *France* likewiſe, grounded upon the Refuſal of the Landing of *Mansfelt*'s Soldiers. *Buckingham* the Admiral, attempts to join the *Rochellers*, but in vain, and at laſt lands in the Iſle of *Ree*, where in a Siege he loſt a great number of Men, and was forced to come home in a ſhartered Condition. This Misfortune, together with the Impriſonment of ſome who oppoſed the Loan, raiſed loud Clamours among the People. 1627.

The King finding all things to be croſs and out of joint, and that there was no carrying on a War without a Parliament, was reſolved to try another, which met *March* 17. They, in their uſual Way, begin with Grievances, of Attendance at Council, Impriſonment, *&c.* but more moderately than formerly. A Supply is reſolved upon, and a *Petition of Right*, wherein all the Grievances are to be redreſſed, goes on, and paſſes at the ſame time with the Supply. They proceed to draw up a Remonſtrance againſt the Duke of *Buckingham*, and to vote the Tunnage and Poundage illegal; and ſay the King had owned it in the Petition of Right. The King, finding he was like to loſe a conſiderable Branch of his Revenue, prorogues the Parliament to the 20th of *October*. In this Parliament Dr. *Manwaring* was impeached by the Commons, and cenſured by the Lords. This Reſolution of the Commons about the King's Cuſtoms, occaſioned ſeveral Merchants to refuſe to pay them; for which their Goods were ſeized. When the Parliament met again, the 1628. *IIId. Parl.*

Commons

Commons avow the Juſtice of the Merchants Proceeding, and vote the Detaining their Goods a Violation of the Subjects Right. The King then deſires, if there be any Scruple of his Right to the Cuſtoms, they may be confirmed by a Law, and preſſes the ſpeedy paſſing it; but, inſtead of this, they fall upon the *Arminians*, and enter into a ſolemn Vow to maintain the Calviniſtical Tenets. They hearing the Parliament was like to be diſſolved, make a Proteſtation againſt Popery, Arminianiſm, paying Cuſtoms to the King, *&c.* holding the Speaker (who was againſt it) in the Chair, 'till it was finiſhed. The King diſſolves them the ſixth of *March*, and publiſhes his Reaſons thereof in a Proclamation; and ſays, it was by Reaſon of the **diſobedient and ſeditious Carriage of ſome of the Houſe of Commons, whereby We and Our Regal Authority have been ſo highly contemned, as Our Kingly Office cannot bear, nor any former Age can parallel.** Afterwards the Judges reſolve, that the ſeditious Words of Members in Parliament, were puniſhable out of Parliament. And an Information in the Star-Chamber went out againſt Sir *John Elliot*, *Selden*, *Hollis*, &c. who upon Hearing were fined.

The King's Parliaments having uſed him ſo
1629. ſcurvily, he could not eaſily be perſwaded to venture any more, in a conſiderable time. And therefore his Miniſters contrive Methods of raiſing Mony by extraordinary ways, reviving obſolete Laws, as of Knighthood, Foreſt-Law, Ship-Mony, *&c.* That of Ship Mony, brought in the moſt Profit: For this was a Charge layed upon a County, either to ſend to a certain Place, by a certain Day, one Ship or more, amply Provided and Fitted, or inſtead of a Ship, ſuch a Sum of Mony. This Project was ſupported by ſome Ancient Laws and Uſages, for the Defence of the King and Kingdom, in time of Eminent Danger. Under this Adminiſtration, Matters
1633. ſome time continued, when in the Year 1633. the King takes a Journey into *Scotland*, to be Crowned there. He was ſplendidly entertain'd, with all Demonſtrations of Loyalty and Affection, but many Diſcontents appeared before his going away. The talk of introducing a Liturgy among them, put many of that Nation into unaccountable Jealouſies. His Erecting a New Biſhoprick at *Edinburgh* highly diſguſted many of that Nation, who thought they had too many Biſhops already. He being willing to raiſe the *Scotch* Biſhops from the Contempt they generally lay under, advanced ſeveral of them to Secular Employments, making the Arch-Biſhop of St. *Andrews*, Chancellor of that Kingdom, and four or five of the Biſhops Privy-Counſellors. But this raiſed ſo much Envy againſt them, and Ill-will to the King, as could not eaſily be allayed.

It was ſome time before the *Scotch* Liturgy,
1637. which was before talked of, was drawn up, and ſent down to *Scotland*. Upon the firſt Reading of it in the Cathedral Church of *Edinburg*, by the Dean, a Shower of Stones and Sticks were thrown at him; and tho' ſome of the rudeſt Rabble were by the Magiſtrates driven out of the Church, and the Doors locked up, yet they continued breaking the Windows, and making a Noiſe without, and few attended to the Prayers who ſtaid within. The Tumults ſtill continued, vaſt Crowds of People from all parts of that Kingdom flocking to *Edinburgh*, ſettling themſelves into Combinations or Tables, as they called them; out of theſe Tables Electing Deputies, who were to bring their Deſigns into Form and Method. They call a General Aſſembly, who being met, ſummon the Biſhops to appear before them, and upon their Refuſal, Excommunicate them; all uniting themſelves together by a Covenant Oath, for the Extirpation of Prelacy. And whilſt their Power was growing to ſuch a formidable height, by the Subtilty of the *Scotch* Miniſters about the King in *England*, it was a good while kept from the knowledge of the King, and long repreſented as a ſlight inconſiderable matter.

At laſt an Army is raiſed in *England* to
1639. ſuppreſs them, and moſt of the Chief Nobility ſummoned to attend in the Expedition, forming a pompous Body of Men, more remarkable for fine Clothes and Equipage, than for Strength. The *Scots*, when they ſaw the Army come down upon them, begin to truckle, and ſue for Peace; and a Pacification being agreed upon, the *Engliſh* Army is disbanded; but the more cunning *Scots* kept their Officers, and as many of their Soldiers as they thought fit, in Pay; and carry on their Rebellious Deſigns, tho' more Covertly, as Vigorouſly as ever.

The King, after a long Interniſſion, was willing again to try his Fortune in another 1640.
Parliament, who met *April* 3. 1640. The IV*th. Parl.*
Commons begin with the Old Method of Grievances, *Pymm* in a ſet Speech exaggerating all the extraordinary Caſes of raiſing Mony, and the long Intermiſſion of Parliaments; *Grimſton* ſpeaking againſt Ship-Mony, and the illegal Opinion of the Judges thereupon. The Lords ſeeing to what Point theſe Matters were driving, deſire a Conference with the Commons, at which they adviſe them to wave theſe Matters for a while, and to begin with a Supply: This they took ſo heinouſly, that they Vote it ſo great a Breach of Privilege, that they cannot proceed to any other Buſineſs till they have received Satisfaction from the Lords for the ſame. The King then interpoſes by a Letter, and tells them he would quit his Claim of Ship-Mony, which he underſtood many of his Subjects were diſcontented with, if they would grant him twelve Subſidies to be paid in three Years. This Propoſal they gave ſome Ear to, deſiring chiefly that the Sum might be leſſened. But *Vane* the Sollicitor abuſed both the King and the Houſe, telling the Houſe that the King would bate nothing of the Demand; withal telling the King, they were ſo diſguſted againſt Ship-Mony, that if the Houſe ſat much longer, he would loſe that Branch of his Revenue, and have nothing in lieu of it. This wicked Miſrepreſentation ſo wrought upon the King, that this Parliament was diſſolved likewiſe.

Soon after this, the *Scots* are up in Arms again, and Invade *England*. They being oppoſed by the Lord *Conway*, General of the *Engliſh* Horſe, which the King had ſent down, he is ſhamefully defeated at *Newborn* in *Northumberland*. The *Engliſh* Troops fly with Precipitation to *Newcaſtle*, and from thence to *York*, as the Enemy advanced, who afterwards poſſeſſed themſelves of *Newcaſtle*. The King then ſummons a great Council of his Peers to meet him at *York*, where the *Scots* preſent to the King a Petition full of Duty and Submiſſion, and deſire a Treaty. The King appoints a Committee of the Lords, who ſhould be Popular Men, as he thought, but were more Friends to the *Scots*, than to the King who employed them. They hear patiently all the *Scots* Complaints, who artificially mix ſome of the *Engliſh* Grievances with their own, which pleaſed the *Engliſh* Commiſſioners at their Hearts; ſo that without Defence made on the King's ſide, or the *Scots* Demands leſſened, or their Inſolence check'd, the Treaty is adjourned to *London*, whither the King returns; having reſolved to call another Parliament. Whilſt the Parliament was chuſing, the *Scots* Commiſſioners with their Gifted Chaplains come up to *London*, where the one tampering with the People, the other enflaming them by ſeditious Sermons, the King had loſt the Hearts of the generality of the Citizens, even before the Parliament met. Our *Engliſh* Puritans were but dull Trumpeters of Sedition, they for Fourſcore Years together had been Preaching and Writing to little purpoſe, but theſe Gentlemen in a trice brought on the Cry of *No Biſhops, no Prelacy*: Theſe were their Tutors throughout the whole Chapter they were to learn, beginning with a *Godly and thorough Reformation*, and ending with, *Curſe ye Meroz*, and *the Sword of the Lord and of Gideon*.

This Fatal Parliament met *Nov.* 3. 1640.
They began (as of late they uſed to do) with V*th, or Long*
Grievances; which *Pymm* aggravated to the *Parliament.*
height, adding, what was never ſaid before, that there was an Intent to ſubvert the Frame of the *Engliſh* Government. They began to pour out their Fury upon the moſt unpopular Man, the Earl of *Strafford*, Impeaching him of High Treaſon; and afterwards on the Arch-Biſhop of *Canterbury*. The Earl, tho' his Papers were ſeiz'd and kept from him, made an excellent Defence, whereby it appeared to all, that tho' he had been guilty of an exceſs of Power in *Ireland*, it was no Treaſon; therefore the Commons diſtruſting the Lords Judgment thereupon, turn their Impeachment into an Attainder. The two Houſes without much Scruple paſs the Bill, but the King, who had more Conſcience than them all, long refuſes it. At laſt being wrought on by a Knaviſh Diſtinction, preſſed upon him by Biſhop *Williams*, of the *Publick* and *Private Conſcience* of the Prince, and by a Letter from the Earl, who deſired him for his Majeſty's Quiet to paſs the Bill; he at laſt yields to it (tho' the Reflection thereupon, grieved him long after) upon which the Earl was Beheaded *May* 1. 1641. But they reſolve not to be defective in Juſtice to the *Scots*, and therefore order that 300000 *l.* ſhould be paid them for the good Service done by their Rebellion. This

Mony

M ony being borrowed of the City, was a Pretence for paſſing a Bill for a Triennial Parliament, and afterwards for perpetuating This, as a better Security of paying the Mony which they lent. Whatever had been done out of the common way on the King's ſide, he agreed it ſhould be rectified and ſettled by Law; paſſes an Act for regulating the Power of the Privy-Council, and for taking away the Star-Chamber; another for taking away the High Commiſſion Court; a third for voiding the Proceedings in the matter of Ship-Mony, promiſing to do every thing which might conduce to the well ſettling the Kingdom. But they were for unſettling Matters, inſtead of ſettling them. Then comes on the Bill for taking away the Biſhops Votes, and the Rabble are made uſe of to inforce it. Then comes on a New Plot, made out of an ordinary Addreſs of the Officers of the Army, profeſſing their Affection to the King, who by ſiding too much with the Parliament, had rendred them ſuſpected to him. This is made a Pretence for their deſiring a Guard, which the Lords of the Council granted, ordering many Conſtables and Watchmen daily to attend the Houſe; but they expected Troops, and not ſuch a vulgar Life-Guard, and in great Indignation they Vote this a Breach of Privilege, for this Guard of Conſtables deprived them of the Converſation of their Friends, the Rabble. The Conſtables removed, the Rabble came down amain with their *No Prelacy, no Biſhops*; driving the Biſhops from the Houſe, when they eſſayed to come thither. The Biſhops proteſt againſt all Proceedings, till they are ſuffered to come to the Houſe; but this gave further Offence. The King having Notice that theſe Factious Proceedings were promoted by the Lord *Kimbolton*, and five Gentlemen of the Houſe of Commons, *Pymm*, *Hambden*, *Hollis*, *Haſlerigg* and *Strode*, Exhibited Articles of High Treaſon againſt them. And if he had taken them up without more ado, and Tryed them upon the Statute of Treaſon, there being Matter enough againſt them, he might have Hanged them, or Pardoned them, as he thought fit; but his Tenderneſs of Parliamentary Privileges, made him ſend a Meſſenger to the Houſe, that they might be delivered up. But inſtead of delivering them, they Vote the very ſeizing their Papers highly Criminal; and *If any Perſon WHATSOEVER ſhould offer to Arreſt or Detain any Member of that Houſe, without firſt acquainting that Houſe therewith, and receiving further Order from thence, it ſhould be Lawful to ſuch Member to ſtand upon his Guard, and make Reſiſtance, and for any Perſon to aſſiſt him.* Here is Rebellion, which is made Treaſon by the Statute, made Lawful by the Vote of the Houſe. The Lord *Digby* put the King upon a ſtrange Project, which was to go the next Day to demand them in Perſon; thinking that then they would abate of the Mettal of their Reſolution, for fear of the Penalties of the Law, which ſtrictly guarded the Perſon of the Prince; or that the Awe of his Preſence would bear down all Oppoſition. But they were grown too hardy for Law or Goſpel either, or Reverence to their Prince. They hearing of this Project, ſent their Members away half an Hour before; and when the King came, they with ſullen Countenances juſt give him the hearing of his Demand. Afterwards they adjourn for ſome days, ordering a Grand Committee to meet in the City, in *Merchant-Taylors* Hall. Here they laid the Train of their Rebellious Purpoſes. When the Houſe met again, upon the Report of this Committee, they Vote the King's coming to the Houſe a high Breach of the Privilege and Freedom of Parliaments, and that for the future they could not Sit without a ſufficient Guard, wherein they might confide. The King plainly ſeeing what this Guard meant, *viz.* that they had a mind to Coerce him by Arms, and that the Inſolencies of the Rabble were inſupportable, retires to *Hampton-Court*. This Buſineſs of the Guard began every Day to open more and more, for the *Buckinghamſhire* Men, and ſeveral other Counties, by direction of their Members, bring in a Petition, that the Militia may be veſted in the Parliament. This they reſolved to have either by Law or by Force. The latter Method would be (they knew) Rebellion in the Eyes of all. But Self-Defence would be a tolerable Excuſe. Therefore a notable Project is ſet on foot, to prove the King had levied War againſt his Parliament. It would have been too impudent to have charged this directly upon the King; but they Impeach the Lord *Digby*, before the Peers, of High Treaſon, for Levying War at *Kingſton* upon *Thames*. The Buſineſs was, *Digby* Dined with two or three Officers at *Kingſton*, ſome time before his going off, (for he fled beyond Sea to avoid the Fury of the Parliament) and the ſame Night returned to *Hampton-Court*, where the King was. Such ridiculous Diſguiſes were theſe Men forced to make uſe of, to give Countenance to their Treaſon. Nothing now they ſtick at, for they endeavour to raviſh every Act of Soveraignty out of the King's Hand. They muſt put in a new Lieutenant of the Tower; they muſt Nominate the Governors of all the Forts of *England*; or, to uſe their Expreſſion, theſe Places muſt be put into the Hands of ſuch Perſons, whom they can Confide in. And, ſince the King could not be perſwaded to paſs the Militia-Bill, they take Poſſeſſion of the Militia, by an Ordinance of their own. And ſince the King's Arms and Ammunition, after the Disbanding the Army, were repoſited at *Hull*, they ſend *Hotham*, one of their Members, to take Poſſeſſion of that Fort for the Parliament; and ſoon after they ſeize the Navy into their Hands. The poor King being ſtript of ſo many Branches of his Soveraignty, could not tell how long it might be, before Attacks would be made upon his Perſon. Being retired into the North, he raiſed a Troop of Guards, under the Command of the Prince of *Wales*, for the Security of his Perſon. This Life-Guard is Voted great Cauſe of Terror to his Majeſty's Subjects, and a Jealouſie to his Parliament, 150 Miles off, and an Addreſs ſent to the King to lay it down. An Order follows to remove the King's Magazine at *Hull* to *London*, to be further from the King, and readier for their uſe.

The King endeavouring to take Poſſeſſion of it, before this Order took Effect, is forbidden Entrance 1642.
into the Town, by Sir *John Hotham*, the Parliament's Agent, or Governor there, who drew up the Bridges againſt him, turning the Mouths of his own Guns upon him. This Act of Rebellion is complained of by the King to the Parliament, who are ſo far from giving him Satisfaction, that they juſtify *Hotham*'s Proceeding. After this, 'twas in vain to put on any further Diſguiſe, and therefore they Publiſhed Propoſals, *For bringing in of Mony and Plate, to maintain Horſe, Horſemen and Arms*, &c. this was *June* 10. 1642. Soon after there paſs'd a Vote of both Houſes, *That an Army ſhould be forthwith raiſed for the Safety of the King's Perſon, Defence of Both Houſes of Parliament, and of thoſe who obeyed their Orders*, &c.

Notwithſtanding this open Declaration of War againſt the King, he did not ſet up his Standard till the 25th of *Auguſt*, employing the intermediate time in Propoſals of Peace, which the inſolent Houſes receive with a Pride and Scorn, equal to the Goodneſs and Condeſcention with which they were ſent. By *October*, the King, by the Aſſiſtance of ſeveral of his Loyal Subjects, had gotten together a pretty tolerable Army, with which he engaged the Army of the Rebels, which the Parliament had ſent down againſt him, under the Command of the Earl of *Eſſex*, and Beats them. The King after the Victory, moving with his Army towards *London*, had almoſt ſcared the Parliament into their Duty, they offering a Treaty, which they ſoon laid aſide, when they found themſelves out of Danger. After this, divers Battels were Fought, with various Succeſs on both ſides. In the firſt Battel of
Newberry, the Loſs on both ſides was pretty equal; 1643.
In that of *Lanſdown*, *Waller* is Worſted by the King's Forces; after which, *Briſtol* is taken, the greateſt part of the *Weſt* being entirely at the King's diſpoſal; all things appearing ſo Proſperous on the King's Side, that the Parliament were forced to call in the *Scots*, who would not come without their Covenant be taken in *England*, as in *Scotland*. This the Lords and Commons take themſelves, enjoyning it to the reſt of the Nation, whom they had Power over. And thus having plagued their Country by a Civil War, they by a more inſupportable Tyranny, involve it likewiſe in Perjury. In the Battel at *Marſtonmoore*, the King's Army was defeated by the Forces under
Fairfax and *Cromwell*. The King having had ſome 1644.
ſmall Succeſs in the *Weſt*, and Diviſions growing up
in the Paraliament, a Treaty of Peace was hearkened to, and agreed to be held at *Uxbridge*. But the Parliamentary and *Scots* Commiſſioners made ſuch inſolent Demands, and were obſtinately reſolved upon the Extirpation of Epiſcopacy, and to have the Power of the Militia in their Hands, both which the King was reſolved never to agree to; ſo that the Treaty, after conſiderable Time ſpent, came to nothing. The War now againſt the King is carried on with more Vigour than ever; the Presbyterians
and Independents, ſtriving for Superiority, are 1645.
both agreed to recommend their Character, by doing that which was moſt miſchievous to their Soveraign. *Eſſex* was turned out of his Command, by the Independent Faction, which was beſtowed on *Fairfax*, *Cromwell* being his Lieutenant-General. Under the Conduct of theſe New
Parlia-

Parliament Commanders, the Battel of *Naſeby*, (a Village in *Northamptonſhire*) was fought, *June* 19. wherein the King having at firſt the better, but by Prince *Rupert*'s too hotly purſuing the Enemies Horſe, which he had routed, the Foot was left expoſed, which being attacked fiercely by the Rebels, were entirely routed, all the King's Baggage and Cannon, and his very Cabinet, with all his Letters, taken. This fatal Stroke was followed by the ſurrendring of *Briſtol*, the taking *Bridgwater*, *Hereford*, and *Cheſter*. The King, with a few ſtraggling Forces, was obliged to rove from one part of the Kingdom to the other, irreſolute what Method to purſue, and where to ſtay with Security. He ſends frequent Meſſages of Peace to the Parliament, who as frequently refuſe them with Scorn and Contempt. At laſt he throws himſelf into
1646. the Protection of the *Scotch* Army, their Commiſſioners giving him great Encouragement of their Duty and Fidelity to him. But he was no ſooner in their Hands, but they were for driving the beſt Bargain they could with him; and for *Four Hundred Thouſand Pounds*, half paid them in ready Mony (which was a quickning Article to them) they deliver him up to Commiſſioners, ſent from the Houſes to receive him. Theſe hurry him away Priſoner to his Houſe at *Holmby* in *Northamptonſhire*, where they deny him the Aſſiſtance of his Chaplains, putting upon him ſome confident troubleſome Men, whoſe Effuſions were as ungrateful to him, as their Converſation. There ariſing ſome Differences be-
1647. tween the Parliament and the Army, and the Army-Officers thinking to obtain an Advantage againſt the Parliament, by getting away the Perſon of the King from them, *Joice* a Cornet is privately ordered by *Cromwell* to ſeize the King, who came with a Squadron of Horſe to *Holmby*, and rudely entering into the King's Chamber, took him away; the King asking by what Authority he came, he held out his Piſtol, and ſaid, *By this*. The Army having the King in their Poſſeſſion, bully the Parliament at their Pleaſure; and, by being, for a while, civiller to the King, than the Presbyterians had been, by allowing him his Chaplains, and not keeping him under ſo cloſe a Reſtraint, made many believe they would reſtore the King, to the Prejudice of the Parliament; which ſo wrought upon the Lord *Mancheſter*, Speaker of the Lord's Houſe, and *Lental* Speaker of the Commons, that they run away with the Maces to the Army at *Hounſlow Heath*, and many Members run after them. By this means the Army having compaſſed their Ends upon the Parliament, are as rude to the King, as they had formerly been civil. Being at *Hampton-Court*, he contrived an Eſcape, getting privately into *Hampſhire*, and afterwards to the *Iſle of Wight*, where he is unfortunately diſcovered to Colonel *Hammond*, who ſends him Priſoner to *Carisbrook* Caſtle. Who conducted this Affair, and whither the King was to have gone, is a Secret. 'Tis thought, that *Aſhburnham*, one of the King's Bed-Chamber, was corrupted, or at leaſt deluded by *Cromwell*, to put him into *Hammond*'s Hands, whom he thought he could manage better than he could the Officers about him. Whilſt he was Priſoner in this Caſtle, Offers were made to *Hammond* for poiſoning the King, which he was not wicked enough to conſent to. This being revealed to one *Rolph*, a Foot Captain, one of *Cromwell*'s Creatures, whom he had placed there for ſome bloody Deſign, was communicated to one *Osborn* (who was likewiſe placed about the King, for ſome of the like Purpoſes, but was won upon by the King's Goodneſs, to offer his Service to befriend him) and concerted Meaſures with him to endeavour an Eſcape for the King; that being out of *Hammond*'s Hands, he might be made away. *Osborn* communicates this to the King, who endeavouring to make his Eſcape is diſcovered, and *Rolph*, who now found himſelf betrayed by *Osborn*, would have ſhot the King, if he had got out of the Window, as was deſign'd. The Parliament being to an intollerable Degree inſulted by the Army, had been ſome time willing to enter into a Treaty with the King, to get rid of thoſe Maſters which they had ſet over them; but they would propoſe no other Terms, than the utter Extirpation of Epiſcopacy, and the ſettling Presbytery, the putting the Militia into their Hands, and the delivering up all his Friends to their Mercy; and in order to that, they ſend Commiſſioners to him. The warmeſt Diſpute was upon the Article of Epiſcopacy, which the Presbyterian Miniſters (of whom were *Jenkins* and *Sparſtow*) oppoſed, and the King defended with much more Strength, and to be ſure with better Manners; for they told the King, that *unleſs he did conſent utterly to aboliſh Epiſcopacy, he would be damned.* The King made ſome Conceſſions, as particularly the ſuſpending the Biſhops Juriſdiction for three Years, 'till Matters were better ſettled; That no Forces ſhould be raiſed without Conſent of Parliament, except in Caſe of Invaſion, *&c.* But theſe Conceſſions were voted Unſatisfactory by the Parliament. However, the time of the 1648. Treaty was enlarged, and other Propoſitions ſent to him, the King's Anſwer whereunto ſeem'd to hit their Humour; and they voted the *King's Anſwer was a Ground for Peace*, carrying it by thirty ſix Voices, *Yea's* 140, *No's* 104. The Army now ſeeing all their Power was at Stake, place Soldiers at the Door of the Houſe of Commons, and hinder all that vote for the Peace from entering into the Houſe, and keep them Priſoners for a time. In the mean while, the ſitting Members reſcind the former Vote, and reſolve that thoſe who were not preſent at this Vote, ſhould ſit no longer in the Houſe. The Secluded Members proteſt againſt this Tyranny of their Brethren; but they vote this Proteſtation ſcandalous and ſeditious, and contrary to the Fundamental Government of the Kingdom. They now reſolve upon an Alteration of the Government, and the Puniſhment of Delinquents; and that they would begin with the Head of them, the King. Then a Committee is appointed to draw up a Charge againſt him. This Impeachment being carried to the Lords, they, with ſome Indignation, reject it, and adjourn themſelves for a Week: But on the Day they were to meet again, they found the Door of their Houſe Padlock'd up. The Commons immediately vote the erecting an *High Court of Juſtice* for the King's Trial, conſiſting of one hundred and fifty Perſons, the major Part whereof were to proceed; of which *Bradſhaw*, a Lawyer in *Grays-Inn*, is made Preſident, and five Thouſand Pound given him to provide his Equipage. Theſe Things being ſettled, the King, who before had been ſent for from the *Iſle of Wight*, and carried Priſoner to *Windſor*, was removed to St. *James*'s, and placed under the Cuſtody of *Tomlinſon*, a Colonel of Foot.

But the Reader perhaps being willing to have the King's Trial, and Speech upon the Scaffold, in the very Words wherewith they were ſpoken, I will ſet them down, for the moſt part, as they were taken in Short Hand at that time; that they may lye ready here to be read in Families, upon this Day. For the Hiſtory of the King's Martyrdom (next to the 13th of the *Romans*) is the beſt Motive to ſtir up Mens Duty and Love to their Sovereign, and to beget a Hatred to Rebellious Principles and Practices. And that they know very well, who are ſo earneſt to have the Obſervation of this Day laid aſide: But which, I hope, will continue as long as our Monarchy laſts, which I pray God may be to the World's End.

Here we have a Taſte of the very Soul of a wiſe and a good Prince, and a Pattern of true Chriſtian Patience and Courage; we have a View of what ineſtimable Bleſſings were loſt, through the Tumults and Rebellion of his factious Subjects, who would not ſuffer him to reign in Quiet, and the accurſed Wickedneſs of thoſe who brought him to this End. Here we have a Specimen, what Miſchief can be done by a Man of ill Principles in a great Truſt; how ſcandalouſly Laws may be perverted by Interpretation; and how all Laws may be overthrown, under the Notion of ſupporting one which they call Fundamental. For *Bradſhaw*'s Notions are not altogether Particular, tho' his Impudence perhaps may be. For any Man that is verily perſuaded of the People's Original Right, and withal thinks his Prince guilty of Male-Adminiſtration, may, according to his own Principles, try him, and condemn him, ſuppoſing he be Delegated thereunto by the *Sovereign* the People. For the Right of Judicature does depend upon Sovereignty; and, according to ſuch Mens Notions, upon Male-Adminiſtration the Original Contract being violated, Sovereignty returns to its Fountain: The Prince becomes a Subject, and the People Supreme. To ſuch abominable Conſequences does one ill laid Principle lead Men.

Form of Prayer for

The TRIAL.

The First Day. ON the twentieth of *January* he is brought before the *High Court of Juſtice*, which ſat in *Weſtmin-ſter-Hall*. The King, upon his coming in, looked about him with great Preſence of Mind, and ſat down without ſtirring his Hat; his impudent Judges uſing as little Ceremony to him, they ſitting covered, and ſtaring him in the Face, without any Token of Reſpect. Then the Charge was read againſt the King, which imported, "That he had been admitted King of *England*, "and truſted with a limited Power, to govern according to Law, and by "his Oath and Office was obliged to uſe the Power committed to him "for the good of the People; but that he had, out of a wicked Deſign to "erect to himſelf an Unlimitted and Tyrannical Power, and to overthrow "the Rights and Liberties of the People, traiterouſly levied War againſt "the preſent Parliament, and the People therein repreſented; That having "appeared at *York* with a Guard, ſet up his Standard at *Nottingham*, and "been preſent at ſeveral Battels, and guilty of all the Treaſons, Murders, "Rapines, *&c.* which have been committed in the War; he was therefore "impeached, on the Behalf of the People of *England*, as a Tyrant, Trai-"tor, and Murderer, and a publick Enemy to the Commonwealth of *Eng-"land*. Prayed, that he might be put to Anſwer all the Particulars, to "the end that ſuch Examination, Trial and Judgment, might be had "thereupon, as ſhould be agreeable to Juſtice.

Their Preſident *Bradſhaw*, after having in an impudent Manner reprimanded the King, for not paying more Reſpect to their Court, told him, that the Parliament of *England* had appointed that Court to try him for the ſeveral Treaſons and Miſdemeanors committed by him, and, after ſeveral Arguments uſed for Rebellion, and the Power of the People (ſome of which have been uſed ſince in the ſame Place) audaciouſly asked the King *What Anſwer he had to make to that Impeachment.* The King, without Alteration in his Countenance, at the intollerable Provocation, told them, "That before he made any Anſwer, he muſt know, by what Authority "they preſume to bring him before them, and who gave them Power to "judge of his Actions, for which he was accountable to none but God; "though they had always been ſuch, as he need not be aſhamed to own "before all the World. That he was their King, they his Subjects, who "owed him Duty and Obedience; That no Parliament had Authority to "call him before them; but that they were not the Parliament, nor had "any Authority from the Parliament to ſit in that Manner; That of all "the Perſons who ſat there, and took upon them to judge him (except "thoſe Perſons, who being Officers of the Army, he could not but know, "being forced to be among them) there were only two Faces which he "had ever ſeen before, or whoſe Names were known to him. Then he urged their Duty, and his own Superiority over them, by ſeveral unanſwerable Arguments, concluding, "That he would not ſo much betray him-"ſelf, and the Royal Dignity, as to anſwer any thing which they objected "againſt him, which were to acknowledge their Authority; though he be-"lieved that every one of themſelves, as well as the Spectators, did in "their own Conſciences abſolve him, from all the material Things which "were objected againſt him.

Bradſhaw impudently replied, "That he would adviſe him not to de-"ceive himſelf, that what he had ſaid would do him any good: That the "Parliament knew their own Authority, and would not ſuffer it to be "called in Queſtion, or debated: That he would think better of it againſt "he ſhould be next brought thither; and That he would anſwer directly "to his Charge: Adding ſomething yet more impudent, "That he "could not be ſo ignorant as not to know what Judgment the Law pro-"nounced againſt thoſe who ſtood Mute. So the Guard was ordered to "carry him back to St. *James*'s.

The Second Day. *Monday, January* 22. The Court being ſat, and the Sollicitor requiring that the Priſoner might make a poſitive Anſwer to his Charge, *Bradſhaw* the Preſident ſaid.

Sir, You may remember, at the laſt Court, you were told the Occaſion of your being brought hither, and you have heard the Charge read againſt you, containing a Charge of High Treaſon, and other High Crimes againſt the Realm of *England*; and, inſtead of anſwering, you interrogated the Court's Authority and Juriſdiction. Sir, the Authority is the Commons of *England* in Parliament aſſembled, who require you to anſwer to the Charge, either by confeſſing or denying.

King. When I was laſt here, 'tis very true I made that Queſtion; and truly, if it were only my own particular Caſe, I would have ſatisfied my ſelf with the Proteſtation I made the laſt time I was here, againſt the Legality of this Court; and that a King cannot be tried by any Superior Juriſdiction on Earth. But it is not my Caſe alone; it is the Freedom and Liberty of the People of *England*; and do you pretend what you will, I ſtand more for their Liberties: For if Power without Law may make Laws, and alter the Fundamental Laws of the Kingdom; I do not know what Subject he is in *England*, that can be ſure of his Life, or any thing he calls his own. Therefore when that I came here, I did expect particular Reaſons by what Law, what Authority, you did proceed againſt me here; and therefore I am a little to ſeek what to ſay to you in this Particular; becauſe the Affirmative is to be proved, the Negative often is very hard to do. But ſince I cannot perſwade you to it, I ſhall tell you my Reaſons as ſhort as I can. My Reaſons, why, in Conſcience and Duty I owe to God firſt, and my People next, for the Preſervation of their Lives, Liberties and Eſtates, I conceive I cannot anſwer this, 'till I be ſatisfied of the Legality of it. All Proceedings againſt any Man whatſoever------

Preſid. Sir, I muſt interrupt you, which I would not do, but that what you ſay is not agreeable to the Proceedings of any Court of Juſtice. You are about to enter into Argument and Diſpute, concerning the Authority of this Court; before whom you appear as a Priſoner, and are charged as a high Delinquent. If you take upon you to diſpute the Authority of the Court, we may not do it, nor will any Court give way to it. You are to ſubmit to it: You are to give a punctual and direct Anſwer, whether You will anſwer your Charge or no, and what your Anſwer is.

King. Sir, by your Favour, I do not know the Forms of Law; I do know Law and Reaſon, though I am no Lawyer profeſſed. But I know as much Law as any Gentleman in *England*: and therefore, under Favour, I do plead for the Liberties of the People of *England* more than you do: and therefore if I ſhould impoſe a Belief upon any, without Reaſons given for it, it were unreaſonable. But I muſt tell you, that by that Reaſon I have, as thus informed, I cannot yield unto it.

Preſid. Sir, I muſt interrupt you, you may not be permitted. You ſpeak of Law and Reaſon, and there is both againſt you. Sir, the Vote of the Commons of *England*, aſſembled in Parliament, it is the Reaſon of the Kingdom, and they are theſe two that have been given to that Law, according to which you ſhould have ruled and reigned. Sir, you are not to diſpute our Authority, you are told it again by the Court. Sir, it will be taken notice of that you ſtand in Contempt of the Court, and your Contempt will be recorded accordingly.

King. I do not know a King may be a Delinquent by any Law that ever I heard of. All Men (Delinquents, or what you will) let me tell you, they may put in Demurrers againſt any Proceeding as Legal; and I do demand That, and to be heard with my Reaſons. If you deny that, you deny Reaſon.

Preſid. Sir, you have offered ſomething to the Court, I ſhall ſpeak ſomething to you in the Senſe of the Court. Sir, neither you, nor any Man is permitted to diſpute that Point; you are concluded, you may not demur to the Juriſdiction of the Court. If you do, I muſt let you know they overrule your Demurrer. They ſit here by the Authority of the Commons of *England*, and all your Predeceſſors, and you, are reſponſible to them.

King. I deny that, ſhew me one Precedent.

Preſid. Sir, you ought not to interrupt, while the Court is ſpeaking to you. This Point is not to be debated by you, neither will the Court permit you do it. If you offer it by way of Demurrer to the Juriſdiction of the Court, they are concluded of their own Juriſdiction.

King. I ſay, Sir, by your Favour, That the Commons of *England* were never a Court of Judicature: I would fain know how they came to be ſo.

Preſid. You are not to be permitted to go on in that Speech, and theſe Diſcourſes. Then the Clerk of the Crown read as follows. *Charles Stewart*, King of *England*, you have been accuſed, on the behalf of the People of *England*, of High Treaſon, and other High Crimes; and the Court have determined, that you ought to anſwer the ſame.

King. I will anſwer the ſame, as ſoon as I know by what Authority you do this.

Preſid. If this be all that you will ſay, then, Gentlemen, you that brought the Priſoner hither, take charge of him back again.

King. I do require, that I may give in my Reaſons, why I do not anſwer, and give me time for that.

Preſid. It is not for Priſoners to require.

King. Priſoners! Sir, I am not an ordinary Priſoner.

Preſid. The Court has conſidered of their Juriſdiction, and they have already affirmed their Juriſdiction: If you will not anſwer, we will give Order to record your Default.

King. You never heard my Reaſons yet.

Preſid. Sir, Your Reaſons are not to be heard againſt the higheſt Juriſdiction.

King. Shew me that Juriſdiction where Reaſon is not to be heard.

Preſid. Sir, We ſhew it you here, the Commons of *England*: And the next time you are brought, you will know more of the Pleaſure of the Court, and it may be their final Determination.

King. Shew me wherever the Houſe of Commons were a Court of Judicature of that kind.

Preſid. Serjeant, take away the Priſoner.

King. Well, Sir, remember that the King is not ſuffered to give in his Reaſons for the Liberty and Freedom of all his Subjects.

Preſid. Sir, You have not Liberty to uſe this Language. How great a Friend you have been to the Laws and Liberties of the People, let all *England*, and the World judge.

King. Sir, under Favour, it was the Liberty, Freedom and Laws of the Subject, that I ever took to defend my ſelf with Arms: I never took up Arms againſt the People, but for the Laws.

Preſid. The Command of the Court muſt be obeyed; no Anſwer will be given to the Charge.

King. Well, Sir. [And ſo he was guarded forth to Sir *Robert Cotton*'s Houſe: And the Court adjourned 'till the Morrow.]

Third Day. *Jan.* 23. *Cook*, the Sollicitor, moved the Court, that the Charge againſt the Priſoner may be taken *pro confeſſo*, and ſpeedy Judgment pronounced againſt him. And the Preſident, requiring him to give a poſitive and final Anſwer in plain *Engliſh*, the King after a little Pauſe, ſaid.

King. When I was here Yeſterday, I did deſire to ſpeak for the Liberties of the People of *England*, I was interrupted, and deſire to know yet, whether I may ſpeak freely or no?

Preſid. Sir, I muſt let you know from the Court, as their Commands, that you are not permitted to iſſue out into any other Diſcourſes, 'till ſuch time as you have given a poſitive Anſwer, concerning the Matter that is charged upon you.

King. For the Charge, I value it not a Ruſh: It is the Liberties of the People I ſtand for. For me to acknowledge a new Court that I never heard of before, I that am your King, that ſhould be the Example to all the People of *England* to uphold Juſtice, to maintain the old Laws, indeed I do not know how to do it. You ſpoke very well the firſt Day that I came here (on *Saturday*) of the Obligations I had laid upon me by God, to the Maintenance of the Liberties of my People: the ſame Obligation you ſpake of I do acknowledge, that I owe to him and to my People, to defend, as much as in me lies, the ancient Laws of the Kingdom. Therefore, until I may know, that this is not againſt the Fundamental Laws of the Kingdom, by your Favour, I can put in no particular Anſwer. If you will give me Time, I will ſhew you my Reaſons, why I cannot do it. And thus---- [being interrupted he ſaid] By your Favour you ought not to interrupt me; how I came here I know not; there is no Law for it, to make your King your Priſoner. I was in a Treaty upon the publick Faith of the Kingdom, that was the known---- two Houſes of Parliament, that was the Repreſentative of the Kingdom. And when that I had almoſt made an end of the Treaty, then I was hurried away, and brought hither: And therefore------

Preſid. Sir, you muſt know the Pleaſure of the Court.

King. By your Favour, Sir.

Preſid. Nay, Sir, by your Favour, you may not be permitted to fall into theſe Diſcourſes. You appear as a Delinquent; you have not acknowledged the Authority of the Court, the Court craves it not of you, but once more they *command* you to give your poſitive Anſwer. Clerk, do your Duty.

King. Duty, Sir! [The Clerk reads a Paper, requiring the King to give a poſitive and final Anſwer, by way of Confeſſion or Denial of the Charge.]

King. Sir, I ſay again to you, ſo that I might give Satisfaction to the People of *England*, or the Clearneſs of my Proceedings, not by way of Anſwer, not in this way; but to ſatisfy them, that I have done nothing againſt that Truſt that I have committed to me, I would do it: but to acknowledge a new Court againſt their Priviledge, to alter the Fundamental Laws of the Kingdom; Sir, you muſt excuſe me.

Preſid. Sir, This is the third time that you have publickly diſowned this Court, and put an Affront upon it. How far you have preſerved the Priviledges of the People, your Actions have ſpoke it; and truly, Sir, Mens Intentions

Intentions are known by their Actions. You have written your Meaning in Bloody Characters throughout the whole Kingdom. But, Sir, you underſtand the Pleaſure of the Court----- Clerk, record the Default-----And, Gentlemen, you that took charge of the Priſoner, take him back again.

King. I will ſay this, this one Word more to you. If it were my own particular, I would not ſay more, nor interrupt you.----

Preſid. Sir, You have heard the Pleaſure of the Court; and you are (notwithſtanding you will not underſtand it) to find that you are before a Court of Juſtice. [Then the King was guarded back to Sir *Robert Cotton*'s Houſe, where he lay laſt Night and this, 'till the next Day.]

The Fourth Day. *Wedneſday, January* 24. This Day the execrable Court ſat in the Painted-Chamber, to examine certain ſorry Fellows, whom they had ſuborned to be Witneſſes againſt the King; moſt of them baſe Mechanicks. *Bennet*, a Glover; *Lucy*, a Painter; *Roberts*, an Iron-monger; *Loads*, a Tiler; *Morgan*, a Feltmaker; *Williams*, a Shoemaker; *Lawſon*, a Maltſter; *Evans*, a Smith; *Edwards*, a Butcher; *Seely*, a Cordwainer; *Crosby*, a Barber; *Potts*, an Inn-Keeper; *Cornwall*, a Ferryman; with ſeveral Country Fellows, and three or four others, whom they write Gentlemen. Theſe were to give in Evidence, that they ſaw the King in ſeveral Places at the Head of his Army fighting againſt his Subjects (*i. e.*) defending himſelf againſt the Rebels.

The Fifth Day. *Saturday, January* 27. The Court being ſate, the King was brought into *Weſtminſter-Hall*, ſome of the Soldiers calling for *Juſtice, Juſtice*, and *Execution*. Silence being demanded, the King began.

King. I deſire to be heard a little, and I hope I ſhall give no Occaſion of Interruption.

Preſid. You may anſwer in your time.

King. If it pleaſe you, Sir, I deſire to be heard, and I ſhall not give any Occaſion of Interruption, and 'tis only a Word: A ſuddent Judgment-----

Preſid. Sir, you ſhall be heard in due time, but you are to hear the Council firſt.

King. Sir, I deſire it, it will be in order to what I believe the Court will ſay, and therefore Sir, ----- A haſty Judgment is not ſo ſoon recalled.

Preſid. You ſhall be heard before Judgment be given, and in the mean time you may forbear.

King. Well, Sir, Shall I be heard before the Judgment be given?

[Then the Preſident gave an Account how the Priſoner had been Charged, and how he refuſed to Anſwer; and told him he ſhould not be heard in any thing, againſt the Juriſdiction of the Court; but if he had any thing to ſay in Defence of himſelf, concerning the Matter charged, they would hear him.]

King. Since I ſee that you will not hear any thing of Debate concerning that, which I confeſs I thought moſt Material for the Peace of the Kingdom, and the Liberty of the Subject, I ſhall wave it; I ſhall ſpeak nothing to it. But only I muſt tell you, that this many a Day all things have been taken from me, but that I call dearer to me than my Life, which is my Conſcience and mine Honour. And if I had a reſpect to my Life, more than to the Peace of my Kingdom, and the Liberty of the Subject, certainly I ſhould have made a particular Defence for my Self for by that, at leaſt-wiſe, I might have delayed an ugly Sentence, which I believe will paſs upon me. Therefore certainly, Sir, as a Man that has ſome Underſtanding, ſome Knowledge of the World, if my true Zeal to my Country had not overborn the Care that I have for my own Preſervation, I ſhould have gone another way to work than I have done.

Now Sir, I conceive that a haſty Sentence once paſſed, may ſooner be repented of, than recalled. And truly the ſelf-ſame deſire that I have for the Peace of the Kingdom, and the Liberty of the Subject, more than my particular Ends, makes me now at laſt deſire, that I have ſomething to ſay that concerns both, before Sentence be given, that I may be heard in the Painted Chamber, before the Lords and Commons: This Delay cannot be prejudicial to you, whatſoever I ſay. If that I ſay be not Reaſon, thoſe that hear me muſt be Judges, if it be not Reaſon, and really for the Welfare of the Kingdom, that you will grant me this Hearing before the Sentence be paſt. I only deſire this, that you will take this into your Conſideration; it may be you have not heard of it beforehand. If you will, I will retire, and you may think of it. But if I cannot get this Liberty, I do proteſt, that theſe fair Shews of Liberty and Peace, are pure Shews, and that you will not hear your King.

[The *Preſident* made this to be a further Declination of the Juriſdiction of the Court; but for a Pretence, the Court withdrew for half an Hour into the Court of Wards, and then returning, and calling for the Priſoner, the Preſident ſaid,]

Preſid. Sir, You were pleaſed to make a Motion here to the Court, to offer a Deſire of Yours, touching the propounding of ſomewhat to the Lords and Commons, in the Painted Chamber, for the Peace of the Kingdom. Sir, you did in effect receive an Anſwer before the Court adjourned. Truly, Sir, their withdrawing and Adjournment was only *pro forma tantum*, for it did not ſeem to them, that there was any difficulty in the thing. And notwithſtanding what you have offered, they are reſolved to proceed to Sentence, and to Judgment, and that is their unanimous conſent.

King. Sir, I know it is in vain for me to diſpute: I am no Sceptick, for to deny the Power that you have: I know that you have Power enough. Sir, I muſt confeſs, I think it would have been for the Kingdom's Peace, if you would have taken the Pains to have ſhewn the Lawfulneſs of your Power. For this Delay that I have deſired, (I confeſs it is a Delay) but it is a Delay very important for the Peace of the Kingdom; for it is not my Perſon that I look at alone; it is the Kingdom's Welfare and the Kingdom's Peace. It is an old Sentence, that *We ſhould think long, before we reſolve on great Matters ſuddenly*. Therefore, Sir, I do ſay again, that I do put at your Doors, all the Inconveniency of a haſty Sentence. A little delay of a Day or two further, may give Peace; whereas a haſty Judgment may ☞ *bring on that Trouble and perpetual Inconveniency to the Kingdom, that the Child that is unborn may repent it.* And therefore again, out of the Duty I owe to God and my Country, I do deſire that I may be heard by the Lords and Commons in the Painted Chamber, or any other Chamber that you will appoint me.

Preſid. You have been plainly anſwered to what you even now moved, being the ſame you moved before, ſince the Reſolution and Judgment of the Court in it. And the Court now requires to know, whether you have any more to ſay for your ſelf than you have ſaid, before they proceed to Sentence.

King. I ſay this, Sir, that if you hear me, if you will give me but this Delay, I doubt not but I ſhall give ſome Satisfaction to you all here, and to my People after that. And therefore I require you, as you will anſwer it at the dreadful Day of Judgment, that you will conſider it once again.

Preſid. Sir, I have received Directions from the Court.

King. Well, Sir!

Preſid. If this muſt be reinforced, or any thing of this Nature, your Anſwer muſt be the ſame; and they will proceed to Sentence, if you have nothing more to ſay.

King. I have nothing more to ſay; but I ſhall deſire that this may be entered what I have ſaid,

Preſid. The Court then, Sir, hath ſomething to ſay to you, which I know will be very unacceptable, yet notwithſtanding they are willing and reſolved to diſcharge their Duty.

King. I will deſire only one Word before you give Sentence, and that is, that you would hear me concerning thoſe great Imputations, that you have laid to my Charge.

Preſid. Sir, You muſt give me leave to go on: For I am not far from your Sentence, and your Time is now paſt.

King. But I deſire you will hear me a few Words to you; for truly whatever Sentence you will put upon me, in reſpect of thoſe heavy Imputations, that I ſee by your Speech you have put upon me. Sir, it is very true that-----[Then the Preſident interrupted him, and told him that he had not owned them as a Court, and therefore they would admit of no further Delay, concluding,]

Preſid. We are not here *jus dare*, but *jus dicere*, to do that which the Law preſcribes; we cannot be unmindful of what the Scripture tell us. *For to acquit the Guilty is of equal Abomination, as to condemn the Innocent.* We may may not acquit the Guilty. What Sentence the Law affirms to a Traytor, Murderer, and a publick Enemy of the Country, that Sentence you are now to hear read unto you. [Clerk reads the Sentence, concluding]

Clerk. -----For all which Treaſons and Crimes, this Court doth adjudge, That he the *Charles Stuart*, as a Tyrant, Traitor, Murderer, and Publick Enemy, ſhall be put to Death, by Severing of his Head from his Body.

Preſid. The Sentence now read and publiſhed, is the Act, Sentence, Judgment and Reſolution of the whole Court. In Witneſs whereof they all ſtood up and aſſented. Their Names were theſe.

JOHN BRADSHAW, *Preſident.*

John Liſle.	Richard Dean.	Humphry Edwards.
William Say.	John Okey.	Gregory Clement.
Oliver Cromwell.	John Hewſon.	Thomas Wogan.
Henry Ireton.	William Goffe.	*Sir* Gregory Norton.
Sir Hardreſs Waller, *Kt.*	Cornelius Holland.	Edmund Harvey.
Sir John Bourchier, *Kt.*	John Carew.	John Venne.
William Hereningham.	John Jones.	Thomas Scot.
Iſaac Pennington.	Miles Corbet.	Thomas Andrews.
Henry Martyn.	Francis Allen.	George Fleetwood.
William Purefoy.	Peregrine Pelham.	Simon Mayne.
John Barkſtead.	Daniel Blagrave.	James Temple.
Mathew Tomlinſon.	Valentine Waughton.	William Cawley.
John Blakiſtone.	Thomas Harriſon.	Anthony Stapeley.
Gilbert Millington.	Edward Whalley.	John Downs.
Sir Will. Conſtable, *Bar.*	Thomas Bride.	Thomas Horton.
Edmund Ludlow.	Iſaac Ewers.	Thomas Hammond.
John Hutchinſon.	*The Ld.* Grey *of* Grooby.	Nicholas Love.
Sir Michael Liveſay, *Bar.*	*Sir* John Danvers.	Vincent Potter.
Robert Tichbourne.	*Sir* Thomas Maltrever.	Auguſtine Garland.
Owen Rowe.	John Moor.	John Dixwell.
Robert Lilbourn.	John Alared.	Peter Temple.
Adrian Scroope.	Henry Smith.	Thomas Waite.

After Sentence, the King ſaid,

King. Will you hear me a Word, Sir?

Preſid. Sir, You are not to be heard after Sentence.

King. No, Sir?

Preſid. No, Sir; by your favour. Sir. Guard, Withdraw your Priſoner.

King. I may * ſpeak after Sentence, by your Favour, Sir,-----I may ſpeak after Sentence ever-----By your Favour---the Sentence, Sir,---I ſay, Sir, I do -------I am not ſuffered to ſpeak, expect what Juſtice other People will have.

* *The King ſpake theſe imperfect Sentences as the Guards were haling him away.*

As the King was lead away by the Guard, the impudent Soldiers, who lined the way as he paſſed along, reviled him; others threw their broken Pipes in his way as he paſſed down the Stairs, to make him Stumble: Some blow'd their Tobacco in his Face, which was a Smell he of all Things had an Averſion to; one yet more impudent than the reſt, ſpit in his Face, which the good King patiently wiped off with his Handkerchief, without rebuking the Fellow. But all the Rabble Soldiery as he paſſed along, cry'd out, *Juſtice, Juſtice*; Which the King obſerving, he only ſaid, *Poor Souls! for a piece of Mony they would do ſo for their Commanders.*

Sunday, Jan. 28. This Day was ſpent by the King altogether in Acts of Devotion, he refuſing all Viſits from his Friends, whom he ordered to be told, That *his Time was precious, and the beſt thing they could do for him was to pray for him.*

Monday, Jan. 29. His Children were brought to take his leave of him, *viz.* The Lady *Elizabeth* and the Duke of *Gloceſter*. He firſt gave his Bleſſing to the Lady *Elizabeth*, bidding her, that when ſhe ſhould ſee her Brother *James*, ſhe ſhould tell him, *That it was his Father's laſt Deſire, That he ſhould no more look upon his Brother* Charles, *as his eldeſt Brother only, but be obedient to him as his Sovereign, and that they ſhould love one another, and forgive their Father's Enemies.* The King added, *Sweetheart, you will forget this. No*, ſaid ſhe, *I ſhall never forget it as long as I live.* He bid her not grieve and torment her ſelf for him; *for it would be a glorious Death he ſhould die, it being for the Laws and Liberties of this Land, and for maintaining the true Proteſtant Religion.* He recommended to her the reading of Biſhop *Andrew*'s Sermons, *Hooker*'s Eccleſiaſtical Polity, and Archbiſhop *Laud*'s Book againſt *Fiſher*. He further told her, *That he had forgiven all his Enemies, and hoped God would likewiſe forgive them.* He bade her tell her Mother, *That his Thoughts had never ſtrayed from her, and that his Love ſhould be the ſame to the laſt.* After this, he took the Duke of *Gloceſter*, being then a Child of about Seven Years of Age, upon his Knees, ſaying to him, *Sweetheart, now they will cut off thy Father's Head*; upon which the Child looked with great earneſtneſs upon him. The King proceeding, ſaid, *Mark Child, what I ſay, they will cut off my Head, and perhaps make thee a King; but mark what I ſay, you muſt not be a King ſo long as your Brothers* Charles *and* James *do live; for they will cut off your Brothers Heads when they can catch them, and cut off thy Head too at laſt, and therefore I charge you do not be made a King by them.* At which the Child fetch'd a deep ſigh, and ſaid, *I will be torn in pieces firſt.* Which Expreſſion falling from a Child ſo young, occaſioned no little Joy to the King. This Day the Warrant for Execution was paſſed, Sign'd by Fifty Nine of the Judges, for the King to die the next Day, between the Hours of Ten in the Morning and Five in the Afternoon.

Tueſday, Jan. 30. The King waking two Hours before Day, called to his Gentleman of the Bedchamber, Mr. *Herbert*, bidding him riſe. *For* (ſaid the King) *I will get up, having a great deal of work to do this Day.* Herbert, *This is my Second Marriage-Day, I would be as Trim this Day as may be, for before Night I hope to be eſpouſed to my bleſſed Jeſus.* He then appointed what

Cloath's

Form of Prayer for

¶ *If this Day ſhall happen to be Sunday, this Form of Prayer ſhall be uſed, and the Faſt kept the next Day following.* * *And upon the Lord's-day next before the Day to be kept, at Morning Prayer immediately after the* Nicene Creed, *notice ſhall be given for the due obſervation of the ſaid Day.*

¶ *The Service on the Day ſhall be the ſame with the uſual Office for Holy-days in all things: except where it is in this Office otherwiſe appointed.*

The Order for Morning Prayer.

¶ *He that miniſtreth, ſhall begin with one or more of theſe Sentences.*

† TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* ix. 9, 10.

Correct

VARIOUS READINGS.

* This Clauſe added in the Review of this Office in King *James* II.

† This Sentence put in, in King *James* II. Review.

NOTES.

Cloaths he would wear, and ſays he, *Let me have a Shirt on more then ordinary, by reaſon the Seaſon is ſo ſharp, as probably may make me ſhake, which ſome Obſervers will imagine proceeds from Fear: I would have no ſuch Imputation: I fear not Death: Death is not terrible to me, I bleſs God I am prepared.* When the King was dreſſed, Dr. *Juxon*, Biſhop of *London*, was an Hour in private with the King, after which he read the Service of the Church for the Day, the Second Leſſon being, *Mat.* xvii. the Hiſtory of our Saviour's Paſſion. The King thanked the Biſhop for the choice of a Chapter ſo comfortable to him. The Biſhop acquainting him that it was the Leſſon appointed in the Kalendar for the Day, the King was much pleaſed, eſteeming this Comfort to be providentially aſſign'd him. *Hacker*, one of the Officers to whom the Warrant was directed, giving the King Notice that it was time for him to go to *Whitehall*, where he might have ſome time to reſt; the King anſwered, *Go forth, I will come preſently.* Soon after, taking the Biſhop by the Hand, ſaid, *Come, let us go*; ſaying to Mr. *Herbert*, Herbert, *open the Door*, Hacker *has given us a ſecond Warning.* The King went through the Garden of St. *James* into the Park, all the way being lin'd with Soldiers on both ſides, the Biſhop walking on the King's Right Hand, and Colonel *Hacker* on the Left, both bare. He walked very faſt, calling upon them to mend their pace, and ſaid, *He went before to ſtrive for a heavenly Crown, with leſs ſollicitude than he had often encouraged his Soldiers to fight for an earthly Diadem.* He going up the Stairs of the Long-Gallery, came to the Cabinet Chamber, where he went again to his Devotion. At Twelve a Clock he eat a bit of Bread, and drank a Glaſs of Claret Wine. After which *Hacker* came to the Chamber Door, telling him 'twas time to come out. The Biſhop and Mr. *Herbert* falling upon their Knees all in Tears kiſſed his Hand; the King helping the aged Biſhop up. He was then conducted thro' the Banqueting Houſe, through a Window to the Scaffold, which was built for that purpoſe in the Street; many Companies of Foot, and Troops of Horſe ſurrounding it, to keep off Spectators. Seeing himſelf diſappointed of delivering what he had to ſay to the Company who came to ſee him die, he turning himſelf to Colonel *Tomlinſon*, ſaid:

'I ſhall be very little heard of any body here, I ſhall therefore ſpeak a word or 'two to you here. Indeed I could hold my peace very well, if I did not 'think the holding my peace would make ſome Men think that I did ſub'mit to the Guilt as well as to the Puniſhment. But I think it my Duty 'to God firſt, and to my Country, for to clear my ſelf, both as an honeſt 'Man, a good King, and a good Chriſtian.

'I ſhall begin firſt with my Innocence. In troth I think it not very 'needful for me to inſiſt long upon this; for all the World knows, that I 'never did begin a War firſt with the Two Houſes of Parliament: And I 'call God to witneſs, to whom I muſt ſhortly make an Account, that I did 'never intend to encroach upon their Privileges; they began upon me. It 'is the Militia they began upon. They confeſſed that the Militia was mine, 'but they thought it fit for to have it from me. And, to be ſhort, if any 'one will look to the Dates of their Commiſſions and mine, and likewiſe 'to the Declarations, they will ſee clearly, that they began theſe unhappy, 'Troubles, not I. So that as to the Guilt of theſe enormous Crimes which 'are laid upon me, I hope in God they will clear me of it. I will not, I 'am in Charity, God forbid that I ſhould lay it to the Two Houſes of 'Parliament, there is no neceſſity of either: I hope they are free of this 'Guilt; for I do believe that ill Inſtruments, between them and me, have 'been the chief cauſe of all this Bloodſhed; ſo that by way of ſpeak'ing, as I find my ſelf clear of this, I hope and pray God that they may 'too. Yet, for all this, God forbid that I ſhould be ſo ill a Chriſtian, as 'not to ſay God's Judgments are juſt upon me: many times he does pay 'Juſtice by an unjuſt Sentence; that is ordinary. I only ſay this, that un'juſt Sentence which I ſuffer'd to take effect, is puniſh'd now by an unjuſt 'Sentence upon me. That is---- So far I have ſaid to ſhew you that I 'am an Innocent Man.

'Now to ſhew you that I am a good Chriſtian, I hope there is no good Man 'but will bear me witneſs that I have forgiven all the World, and even 'thoſe in particular that have been the chief cauſes of my Death. Who 'they are God knows; I do not deſire to know, I pray God forgive them. 'But this is not all, my Charity muſt go farther; I wiſh that they may 'repent; for indeed they have committed a great Sin in that particular. 'I pray God, with St. *Stephen*, that this be not laid to their charge: Nay, 'not only ſo, but that they may take the right way for the Peace of the

** Turning to ſome Gentlemen, who took the Speech in Writing.*

'Kingdom; for my Charity commands me, not only to 'forgive particular Men, but Charity commands me to 'endeavour to the laſt gaſp the Peace of the Kingdom. 'So, Sir, I do wiſh with all my Soul (and I hope there 'are * ſome here that will carry it further) that they 'may endeavour the Peace of the Kingdom.

'Now, Sirs, I muſt ſhew you how you are out of the way, and will put 'you in a way.

'Firſt, You are out of the way. For certainly all the way you have ever 'had yet, as I could find by any thing, is the way of Conqueſt. Certainly 'this is an ill way. For Conqueſt, Sirs, in my Opinion, is never juſt, ex'cept there be a good and juſt cauſe, either for matter of wrong or juſt 'Title; and then, if you go beyond it, the firſt Quarrel you have no right 'to it; that makes it unjuſt at the end, which was juſt at the firſt. But if 'it be *only* matter of Conqueſt, then it is great Robbery; as a Pirate ſaid 'to *Alexander the Great*, that he was a great Robber, himſelf was but a 'petty Robber. And ſo, Sirs, I think the way that you are in is much out 'of the way.

'Now, Sirs, to put you in the right way, believe it, you will never do 'right, nor will God ever proſper you, untill you give God his due, the 'King his due (that is my Succeſſors) and the People their due. I am as 'much for them as any of you.

'You muſt give God his due, by regulating rightly his Church (according 'to his Scripture) which is now out of Order. For to ſet you in a way 'particularly now I cannot, but only this. A National Synod freely called, 'freely debating among themſelves, muſt ſettle this, when that every Opi'nion is freely and clearly heard.

'For the King indeed I will not----[Then turning to a Gentleman who touched the Ax, he ſaid, *Hurt not the Ax, that may hurt me*] 'for the 'King, the Laws of the Land will clearly inſtruct you for that; Therefore, 'becauſe it concerns my own particular, I only give you a touch of it. For 'the People (and truly I deſire their Liberty and Freedom as much as any 'Body whomſoever) but I muſt tell you, their Liberty and Freedom conſiſts in having of Government, thoſe Laws by which their Life and their 'Goods may be moſt their own. It is not for having a ſhare in Govern'ment, Sirs; that is nothing pertaining to them; a Subject and a Sovereign 'are clear different things. And therefore until they do that (I mean that 'you do put the People in that Liberty as I ſay) certainly they will never 'enjoy themſelves. Sirs, it was for this that I now come here: If I would 'have given way to an Arbitrary way, for to have all Laws changed to the 'Power of the Sword, I needed not to have come here. And therefore I 'tell you (and I pray God it be not laid to your charge) that I am the 'Martyr of the People.

'In troth, Sirs, I ſhall not hold you much longer, for I will only ſay 'this to you, that in truth I could have deſired ſome little time longer, 'becauſe that I would have put this that I have ſaid into a little more or'der, and a little better digeſted it than I have done, and therefore I hope 'you will excuſe me. I have delivered my Conſcience, I pray God that 'you do take thoſe courſes, that are beſt for the good of the Kingdom 'and your own Salvation. [Then the Biſhop ſaid, *Tho' it be well known what your Majeſty's Affections are to the Proteſtant Religion; yet it may be expected, that you ſhould ſay ſomewhat for the World's ſatisfaction in that particular*; whereupon the King proceeded.] "I thank you heartily, for that I had al'moſt forgotten it. In troth, Sirs, my Conſcience in Religion, I think is 'very well known to all the World; and therefore I do

** Pointing to the Biſhop.*

'declare before you all, that I die a Chriſtian, according 'to the Profeſſion of the Church of *England*, as I found 'it left me by my Father; and * this honeſt Man I think 'will witneſs it.

Then turning to the Officers, he ſaid, *Sirs, Excuſe me for this ſame: I have a good Cauſe and a gracious God: I will ſay no more.* Then turning to Colonel *Hacker*, he ſaid, Take care that you do not put me to pain; and ſaid, *This and pleaſe you*----- A Gentleman coming near the Ax, he ſaid, *Take heed of the Ax, pray take heed of the Ax.* Then ſpeaking to the Executioner (who was Masked) he ſaid, *I ſhall ſay but very ſhort Prayers, and when I thruſt out my Hands*----- Then he asked the Biſhop for his Cap, which when he had put on, he ſaid to the Executioner, *Does my Hair trouble you?* Who deſiring it might be all put under his Cap, it was put up by the Biſhop and Executioner. Turning to the Biſhop, he ſaid, *I have a good Cauſe, and a gracious God on my ſide.* To which the Biſhop anſwered; 'There is but 'one Stage more, which, tho' turbulent and troubleſom, yet it is a very 'ſhort one, it will ſoon carry you a very great way. It will carry you 'from Earth to Heaven, and there you will find, to your great Joy, the 'Prize you haſten to, a Crown of Glory. The King added, *I go from a corruptible to an uncorruptible Crown, where no Diſturbance is, no Diſturbance in the World.* The Biſhop replied. 'You are exchanged from a Temporal to 'an Eternal Crown, a good exchange. Then the King asked the Executioner *if his Hair was well.* After which putting off his Cloak, Doublet and his George, he gave the latter to the Biſhop, ſaying, *Remember.* After this he put on his Cloak again over his Waſtecoat; enquiring of the Executioner if the Block was faſt, who anſwered it was. He then ſaid, *I wiſh it might have been a little higher.* But it was anſwered him, it could not be otherwiſe now. The King ſaid, *When I put out my Hands this way, then*------ He prayed a few Words ſtanding, with his Hands and Eyes lift up towards Heaven, and then ſtooping down, laid his Neck upon the Block. Soon after which the Executioner putting ſome of his Hair under his Cap, the King thought he had been going to ſtrike, bad him *ſtay for the Sign.* After a little time the King ſtretched forth his Hand, and the Executioner took off his Head at one ſtroak. When his Head was held up, and the People at a diſtance knew the fatal ſtroak was over, there was nothing to be heard but Screeks, and Groans, and Sobs, the unmerciful Soldiers beating down poor People for this little tender of their Affection to their Prince. Thus died (to uſe the Earl of *Clarendon*'s Words) *The worthieſt Gentleman, the beſt Maſter, the beſt Friend, the beſt Husband, the beſt Father, and the beſt Chriſtian, that the Age in which he lived produced.*

* Theſe

Correct us, O Lord, but with judgment; not in thine anger: leſt thou bring us to nothing. *Jer.* x. 24.

Enter not into judgment with thy ſervants, O Lord: for in thy ſight ſhall no man living be juſtified. *Pſal.* cxliii. 2.

¶ *Inſtead of* Venite, exultemus, *the Hymn following ſhall be ſaid or ſung; one verſe by the Prieſt, another by the Clerk and People.*

‡ RIghteous art thou, O Lord: and juſt are thy judgments! *Pſal.* cxix. 137.

Thou art juſt, O Lord, in all that is brought upon us: for thou haſt done right, but we have done wickedly. Neh. ix. 33.

Nevertheleſs my feet were almoſt gone: my treadings had well nigh ſlipt. *Pſal.* lxxiii. 2.

For why? I was grieved at the wicked: I did alſo ſee the ungodly in ſuch proſperity. verſe 3.

The People ſtood up, and the rulers took counſel together: againſt the Lord, and againſt his Anointed. *Pſal.* ii. 2.

They caſt their heads together with one conſent, and were confederate againſt him. Pſal. lxxxiii. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide: while they conſpired together againſt him, to take away his life. *Pſal.* xxxi. 15.

They ſpoke againſt him with falſe tongues, and compaſs'd him about with words of hatred: and fought againſt him without a cauſe. Pſal. cix. 2.

Yea, his own familiar friends, whom he truſted: they that eat of his bread, laid great wait for him. *Pſal.* xli. 9.

They rewarded him evil for good: to the great diſcomfort of his ſoul. Pſal. xxxv. 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him, and take him, for there is none to deliver him. *Pſal.* lxxi. 9.

The breath of our noſtrils, the Anointed of the Lord, was taken in their pit; of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. iv. 20.

The adverſary and the enemy entered into the gates of Jeruſalem, ſaying, When ſhall he die, and his name periſh? *ver.* 12. *Pſal.* xli. 5.

Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more. verſe 8.

Falſe witneſſes alſo did riſe up againſt him: they laid to his charge things that he knew not. *Pſal.* xxxv. 11.

For the ſins of the people, and the iniquities of the prieſts: they ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. iv. 13.

O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man. *Gen.* xlix. 6.

Even the man of thy right hand: the ſon of man whom thou hadſt made ſo ſtrong for thine own ſelf. Pſal. lxxx. 17.

In the ſight of the unwiſe he ſeemed to die: and his departure was taken for miſery. *Wiſ.* iii. 2.

They fools counted his life madneſs, and his end to be without honour: but he is in peace. Chap. v. 4. and iii. 3.

For

VARIOUS READINGS.

‡ Theſe Suffrages, as they ſtand here, were collected in the Review under King *James* II.

The Suffrages as they ſtood in King *Charles* IId's Book were thus.

O come let us worſhip and fall down: and kneel before our Maker. *Pſal.* xcv. 6.

Let us repent and turn from our Wickedneſs: and our ſins ſhall be forgiven us. Act. iii. 19.

Let us turn every one from his evil way: and the Lord will turn from his fierce Anger, and we ſhall not periſh, *Jonah* iii. 8, 9.

We acknowledge our Faults: and our Sins are ever before us. Pſal. liii. 3.

We have provoked thy Anger, O Lord: but there is Mercy with thee, therefore ſhalt thou be feared. *Lam.* iii. 42.

O ſhut not up our Souls with Sinners: nor our life with the blood-thirſty. Pſal. xxvi. 9.

Thou haſt promiſed, O Lord, that before we call, thou wilt anſwer: and whiles we are yet ſpeaking, thou wilt hear. *Iſ.* lxv. 24.

And now in the anguiſh of our Souls we cry unto thee: Hear, Lord, and have Mercy. Baruch iii. 1.

O Lord, rebuke us not in thine Indignation: neither chaſten us in thy diſpleaſure. *Pſal.* vi. 1.

For thy Name ſake be merciful to our ſin: for it is great. Pſal. xxv. 10.

Turn thy Face from our Sins; and put out all our Miſdeeds. *Pſal.* li. 9.

Make us clean Hearts, O Lord: and renew a right Spirit within us. Pſal. li. 10.

Deliver us from blood-guiltineſs, O God: thou that art the God of our Salvation. *Pſal.* li. 14.

O deliver us, and be merciful to our Sins: for thy Names ſake. Pſal. lxxix. 9.

O be favourable and gracious unto Sion: build thou the Walls of Jeruſalem. *Pſal.* li. 18.

So we that are thy people, and the ſheep of thy paſture, ſhall give thee thanks for ever: and will always be ſhewing forth thy praiſe from Generation to Generation. Pſal. lxxix. 14.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

For though he was puniſhed in the ſight of men: yet was his hope full of immortality. *Chap.* iii. 4.

How is he numbred with the children of God: and his lot is among the ſaints! Chap. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. *Pſal.* xciv. 1. and li. 18.

Be merciful, O Lord, unto thy People whom thou haſt redeemed: and lay not innocent blood to our charge. Deut. xxi. 8.

O ſhut not up our Souls with ſinners: nor our lives with the blood-thirſty. *Pſal.* xxvi. 9.

Deliver us from blood-guiltineſs, O God, thou that art the God of our ſalvation: and our tongues ſhall ſing of thy righteouſneſs. Pſal. li. 14.

For thou art the God, that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee. *Pſal.* v. 4.

Thou wilt deſtroy them that ſpeak leaſing: the Lord abhors both the blood-thirſty and deceitful man. verſe 6.

O how ſuddenly do they conſume: periſh and come to a fearful end! *Pſal.* lxxiii. 18.

Yea, even like as a dream, when one awaketh: ſo didſt thou make their image to vaniſh out of the city. verſe 19.

Great and marvellous are thy works, O Lord God Almighty: juſt and true are thy ways, O King of Saints. *Apoc.* xv. 3.

Righteous art thou, O Lord: and juſt are thy judgments! Pſal. cxix. 137.

Glory be to the Father, *&c.*
As it was in the beginning, &c.

¶ *Proper Pſalms*, ix, x, xi.

¶ *Proper Leſſons.*

The firſt, 2 *Sam.* i.
The ſecond, St. *Matthew*, xxvii.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two, which next follow, be uſed.*

O Moſt mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy diſpleaſure didſt ſuffer the life of our late gracious Sovereign King *Charles* the Firſt, to be (as) this day taken away * by the hands of cruel and bloody men: We thy †‡ ſinful Creatures † here aſſembled before thee, do § in the behalf of all the people of this land, humbly confeſs, ‡ That they were the crying ſins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makeſt inquiſition for blood, lay not the guilt of this innocent blood (the ſhedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be required of us, or our poſterity. Be merciful, O Lord, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever: but pardon us for thy mercies ſake, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

‡ BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnifie thy Name for thine abundant grace beſtowed on our late Martyr'd Sovereign; by which he was enabled ſo chearfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto blood; and even then, according to the ſame pattern, praying for his murderers. Let his memory, O Lord, be ever bleſſed among us; that we may follow the example of his *† courage and conſtancy, his meekneſs and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveneſs of our ſins; and all for Jeſus Chriſt his ſake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which ſhall always on this day be uſed) immediately after the Collect,* [We humbly beſeech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O

VARIOUS READINGS.

* By wicked Hands, King *Charles* IId's Book.

†‡ Unworthy Servants, King *Charles* IId's Book.

† The Words, *here aſſembled before thee*, firſt put in by the Reviewers under King *James* II.

§ The Words, *in behalf of all the People of this Land.*

‡ The Sins of this Nation. King *Charles* IId's Book.

‡ This Prayer, in King *Charles*'s Book, placed in the Communion-Service.

*† Patience and Charity, King *Charles* IId's Book, altered in King *James* IId's Review.

the Thirtieth of January.

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes: receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

TUrn thou, us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable, to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service, after the Prayer for the Queen* [Almighty God whoſe kingdom is everlaſting, *&c.*] *inſtead of the Collect for the day, ſhall theſe two be uſed.*

O moſt mighty God, *&c.*
Bleſſed Lord, in whoſe, *&c.*
As in the Morning Prayer.

The Epiſtle. 1 S. Pet. ii. 13.

I. SUbmit your ſelves to every ordinance of man for the Lord's ſake; whether it be to the King as ſupreme; or unto governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. II. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel, S. Mat. xxi. 33.

I. THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a towre, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his

PARAPH. on the Epiſtle, 1 S. Pet. ii. 11.

I. I would adviſe you to pay Obedience, not only to your Eccleſiaſtical Superiors, who are Governors *according to the Spirit*, but even to ſecular Rulers, who are Governors, or Ordinances *according to Man*, 1 Pet. iv. 6. and this for the ſake of our bleſſed Lord, who yielded a willing Subjection to the Government he lived under, by paying Tribute himſelf to it, *Mat.* xvii. 27. and adviſing others to it, *Mat.* xxii. 21. Now this Obedience is is to be paid firſt to the Emperor, as being veſted with the Supreme Authority; and next to him to the Governors of Provinces, who are put in by his Authority for very wiſe and good Ends, which Providence has to bring about by their means, *viz.* the puniſhing bad Men, and the rewarding good ones. Now, as it is the Will of God to place theſe Rulers in their ſeveral Governments, to fulfil his wiſe purpoſes; ſo it is likewiſe his Pleaſure, that by the Piety and Circumſpection of your Behaviour, you ſhould not only take off the Reproaches which have been caſt upon our Religion by ſome vain Men, who are altogether ignorant of our Doctrines; but that you ſhould recommend this excellent Inſtitution to others; retaining ſtill your Chriſtian freedom, chiefly in that which the Servants of God ought to value themſelves upon. *viz.* a freedom from that Slavery, which the Vices, they were formerly ſubject to, had laid them under. II. Pay all Men thoſe due regards, which their Character requires. Have great Love and Charity for all your Brother Chriſtians. But however let not your Subjection to Magiſtrates ſwallow up your Duty to God; for whenever the Temporal Power commands any thing contrary to your Duty to God, you muſt fear him rather than Man: And tho' our preſent Emperor *Nero*, by his unwarrantable Actions, has very much ſunk himſelf in the Opinion of good Men, yet conſidering him, as the Ruler whom God has ſet over you, you muſt for that Reaſon honour him.

PAR APH. on the Goſpel, St. Mat. xxi. 33.

I. *Our Saviour obſerving the ill Treatment which many of the Jews, particularly the Scribes and Phariſees, gave him, he gave them to underſtand how ſeverely God Almighty would revenge this Indignity offered to him, and other of his Meſſengers, in the following Parable.* A certain Maſter of a Family

his ſervants, and beat one, and killed another, and ſtoned another. II. Again, he ſent other ſervants, more than the firſt; and they did unto them likewiſe. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the Heir, come, let us kill him, and let us ſeiſe on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. III. When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the* Nicene *Creed, ſhall be read in ſtead of the Sermon for that day, the firſt and ſecond parts of the Homily againſt Diſobedience and willful Rebellion ſet forth by Authority; or the Miniſter who officiates ſhall preach a Sermon of his own compoſing upon the ſame Argument.*

¶ *In the Offertory ſhall this Sentence be read.*

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Mat.* vii. 12.

¶ *After the Prayer,* [For the whole ſtate of Chriſt's Church, *&c.*] *theſe two Collects following ſhall be uſed.*

O Lord, our heavenly Father, who didſt not puniſh us as our ſins have deſerved, but haſt in the midſt of Judgment remembred mercy; We acknowledge it thine eſpecial favour, that though for our many and great provocations, thou didſt ſuffer thine Anointed bleſſed King *Charles* the Firſt (as) this day to fall into the hands of violent and blood-thirſty men, and barbarouſly to be murdered by them; yet thou didſt not leave us for ever, as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his crowns, our then gracious Sovereign King *Charles* the Second from his bloody enemies, hiding him under the ſhadow of thy wings, until their Tyranny was over-paſt; and didſt bring him back in thy good appointed time, to ſit upon the throne of his Father; * and together with the Royal Family, didſt reſtore to us our ancient Government in Church and State. For theſe thy great and unſpeakable mercies, we render to thee our moſt humble thanks from the bottom of our hearts; beſeeching thee ſtill to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign Queen *Anne* a long and a happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord and Saviour. *Amen*

AND grant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The

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* And to exerciſe that Authority over us, which of thy ſpecial Grace thou hadſt committed unto him. *King* Charles *IId*'s *Book.*

Bring him back in thy good appointed time, together with his Royal Brother King *James*, to ſit ſucceſſively in Peace upon the Throne of their Father, and to exerciſe that ſupreme Authority over us (one after the other) which of thy ſpecial grace thou hadſt deſigned for them. *King* James *IId*'s *Book.*

‡ This Collect added in King *James* II'ds Review.

PARAPHRASE.

Family having erected a Vineyard in a particular part of his Eſtate, ſurrounding it with proper Incloſures, making a Vault to preſs the Wine in, building a ſtrong Gate-houſe or Tower at the Entrance into it, and doing all things which conduced to its Ornament or Security, he letting it out to Tenants, went to ſome other part of his Eſtate that lay at a remote Diſtance. In the Autumn following he ſent ſome of his Servants to receive his Rents, being a certain Portion of the Fruits which he had reſerved to be paid at that time. But theſe wicked Tenants, inſtead of paying their Rent, fell abuſing their Landlord's Servants, one of which they beat, one they killed, and a third they ſtoned, 2 *King* xxi. 10. 16, 2 *Chron.* xxxvi. 16. II. The good-natured Landlord, being willing to try them again, ſent others of his Domeſticks upon the ſame Errand, and they gave them the like Treatment. Laſt of all he diſpatched his Son upon the ſame Meſſage, preſuming that the Tenants might be exaſperated that a peremptory Demand ſhould be made upon them by Perſons of a greater Rank than themſelves, who making uſe of their Maſter's Authority might take upon them a Spirit which their Commiſſion did not warrant; and therefore (ſays he) I will ſend my Son, which as it will argue a great Reſpect in me to them, ſo it will engage them to pay him a particular Regard. But they no ſooner ſet their Eyes upon their Landlord's Son but they entered into a Conſpiracy againſt him, looking on this as the happieſt Opportunity that could be offered them, of promoting their Advantage, reſolved to kill him, who was Heir to the Farm, preſuming the Father would be ſo overwhelmed with Grief that he would no more trouble himſelf with this Eſtate. And, in purſuance of this wicked Contrivance, they murdered him. III. Now I pray you that are preſent, ſays our Saviour, give your Opinion, what Puniſhment is a Landlord thus provoked like to inflict upon ſuch wicked Tenants? He will, without Doubt, ſay they, execute the Extremity of Juſtice againſt theſe Miſcreants, and will let out his Farm to other Tenants, who will be more ready to pay both their Duty, and their Rent.

The Order for EVENING PRAYER.

¶ * *The Hymn appointed to be uſed at Morning Prayer, in ſtead of* Venite, exultemus, *ſhall here alſo be uſed before the Proper Pſalms.* Righteous art thou, O Lord, *&c.*

¶ *Proper Pſalms. Lxxix, xciv, lxxxv.*

¶ *Proper Leſſons.*

The firſt, *Jer. xii.* or *Dan. ix.* to *v.* 22.

The ſecond, *Hebr. xi.* 32; and *xii.* to *v.* 7.

¶ *In ſtead of the firſt Collect at Evening Prayer, ſhall theſe two, which next follow, be uſed.*

O Bleſſed Lord God, who by thy wiſdom not only guideſt, and ordereſt all things moſt ſuitably to thine own juſtice; but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy ſinful people, do here fall down before thee, confeſſing that thy judgments were right, in permitting cruel men, ſons of Belial, as this day, to embrue their hands in the blood of thine Anointed; we having drawn down the ſame upon our ſelves, by the great and long provocations of our ſins againſt thee. For which we do therefore here humble our ſelves before thee; imploring thy mercy for the pardon of them all; and (*c*) that thou wouldſt deliver this Nation from blood-guiltineſs, (that of this day eſpecially) and turn from us and our poſterity all thoſe judgments which we by our ſins have deſerved: Grant this for the all-ſufficient merits of thy Son, our Saviour Jeſus Chriſt. *Amen.*

Bleſſed

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* This Rubrick added in King *James* IId's Review.

NOTES.

(*c*) *That thou wouldeſt deliver this Nation from blood-guiltineſs, that of this day eſpecially.*] By the blood-guiltineſs here mentioned, is underſtood, the Guilt contracted by the Blood which was ſhed in the late Rebellion. Indeed this is the only Stricture, in this whole Office, upon the wickedneſs of that unnatural War. It may be the occaſion of ſome little wonder to conſider, that, whereas ſuch abominable Outrages had been committed by that Rebellion, that a vaſt number of Mens Lives had been deſtroy'd by a War of five or ſix years continuance; that many Perſons were Murdered in cold Blood, under the pretence of Juſtice, without Laws; that innumerable People had been over and over forſworn, by the taking unlawful Oaths; that as many had been guilty of Sacrilege and Rapine, having robb'd the Church of her Goods, or poſſeſs'd her Revenues, and many Years unjuſtly kept away the Eſtates of the King's loyal Subjects, and never made any Reſtitution; there ſhould be ſo little Acknowledgment of all this Guilt upon this ſolemn day of Humiliation, and only mention made of Sins in general, in ſome few places, and that of *blood-guiltineſs*, here. The multitude of Offenders in theſe particulars, and the too great ſhare both Houſes of Parliament had in the beginning of the Troubles, made the Compilers of this Form a little over-wary: So that if it were not for this Expreſſion of *blood-guiltineſs*, we ſhould have been at a loſs to have learnt out of this Office, whether there were any Guilt in the Civil War or no. And truly we are moſt beholden for this Leſſon to the Gentlemen who drew up the Act of Parliament. For they renounce, abominate, and protеſt againſt that unparallel'd Treaſon, committed againſt the Perſon and Life of our late Soveraign, AND ALL PROCEEDINGS TENDING THEREUNTO, And further declare, That by the Fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together, in Parliament, or out of Parliament, nor the People Collectively, or Repreſentatively, nor any other Perſon whatſoever have, hath, or ought to have, any Coercive Power over the Perſons of the Kings of this Realm. But this is no more than what was affirmed by the Laws before. *Bracton* ſays, *Rex habet poteſtatem & juriſdictionem ſuper omnes qui in regno ſuo ſunt; ea quæ ſunt juriſdictionis & pacis ad nullum pertinent niſi ad Regiam dignitatem, habet enim coercionem, ut Delinquentes puniat & coerceat. The King has Power and Juriſdiction over all that are in his Kingdom: Thoſe things which relate to Juriſdiction and keeping the Peace, belong to none but the Royal Dignity, which has a coercive Power to puniſh and reſtrain Delinquents.* Lib. iv. cap. 24. § 1. *Omnis ſub Rege & ipſe ſub nullo niſi tantum Deo, non eſt inferior ſibi ſubjectis, non parem habet in regno ſuo. Every one is under the King, and he under none but God; his Subjects can have no Juriſdiction over him, becauſe he has no Peer in his Kingdom,* Ib. § 5. *Rex non habet ſuperiorem niſi Deum, ſatis habet ad pœnam, quod Deum expectet ultorem. The King has no Superior but God; it is Puniſhment enough for him, to expect God for an Avenger upon him,* Ib. v. c. 3. The power of raiſing Soldiers belongeth only to the King; and it is highly puniſhable for any other to do the like, by our Ancient Statutes. Our (i. e. the King's) Power, is ſtraitly to defend Force of Armour, and all other Force againſt our Peace, at all times when it ſhall pleaſe us, and to Puniſh them which ſhall do contrary, according to the Law and Uſages of the Realm, *An.* 7. *Edw.* I. 1279. The Antient Statute *de exilio Hugonis* condemns the Fundamental Principles of thoſe who riſe up in Arms againſt their Soverain; according to the Act which my Lord Chief Juſtice *Cook* gives thereof, in the viith part of his Reports. *Calvin*'s Caſe. *In the Reign of* Edward *II. the* Spencers, *Father and Son, to cover the Treaſon hatched in their Hearts, invented this damnable and damned Opinion, that Homage and Oath of Legiance was more by reaſon of the King's Crown (that is his Politick Capacity) than by reaſon of the Perſon of the King, upon which Opinion they inferred three execrable and deteſtable Conſequences.* 1. *If the King do not demean himſelf by reaſon of the right of his Crown, his Lieges are bound by Oath to remove the King.* 2. *Seeing that the King could not be reformed by Suit of Law, that ought to be done* per aſpert, *i. e. by Force.* 3. *That his Lieges be bound to Govern in aid of him, and in default of him.* All which were condemned by two Parliaments in the Reign of *Edward* II. called *Exilium Hugonis de Spencer*; and the other in *An.* 1 *Edw.* III. chap. 2. Upon this Procedure, the Learned Sir *Simon Harcourt* makes theſe two very juſt and wiſe Obſervations, which deſerve more Conſideration than I believe is uſually given them. 1. *That in no Age, any Inſtance can be ſhew'd, not in the Reigns of thoſe Princes who have been Depoſed, that this Doctrine of the Right of Reſiſtance, as it has been termed, was ever permitted to be aſſerted by any particular Perſon.* 2. *That thoſe*

BLeſſed God, juſt and powerful, who didſt permit thy dear Servant, our late dread Sovereign King * *Charles* the Firſt, to be as upon this day given up to the violent outrages of wicked men, to be deſpitefully uſed, and at laſt murdered by them: Though we cannot reflect upon ſo foul an act, but with horror and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace which then ſhined forth in thine Anointed; whom thou wert pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence as to kill him, and to take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For which we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkneſs, &c.] *ſhall theſe three next following be uſed.*

O Lord, we beſeech thee, &c.
O moſt mighty God and, &c.
Turn thou us, O good Lord, and ſo, &c.
As before at Morning Prayer.

¶ *Immediately before the Prayer of St.* Chryſoſtom, *ſhall this Collect which next followeth be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgments like the great deep; and who by that barbarous murder as upon this day committed upon the Sacred Perſon of thine † Anointed, haſt taught us, that neither the greateſt of kings, nor the beſt of men, are more ſecure from violence, than from natural death; Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendor of any thing that is great, nor the conceit of any thing that is good in us, may any ways withdraw our Eyes from looking upon our ſelves as ſinful duſt and aſhes; but that according to the example of this thy bleſſed Martyr, we may preſs forward toward the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance, unto the end; And all this for thy Son our Lord Jeſus Chriſt his ſake: To whom with thee, and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

VARIOUS READINGS.

* *Charles the Firſt*, added in King *James* IId's Review.
† Thine Anointed, our late Sovereign. King *Charles* IId's Book.

NOTES.

very Perſons by whom the King [Edward *II.*] *was Depoſed, thought it ſo high a Crime in the two* Spencers *to take upon them to publiſh ſuch Poſitions, as to deſerve Baniſhment.* vid. Sir *Simon Harcourt*'s Speech in Dr. *Sacheverel*'s Tryal.

By the 25th of *Edward* III. cap. 2. it is declared to be Treaſon, If a Man do levy War againſt the Lord our King in his Realm, or be adherent to the King's Enemies in his Realm, &c. By the Statute of the 11th of *H.* VII. c. 1. it is enacted, that all Subjects of this Realm by Duty of their Allegiance, are bound to ſerve their Prince and Sovereign Lord for the time being, in his Wars for the Defence of him and his Land, againſt EVERY REBELLION, Power and Might, raiſed and reared againſt him, and with him to enter and abide in ſervice in Battle, if caſe ſo require. Now ſince the Law obliges the Subject to aſſiſt his Sovereign in *every Rebellion*, it is a plain conſequence that the Subject muſt not Rebel in *any caſe*; for to Rebel againſt the King, and to aſſiſt the King againſt every Rebellion, is a plain Contradiction. This was undoubtedly the Law before the great Rebellion; and ſince theſe Statutes ſtand unrepealed, it muſt be the Law ſtill.

But it will be ſaid, Shall a Prince be allowed to trample upon all the Laws and Liberties of the People, and muſt no one oppoſe him in it? I anſwer, that our Laws do not ſuppoſe any Prince to do ſo; and therefore it is ſeditious for any Perſons to make ſuch Suppoſitions, which the Laws will not have ſuppoſed. The Law ſuppoſes, that we ſhould have always good Princes, though we often may have evil Miniſters; and therefore it provides Remedies againſt, and Penalties for, the latter, but none or the former: Tho' Princes ſhould not do their Duty, yet the Law will have us do ours, and no Action of the Sovereign can make Rebellion not to be Treaſon in the Subject, ſince the Statute has made every Rebellion to be Treaſon. The Divine Law, in like manner, has denounced Damnation againſt all that reſiſt. And both do it, upon very excellent Reaſons; for if either of theſe ſhould have made any one Exception to the general Rule, ſeditious Subjects would have made a great many more themſelves. So that, upon the whole, if People will rebel, they run a Riſque of being hanged in this World, and damned in the next. No wiſe Man, indeed, will venture to ſay, that every one who is actually engaged in a Rebellion, howſoever circumſtantiated, or who happens to die in it, is unavoidably conſigned over to everlaſting Deſtruction. This were boldly to limit God's infinite Mercy; for no one can tell what Exceptions he may make by his uncovenanted Grace; but the Rule which he has declared under the heavieſt Sanction, is, the forbidding Reſiſtance to the Supreme Power in any caſe. In like manner, if Subjects being provoked by heavy Oppreſſions, ſhall venture upon the taking up of Arms againſt their Sovereign, this ſtill is Treaſon by Law, whatever Excuſes may be made for it, and all the time they are doing it, it will be unlawful by our Conſtitution. And all that can be ſaid is, if ſuch a Rebellion prove ſucceſsful, that ſuch an illegal Action muſt afterwards be made lawful (*i. e.* the Actors muſt be exempted from incurred Penalties) by a ſubſequent Law.

* A

(a) FORM of PRAYER

WITH

THANKSGIVING *to Almighty GOD.*

For having put an end to the great Rebellion, by the (*b*) Reſtitution of the King and Royal Family, and the Reſtauration of the Government after many years Interruption: Which unſpeakable Mercies were wonderfully compleated upon the Twenty ninth of *May*, in the Year 1660. And in Memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept Holy.

¶ ‡ *The Act of Parliament made in the Twelfth, and Confirmed in the Thirteenth Year of King* Charles *the Second, for the obſervation of the Twenty ninth day of* May *yearly as*

VARIOUS READINGS.

* This Title given in the Review of King *James* II. The Title in King *Charles*'s Book being, *A Form of Prayer with Thankſgiving, to be uſed yearly upon the twenty ninth of* May; *being the Day of his Majeſties Birth and happy Return to his Kingdoms.*

‡ This Rubrick added in the Review under King *James* II.

NOTES.

(*a*) *Form of Prayer*, &c. —— *Act of Parliament made*, &c.] The Act here referred to is this,

Stat. 12. Car. II. 14.

An ACT *for a perpetual Anniverſary* THANKSGIVING, *on the Nine and Twentieth Day of* May.

FOraſmuch as Almighty God, the King of Kings, and ſole Diſpoſer of all Earthly Crowns and Kingdoms, hath by his allſwaying Providence and Power, miraculouſly demonſtrated in the view of all the World his tranſcendent Mercy, Love and Graciouſneſs towards his Moſt Excellent Majeſty, CHARLES the Second, by his ſpecial Grace of England, Scotland, France and Ireland, King, Defender of the True Faith, and all his Majeſties Loyal Subjects of this his Kingdom of England, and Dominions thereunto annexed, by his Majeſties late moſt Wonderful, Glorious, Peaceable and Joyful Reſtoration to the actual Poſſeſſion and Exerciſe of his undoubted Hereditary Soveraign, and Legal Authority over them, (after ſundry Years forced Extermination into Foreign Parts, by the moſt Traiterous Conſpiracies and Armed Power of Uſurped Tyrants, and Execrable Perfidious Traytors) and that without the leaſt oppoſition, or effuſion of Blood, through the unanimous, cordial, Loyal Votes of the Lords and Commons in this preſent Parliament Aſſembled, and paſſionate Deſires of all others his Majeſties Subjects; which unexpreſſible Bleſſing (by Gods own moſt wonderful diſpenſation) was compleated on the Twenty Ninth Day of May laſt paſt, being the moſt Memorable Birth-Day, not only of his Majeſty, both as a Man and Prince, but likewiſe as an actual King, and of this and other his Majeſties Kingdoms all in a great meaſure New Born, and Raiſed from the Dead on this moſt Joyful Day, wherein many Thouſands of the Nobility, Gentry, Citizens, and other his Lieges of this Realm, conducted his Majeſty unto his Royal Cities of London and Weſtminſter, with all poſſible expreſſions of their Joy and Loyal Affections; in far greater Triumph than any of his Victorious Predeceſſors, Kings of England, returned thither from the Foreign Conqueſts; and both his Majeſties Houſes of Parliament, with all Dutiful and Joyful Demonſtrations of their Allegiance, publickly received, and cordially Congratulated his Majeſties moſt Happy Arrival, and Inveſtiture in his Royal Throne at his Palace at Whitehall; upon all which Conſiderations, this being the Day which the Lord himſelf hath made, and Crowned with ſo many Publick Bleſſings, and Signal Deliverances, both of his Majeſty and his People, from all their late and moſt deplorable Confuſions, Diviſions, Wars, Devaſtations and Oppreſſions, to the end that it may be kept in perpetual Remembrance in all Ages to come, and that his Sacred Majeſty, with all his Subjects of this Realm, and the Dominions thereof, and their Poſterities after them, might Annually Celebrate the perpetual Remembrance thereof, by Sacrificing their unfeigned, Hearty Publick Thanks thereon to Almighty God, with one Heart

Heart and Voice, in a most Devout and Christian manner, for all these Publick Benefits received and conferred on them, upon this most Joyful Day. Be it therefore Enacted by the Kings Most Excellent Majesty, the Lords and Commons in this present Parliament Assembled, and by the Authority of the same, That all and Singular Ministers of Gods Word and Sacraments, in every Church, Chappel, and other usual place of Divine Service for Publick Prayer, which now are, or hereafter shall be within this Realm of England, and the respective Dominions thereof, and their Successors, shall in all succeeding Ages, Annually Celebrate the Twenty Ninth day of May, by rendering their Hearty Publick Praises and Thanksgivings to Almighty God, for all the forementioned extraordinary Mercies, Blessings and Deliverances received, and mighty Acts done thereon, and declare the same to all the People there assembled, and the Generations yet to come, that so they may for ever Praise the Lord for the same, whose Name alone is Excellent, and his Glory above the Earth and Heavens.

And be it further Enacted, That all and every Person and Persons, inhabiting within this Kingdom, and the Dominions thereunto belonging, shall upon the said day Annually resort with Diligence and Devotion to some usual Church, Chappel or Place where such Publick Thanksgiving and Praise to Gods most Divine Majesty shall be rendred, and there orderly and devoutly abide, during the said Publick Thanksgiving, Prayers, Preaching, Singing of Psalms, and other Service of God there to be used and administred.

And to the end that all Persons may be put in mind of their Duty therein, and be the better prepared to discharge the same with that Piety and Devotion as becomes them; be it further Enacted, That every Minister shall give Notice to his Parishioners publickly in the Church at Morning-Prayer, the Lord's-day next before every such Twenty Ninth day of May, for the due Observation of the said day, and shall then likewise publickly and distinctly read this present Act to the People.

(*b*) *Restitution of the King and Royal Family.*]

1648. After the inhuman Murder had been committed upon King *Charles* the First, the House of Commons, as they had been pack'd by *Cromwell*, fearing that the Lords, and others of the secluded Members of their own House, might recover Courage; and, laying aside their Enmity to the late King, might have some Inclinations to crown his Son, by which his Murderers might be called to Account for their unparallel'd Villany; they make haste to publish a Proclamation, whereby all were adjudged Traytors, who should presume to declare *Charles Stuart* (as they called him) Son to the late *Charles*, or any other Person, to be King. After which they vote, that *the House of Peers was useless and dangerous*, and that an Act be brought in for abolishing it; and another for abolishing *Kingly Power, as unnecessary and burthensome*. They proceed next to have a new Great Seal to be made, having the Arms of *England* on one side, with this Inscription, THE GREAT SEAL OF *ENGLAND*; and the Picture of the House of Commons on the other, with the Inscription, IN THE FIRST YEAR OF FREEDOM BY GOD's BLESSING RESTORED. 1648. After which, to make their House the fuller, which began to be contemptible by the Seclusion of so many Members, they allow Liberty to any of the outed Members to return, who would approve of what had been done during their Absence; which Vote drew in some few, who by a scandalous Compliance did avow their Villanies. And to make these, and others more trusty to them, they set on foot the *Engagement*, an Oath by which every one, who held any Place or Office of Trust, should swear, he *would be true and faithful to the Government established, without King or House of Peers*. Having thus established their Commonwealth, they began to shew the World the Effects of it, erecting a new High Court of Justice for the Trial of the King's Friends; and by this were condemned the Duke of *Hamilton*, Earl of *Holland*, Earl of *Norwich*, the Lord *Capel*, and Sir *John Owen*, to lose their Heads; the last making them a reverend Bow after Sentence, and thanking them for *so great a Favour, shewn to a poor* Welch *Gentleman, as to be beheaded with so many noble Lords.*

King *Charles* the Second being now in *Holland*, his Stay was not very easy there, he finding that the States, courting the Interest of the *English* Republick, dropt continually Expressions in their Conventions, of the Jealousie his Stay among them might give to their Neighbours in *England*: And he just made a shift to remove himself to *Breda*, to prevent a Message which otherwise would have been sent him, for his Departure. From *Breda* he removed to *Antwerp*, and afterwards to *Brussels*, where he made a longer Stay; and from thence to St. *Germains*. *Cromwell* was at this Time made Lord-Lieutenant of *Ireland*, who soon after his Arrival takes *Tredah* by Storm, and reduces the whole Province of *Munster*, bringing the King's Affairs there, which were before well supported by the Duke of *Ormond*, to the lowest Ebb, thereby hindring the King from landing there, as was before designed. Some favourable Dispositions had some time appeared for the King's Interest in *Scotland*, and the Marquis of *Montrose* had been sent over thither the *March* before, to improve them; having published a Declaration against the Murder of the late King, and the Tyranny of the *English* Parliament. But he, with his Body of *Highlanders*, is defeated at the Beginning of this Year by Colonel *Strahan*'s Forces, who was sent against him by the Earl of *Argile*, a great Stickler for the Kirk, and is taken Prisoner, and soon after condemned to have his Head cut off, and to be hanged on *Edenborough* Tolbooth, and his Quarters in four Counties. Some of the Presbyterian Ministers, the Day before his Suffering, teized him by their furious Zeal, telling him, "That what he was to suffer to Mor-
"row was but a Prelude to what he was to undergo after-
"wards; That however they would intercede with the
"Kirk to pray for him. He told them, he desired none of
"their Prayers (as knowing them to run in a virulent
"Strain) and bid them leave him to his own Devotions:
"telling them, That they were a deluding and deluded
"People; That he had rather have his Head hang on the
"Tolbooth, than have his Picture hang in the King's Bed-
"Chamber: That instead of his four Quarters, he wished he
"had Flesh enough to be sent to every City in Christen-
"dom, as a Testimony of the Cause for which he suffer-
"ed. This Cruelty against this noble Lord proceeded rather from personal Enmity to him, than from Disfavour to the King. For his Adversary, *Argile*, and his Party, soon after send over Propositions to the King, inviting him into *Scotland*, where the King lands *June* 16, but is not suffered to be crowned, or to come to *Edenborough*; but must stay at *Dundee* 'till he had signed all the Propositions they were to make to him; however, he is proclaimed King. *Cromwell*, being now returned from *Ireland*, is made General; for the Parliament hearing of these Dispositions in *Scotland*, ordered *Fairfax* their General to march against them, which he refusing to do, lays down his Commission, which is given to *Cromwell*. He, by speedy Marches, quickly reaches *Scotland*, and on the third of *September* engages their Army at *Dunbar*, over which he obtains a compleat Victory. After this Defeat the *Scots* were civiller to the King, than they had been; the Noblemen, and other Gentlemen of Distinction flocking to him with greater Frequency and Confidence. A Parliament is called in the King's Name, which met at *Sterling*. These order a new Army to be raised, and the King to be General thereof. Then followed the Coronation, with great Solemnity and Magnificence. The Army was no sooner ready, but *Cromwell*, possessing himself of an advantageous Pass, marches his Army into the Heart of *Scotland*, getting behind that of the King. This put the King upon a Resolution of marching forward into *England*. And after much Fatigue gets his Army to *Worcester*, which Town he takes possession of, driving out the Parliament Soldiers, which were there. Here he sends out Declarations to all his Loving Subjects, between the Age of sixteen and sixty, to join him, but none venture to come, unless the Earl of *Derby* with a hundred and fifty Men, who was defeated by *Lilburn*. The King, with his Army, lay in an open Town, which had little or no Defence; and *Cromwell*, with his Army, encreased by the Addition of several new Regiments and Militia Troops, marches directly towards him, and on the third of *September* engages his Army, which was drawn out before the Town, which he entirely defeats, taking six or seven Thousand Prisoners.

1649.

1650. *Earl of* Montrose *miscarries in* Scotland.

1651. Worcester *Fight.*

The

the Twenty ninth of May.

The King's Escape. The King, after the Defeat, could find Persons readier to fly with him, than to fight, which was no little Uneasiness to him, who now desired fewer Companions; but when it was dark, he withdrew himself from the Company with two Servants, who when they had cut off his Hair, he left them likewise as soon as it begun to be light next Morning, retiring into a Wood. By that time the Light was clear, the King discovered a Man hid in an Oak, which was one Captain *Careless*, that had fled from *Worcester*, who likewise saw the King, and knew him. He desired the King not to go out of the Wood, but to get up into the Oak he had seen him coming down from, which at the Top being so thick of Boughs, one could not easily be discovered therein. The King took his Advice; so the Captain lifted up the King, and the King afterwards drew up the Captain. Here they sat securely all Day, and heard People, as they passed by, discoursing what they would do to the King, if they could find him. At Night the King was forced to leave his Tree for Food, and where to trust himself he could not tell, but in a Cottage nine Miles off, where a poor honest Man lived, known to *Careless*. Hither the King was forced to walk in his heavy Boots. The poor Man being knocked up by *Careless*, provides them a Lodging in a little Barn full of Hay, but could get them nothing to eat but Buttermilk; of which the King eat heartily, after his long Fasting, and (as he used to say afterwards) thought it the best Meal he ever made in his Life. It was dangerous for the King to stay long in a Place, and therefore, after he had lain in this Lodging, and lived upon this Diet two Days and two Nights, his Guide *Careless* conducts him to another poor Man's House, whom he could trust, twelve Miles from the other. The King sets out when 'twas Dark, having changed Cloaths with his Landlord, and left with him his Boots for a pair of his old Shoes, which after a little while walking in the rough and unfrequented Ways, which his Guide led him through, were so uneasy, that he was forced to throw them away, and walk in his Stockings, which were worn out before he could reach his Journey's End, which made every Step he went for many Miles intolerably painful. Having reached the Cottage before Day, he is provided with another Lodging in a Barn, with Straw for his Bed, his Diet was Porridge, and Bread and Cheese, which the King thought to be very good Commons. Once or twice more he was posted about to such Cottages, as lay out of the Roads, whereby he avoided the Search which was in other Places made after him. *Careless* being a Papist, was acquainted with Mr. *Huddleston* a Priest, who discharged his Office among the *Roman* Catholicks in those Places; him he acquainted with the King's Concealment, desiring his Assistance, who was very useful to the King, both in his Conversation and other good Offices, getting him some better Cloaths, and now and then a Horse, when the Remove he was to make was to a considerable Distance. *Huddleston* acquaints the King, that the Lord *Wilmot* lay not far off concealed, with whom the King desired to speak. *Wilmot*, waiting upon the King, told him how happily he had fallen into one Mr. *Lane*'s House, a Person of great Fidelity, and that he believed he might be very well concealed there, with much better Accommodations than he had hitherto met with. This being motioned to Mr. *Lane*, he readily embraces the Offer, and to his House the King removes, where he lived some Weeks to his great Satisfaction. But his principal Aim was to be conducted to the Sea-side, that he might get out of his Enemies reach, by going beyond Sea again. *Bristol* was the nearest Port, and therefore 'tis contrived, how he should get into those Parts. Mr. *Lane* had a near Kinswoman married to Mr. *Norton*, a Gentleman within five Miles of *Bristol*; Mr. *Lane*'s Daughter, an ingenious young Lady, is to pay a Visit to her Cousin, the King to ride before her, and her Brother, Colonel *Lane*, to conduct them. The Journey being to continue several Days, Houses of Gentlemen, known to Mr. *Lane*, were pitched upon to lodge at. The Colonel rode at a distance before them, with a Hawk on his Fist, and two or three Dogs running by him, as one who did not belong to the Company, still keeping an Eye upon them, and ready to give Notice if any thing extraordinary did occur. Mrs. *Lane* took care every Night to get the King into his Chamber, as soon as he came in, under Pretence that he was a Neighbour's Son, whom she had borrowed to ride before her, who having gotten a Tertian Ague, would be glad of Repose; she likewise taking care to send him Meat from the Table. By this Method they came safe to Mr. *Norton*'s. And *William* (for so the King was called) was sent up to his Chamber as soon as they came in. At Supper Mrs. *Lane* sent up some Broth to him by the Butler, who knew the King, and in Tears fell down upon his Knees, bewailing his Condition. The King conjured the Fellow to Secrecy, not to let so much as his Master know it; and he proved honest, diligently waiting upon the King all the time he stayed there. But the Vessel was the thing to be gotten. The Lord *Wilmot*, who lodged in a House near Mr. *Norton*'s, coming to pay a Visit to Mrs. *Lane*, took an Opportunity of speaking with *William*, (*i. e.* the King) whom he informed, that Colonel *Windham*'s House was not much more than a Day's Journey off, whither, if he would convey himself, he might contribute more than any other to the making his Escape. Upon this *William*, upon some Excuse, takes his Leave of the good People at Mr. *Norton*'s, and goes along with the Lord *Wilmot* to Colonel *Windham*'s. After some Days Stay at this House, Colonel *Windham*, by Means of one Captain *Ellison*, gets an honest Master of a Vessel, at *Lyme*, to agree to carry over to *France* a Person or two, for fifty Pounds Reward. The King was ready at an Inn by the Sea-side to wait for the Vessel, which was to take him in before Day; but no Vessel appeared: For the Evening before, the Wife of the Master of the Vessel, observing her Husband very thoughtful, and finding the Linnen ready pack'd up, which he used to carry with him to Sea, said she knew he was going to Sea upon some hazardous Enterprize, he not acquainting her therewith; and, shutting the Door upon the poor Man, swore he should not go, and if he ventured to go out she would raise the Neighbourhood, and have him carried before the Mayor. The Man was forced to yield to his imperious Wife. And thus the King's Voyage at this time was disappointed; he being forced to go back to Colonel *Windham*'s. But in the mean time he run a terrible Risque. For the Smith who shoo'd the Horses of the Inn, examining the Horse the King rode on, said he had travelled far, and that the Shoes had been made in different Countries. The Smith going that Day to the Lecture of the Town, to hear a Fellow who had formerly been a Weaver preach, after Sermon he informs the Preacher of what he had discovered; who said, by the Description of Matters, one of the two Men must be *Charles Stuart*. The Inn was forthwith searched, and Horsemen sent out after them, but they missed of them, and the King got safe to Colonel *Windham*'s House again. The King finding he could not stay long here with Security, removes to a House near *Salisbury*; and in the Road is forced to pass by a whole Regiment of Horse, which he did without Discovery. Staying here some time, the Lord *Wilmot* prevailed with Colonel *Gunter* of *Sussex* to provide a Vessel to transport the King, at *Brighthelmsted*, which he faithfully and successfully did; this carried him over, and landed him safely in a small Creek in *Normandy*.

Cromwell, tho' he were General of the *English* Forces and had in a manner all things at his beck, he seemed yet to be but a Servant of the late erected Commonwealth, whereof the Rump Parliament were the Governors. Therefore, to enlarge his Power, he must get rid of them. In order to this, *Cromwell* erects a Council of Officers, and manages them so, that they present a Petition for the Dissolving the present Parliament, setting forth, That their sitting so many Years was an Injury to other Eminent Persons, who ought in their Turns to bear a part in the Government. This the Parliament could not brook, but order a Bill to be brought in to fill up their Number; their Thinness, by reason of the Exclusion of so many Members, having rendered them contemptible, and occasioned them to be called, in scorn, the *Rump*, or Fagg End of the Carcase of a dead Beast; but withal make it Treason to contrive the changing this Parliament. But *Cromwell* not staying till this Act past, comes one Morning with several of the Officers to the House, telling them that he came to put an end to their Power; and with that, orders some Files of Musketeers to clear the House, himself standing by and reproaching them with their several Vices as they passed along, telling *Vane* that he was a *Knave*, and *Martyn* that he was a *Whoremonger*. He took away the Speaker's Mace, and ordered the Doors to be locked up. This was look'd upon by the City indeed as a great strain of Power, but there was no tumulting upon it, as when the late King only went to the House to demand Satisfaction against five Factious Members; and no one pitied them,

1652. Cromwell *sends home the Rump Parliament.*

when thoſe who made ſuch Cries againſt Tyranny, without any Reaſon, ſhould now feel it in good earneſt. *Cromwell* found that ſomething like a Parliament muſt be called, but he was reſolved none ſhould ſit but whom he could truſt; and therefore he himſelf nominates ſeveral ſorry People to be Repreſentatives for the ſeveral Counties, Tradeſmen, Soldiers, half-witted Gentlemen, and others, whom he thought fit to name; who when they met choſe one Mr. *Rouſe* for their Speaker, who had a little Greek and Latin in his Head, but hardly a Grain of Common Senſe. Theſe Men were ignorant even of the ordinary Forms and Language of Parliament, and ſpent their time in Declarations againſt Antichriſtian Ordinances, paying of Tithes, *&c.* 'till all the People began to Laugh at them, and ſo at laſt they deliver up their Power to *Cromwell*, deſiring him to take care to protect the Commonwealth; after which, Diſſolving themſelves, they go home. This Power being now lodg'd in *Cromwell*, he deſires it might be a little digeſted into Form by his Council of Officers; and they, after ſome Days required to ſeek God in, Reſolve, *That the Government of the Commonwealth of* England *ſhall be and reſide in one Perſon, and the People Aſſembled in Parliament; the Style of which Perſon ſhall be the Lord Protector of the Commonwealth of* England. Soon after which *Cromwell* was Inaugurated into his Protectorſhip, the Lord-Mayor of *London* carrying the Sword before him to the Court of *Chancery*, and the Commiſſioners delivering the Great-Seal to him. During theſe Tranſactions here in *England*, the King ſtays at the *French* Court, from which he received for ſome time a Penſion, but after a while they grew weary of him, having eſtabliſhed a Friendſhip with *Cromwell*; therefore he having obtained ſome Allowance from the Diet in *Germany*, the Quota's to be paid from the ſeveral Princes, retires to *Colen*. *Cromwell* now thinks of calling a new Parliament, of *Great Britain* and *Ireland*, ordering Commiſſioners to be ſent from the ſeveral Counties of the Three Kingdoms, moſt of them being of his own Nomination. But when they met, they Debating of the Nature of the Commonwealth, Whether the Protectorſhip ſhould be Elective or Hereditary; Whether any Tax ſhould be impoſed without Aſſent of Parliament *&c.* which were all very mortifying Strokes to *Cromwell*'s intended Tyranny, they enrag'd him ſo, that he ſoon Diſſolved them. *Cromwell* now increaſes his Standing Army, which he ſaw he was chiefly to truſt to, by the Addition of many New Troops. He now vigorouſly exacts the Payment of Cuſtoms and Exciſes, without Parliamentary Authority, and thoſe who would not pay them are Impriſoned. And when their Cauſe came to Tryal, *Maynard*, *Twiſden* and *Windham* were ſent to the *Tower* for pleading their Clients Cauſe in that behalf. This made his Tyranny every Day more and more Odious.

1653. *A fooliſh Parliament of* Cromwell's *packing.*

Cromwell *made Protector.*

The next Year *Cromwell* calls another Parliament, which he endeavours to Model to his Mind, by a *Committee for Inſpection of Charters*, by which the Corporations were made to return ſuch Members as the Protector ſhould approve of. But notwithſtanding this, many Perſons were choſen which were not for his Turn, and therefore none were admitted to ſit in the Houſe, 'till they had procured a Certificate from the Protector's Council; all others who could not produce this Credential, being turned back by the Doorkeeper. This pack'd Parliament paſſed ſeveral pretended Acts, one for the Diſannulling the pretended Title of *Charles Stuart*; Another for taking away the Court of *Wards*; but the principal matter, which they were convened for, was, to make *Cromwell* King. And after many Speeches for the Excellency of Monarchical Government, the Suitableneſs of it to the Genius of this Nation, and its being adapted to the courſe of the Laws, *&c.* They Reſolve, That the Protector ſhall be Addreſſed to take upon him this Title. *Cromwell* ſwallowed theſe pleaſing Hopes with the moſt eager Expectation, and nothing was wanting but the Parliament's waiting upon him with an Addreſs. But in the mean time the Officers of the Army Petition the Parliament againſt it, telling them, *That they had hazarded their Lives againſt Monarchy, and were ſtill ready to do ſo; That the preſſing the General to take upon him the Title of King, was to bring the Nation under the old Servitude*, &c. This ſo damped *Cromwell*'s Courage, that he was forced in an Inſtant to drop what he had been perhaps many Years Projecting; and in a faultring Speech, half Cant, half Nonſence, he tells the Parliament, who met him in the Banqueting-Houſe, *That he could not undertake this Government with this Title of a King.* Upon the whole, his Title of Protector was again confirmed, with Power to Name his Succeſſor; into which Office he had another ſolemn Inauguration, and ſo the Parliament roſe. But *January* the 20th they met again, before which time *Cromwell* had prepared a Houſe of Lords to meet with them, Summoning many by Writ, according to the old Form. His two Sons, as Princes of the Blood, *Fienes*, *Liſle*, *Fleetwood*, &c. Lords of his Creation, with *Warwick*, &c. and ſome other of the Rebel Lords; but theſe Lords and Commons falling into Quarrel about Rights and Privileges, without any great Deference to their Soveraign *Cromwell*, he Swore *by the Living God he muſt Diſſolve them*; and he made his Words good. In the midſt of theſe Struggles, between the *Cromwellians* and the *Republicans*, the King's Friends did not ſit Idle. There was a Riſing deſigned in ſeveral Parts of *England*, but the Deſigns were diſcovered by *Cromwell*'s Spies. A Pamphlet was publiſhed, called, *Killing no Murder*, exhorting People, as to a glorious Action, to Aſſaſſinate *Cromwell*, as being a perfidious Tyrant; which made him Jealous of every one. The ſeveral Plotters who were diſcovered, could find no Mercy; the Jails were full of the Royaliſts throughout all Parts of the Nation; Sir *Harry Slingsby* and Dr. *Hewet* were Executed; Mr. *Mordant*, by good luck, for want of Evidence, was Acquitted. The apprehenſion of theſe, and other latent Contrivances, much terrify'd *Cromwel*; and the Grief for the Loſs of his beloved Daughter *Cleypole*, threw him into a Melancholly, which together with a Tertian Ague, that he fell into, ſoon diſpatched him. He died the 3d of *September*, the Day on which he gained his two greateſt Victories, that of *Dunbar*, and the other of *Worceſter*; at which time there was the greateſt Storm that ever the Age knew, which occaſioned many Reflections upon the *Exit* of this Tyrant.

1655. *A New Parliament of* Great Britain *and* Ireland.

1656.

1657.

1658.

Richard, the Eldeſt Son of *Cromwell*, ſucceeded his Father in the Protectorſhip, according to the tenor of a certain Act of thoſe times, called *The Humble Petition and Advice*; who after Burying his Father with a Pompous Funeral, called a Parliament by his own Writ, which met *Jan.* 27. They falling upon Debates concerning the Army, reſolve that there ſhall be no more General Councils of the Officers; that every Officer ſhall ſubſcribe not to diſturb the Free Debates of Parliament, *&c.* But the Army finding that this was to reduce their Power within narrow Bounds, by which they had for ſo many Years inſulted and enſlaved the Nation, *Fleetwood* and *Deſborough*, two of their Officers, draw ſome of their Troops to *Whitehall*, and force *Richard* to Sign a Commiſſion for diſſolving this Parliament. The Army having now got rid of the Parliament, they look about to have ſome other Maſters, whom they could better Govern, to carry the Name of Authority. And none are found ſo tractable as the Rump Parliament, which they call together again. Being met, they ſend to *Richard* to know, whether he would acknowledge their Authority, who tamely ſubmits to every thing they demand of him. About this time was a Riſing at *Cheſter*, under Sir *George Booth*; but *Lambert* being ſent down againſt him, it is ſuppreſſed. *Lambert* fluſhed with this Succeſs, and provoked by the Parliament, for ſome Limitations laid by them upon the Army, but chiefly for Voting his Commiſſion void, ſtops the Speaker who was going to the Houſe, and ſuffers them to meet no more. Then the Nation is to be Govern'd by a *Council of State*, but this laſting not long, another Sett of Governors is provided, called a *Committee of Safety*. But as they were going on with Declarations, of the Reformation of the Law, of Eſtabliſhing a Goſpel-Preaching Miniſtry, *&c.* *Monk*, who was General of the Army in *Scotland*, gives them a Check, threatning them to reſtore the Parliament. At this time *Monk* was ſounded by the King's Friends, whether he would undertake the King's Reſtoration, which he neither complied with, nor diſcovered the Propoſers. *The Committee of Safety* having ſent down private Orders to ſome of the inferior Officers to ſecure

1658-9. Cromwell *Deceas'd, is Protector.*

Rump Parliament reſtored.

Turn'd out again by the Officers of the Army, who make a New Government.

Monk

as a day of Publick Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene *Creed, on the Lords-day next before every ſuch Twenty ninth of* May, *and notice to be given for the due obſervation of the ſaid Day.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy days; except where it is in this Office otherwiſe appointed.*

¶ *If this day ſhall happen to be* Aſcenſion-day, *or* Whitſunday, *the Collects of this Office are to be added to the Offices of thoſe Feſtivals in their proper places; And if* Munday *or* Tueſday *in* Whitſun-week, *or* Trinity-Sunday, *the proper Pſalms here appointed for this Day, in ſtead of thoſe of ordinary courſe, ſhall be alſo uſed, and the Collects added as before; And in all theſe caſes the reſt of this Office ſhall be omitted: But if it ſhall happen to be any other Sunday, this whole Office ſhall be uſed, as it followeth, entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn appointed in ſtead of* Venite, exultemus, *ſhall be conſtantly uſed.*

¶ *Morning*

Monk, the Contrivance is diſcovered, by which he Caſhiers the diſaffected Officers, making his Army thereby entirely at his Diſpoſal. He now is reſolved to March to *London*, and *Lambert*'s Army Marches againſt him; but *Morgan*, who had the Command of a good Number of *Lambert*'s Forces, comes over to *Monk*, upon which *Lambert* runs away. *The Committee of Safety* now are willing that the Parliament ſhould meet again, and thus the *Rump* came once more into play. *Monk* continuing his March, Commiſſioners from the Parliament, and from the City, are ſent to meet him, and to Congratulate him upon the Road, for his ſafe Arrival from *Scotland*. Being come to *London*, he was Invited to the Parliament Houſe, where he amuſes them with a cunning Speech, againſt Cavaliers and Phanaticks, againſt Multiplicity of Oaths, which would hinder the Settlement of the Nation. But the *Rump* ſuſpecting his Deſigns, reſolv'd, as they thought, to try him to the quick, whether he was their Friend or no. There was a Difference lately ariſen between the Parliament and the City, the latter refuſing to pay the Taxes they impoſed, till the Houſe was filled up, and the Secluded Members reſtored; and therefore they Order him with his Army to reduce the City to Obedience. This *Monk* reſolves to do effectually; the next Morning entering the City, he ſeized Eleven of the moſt active Common-Council Men, and pulled down all the Gates, and Chains, and Portcullis's about the City. And this he managed with ſo great Dexterity, that he loſt little Eſteem among the Citizens, laying all the Blame thereof upon the Parliament, which had put him upon ſuch unreaſonable Service, and which he was ſo unwilling to Execute. The Parliament finding that *Monk* grew Popular in the City, whilſt they ſuſtained the Odium, and that he would reſtore the Secluded Members, reſolve to join others with him in Commiſſion. This raiſed up the General's Phlegm, and made him move by quicker Paces; and therefore having called together the Secluded Members, and having a Conference with them, he conducted them to take their Places in the Houſe, to the great Mortification of the *Rump* Members. Theſe being the Majority, aboliſh all the Orders which were made for their Excluſion, enlarge the General's Commiſſion, take the Militia out of the Hands of the Sectaries, reſtoring it into the Hands of the Gentlemen of the ſeveral Counties, and at laſt Iſſue out Writs for the Calling a New Parliament, to Meet *April* 20, 1660. and then Diſſolve themſelves, appointing a New Council of State to Adminiſter the Government 'till the Parliament ſhould meet. The Elections now come on, and almoſt in every Place Perſons were choſen of good Diſpoſitions to the Royal Cauſe, or Haters of *Cromwell*'s Uſurpation. This made the warineſs of the General open a little, and by the Application of Mr. *Murris* and Sir *John Greenville*, he agreed, That the King's Letter to the Parliament ſhould be delivered to them, which he was adviſed at their Meeting to ſend. Therefore a Packet is ſent from the King to the General, wherein is one Letter to himſelf, deſiring his Aſſiſtance; another to the Houſe of Commons; another to the Houſe of Lords; a fourth to the Lord-Mayor and Aldermen; and a fifth to the Admiral; as alſo a Declaration to all his Loving Subjects. The Parliament met *April* 25, Sir *Harbottle Grimſton* being choſen their Speaker: The keen Speeches in the Houſe againſt the Memory of *Cromwell*, and againſt his Creatures, by which the Nation had ſuſtained ſo long Miſery, gave the General to underſtand the Temper of the Houſe; but his Reſervedneſs kept the moſt forward of the Members from mentioning any thing about the King, whoſe Reſtoration they moſt of them wiſhed and talked of in private Cabals. The firſt of *May* the General goes to the Houſe, telling the Commons of a Letter Sir *John Greenville* had put into his Hand, directed to himſelf from the King; and that he was at the Door, with another Letter to the Houſe. It was voted, with mighty Acclamations, that the Meſſenger be introduc'd; that the Letter be Read; that an Anſwer be prepared; almoſt all in a breath; all of which are ſpeedily ordered to be printed. The other Letters being delivered, had in their turns as good an effect. The Lords and Commons having a Conference together, reſolve upon a Form of Proclamation of the King. And on the Eighth of *May* he is Proclaimed by the Heralds in *Weſtminſter*-Hall, in the Preſence of the Lords and Commons, who ſtood bare: And ſo at *White-Hall* and *Temple-Bar*. He was Proclaimed the ſame Day in the City, in the Preſence of the Lord-Mayor and the Court of Aldermen. The King being now at the *Hague*, a Committee of the Lords and Commons are ſent to attend him there, who preſented an *humble Invitation and Supplication of the Parliament, that his Majeſty would be pleaſed to return, and to take the Government upon him*; carrying him a Preſent of Fifty Thouſand Pound; Ten Thouſand Pound to the Duke of *York*; and Five Thouſand Pound to the Duke of *Glouceſter*: With theſe went Fourteen Deputies from the City, and Fourteen of the City Divines, who were troubleſome enough to the King, by their excepting againſt the Common-Prayer Book, and their Deſire of having it aboliſhed. The King, with the Commiſſioners, Embarks the Twenty fourth of *May*, and on the Twenty ſixth he Lands at *Dover*, and that Night went to *Canterbury*. On the Twenty Ninth, which was his Birth-Day, he made his ſolemn Entrance into *London*, the Streets being lin'd by the Livery-Men, from the Bridge to *White-Hall*; the Streets, Windows, and Houſes, all the way crowded with People. Being come to *White-Hall*, the Two Houſes of Parliament preſent themſelves to him, and Kiſs his Hand. There was ſuch an univerſal Joy expreſs'd, by Ringing of Bells, Shouts and Acclamations, and a Pleaſantneſs in every Countenance; that the King ſmiling ſaid, *He doubted it had been his own Fault he had been abſent ſo long; for he ſaw no Body who did not proteſt he had ever wiſhed his Return.*

Rump *again reſtor'd.*

Monk *Succours the* Rump *againſt the City.*

Reſtores the Secluded Membrrs.

A Free Parliament, which brings in the King.

* In

¶ *Morning Prayer ſhall begin with theſe Sentences.*

* TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his Laws which he ſet before us. *Dan.* ix. 9, 10.

It is of the Lords Mercies that we were not conſumed: becauſe his Compaſſions fail not. *Lam.* iii. 22.

¶ *In ſtead of* Venite, exultemus, *ſhall be ſaid or ſung this* † *Hymn following; One Verſe by the Prieſt, and another by the Clerk and People.*

MY ſong ſhall be always of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing forth his truth from one generation to another. *Pſal.* lxxxix. 1.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in Remembrance. Pſal. cxi. 4.

Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe? *Pſal.* cvi. 2.

The works of the Lord are great: ſought out of all them that have pleaſure therein. Pſal. cxi. 2.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. *Pſal.* exlvii. 6.

The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong. Pſal. ciii. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *verſe* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs. verſe 10.

For look how high the heaven is in compariſon of the Earth: ſo great is his mercy toward them that fear him. *verſe* 11.

Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him. verſe 13.

Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried. *Pſal.* lxvi. 9.

Thou ſufferedſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place. verſe 11.

Oh, how great troubles and adverſities haſt thou ſhewed us, and yet didſt thou turn and refreſh us: yea, and broughteſt us from the deep of the earth again. *Pſal.* lxxi. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever. Pſal. cxxxvi. 23, 24.

Lord, thou art become gracious unto thy Land: thou haſt turned away the captivity of Jacob. *Pſal.* lxxxv. 1.

God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies. Pſal. lix. 10.

They are brought down and fallen: but we are riſen and ſtand upright. *Pſal.* xx. 8.

There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand. Pſal. xxxvi. 12.

The

VARIOUS READINGS.

* In King *Charles* II'ds Book, the only Sentences was,

I exhort that firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all Men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable Life, in all Godlineſs and Honeſty: For this is good and acceptable in the ſight of God our Saviour. 1 *Tim.* ii. 1, 2, 3.

† In King *Charles* IId's Book the Hymn was thus.

O come let us ſing unto the Lord: let us heartily rejoice in the Strength of our Salvation. *Pſal.* xcv. 1.

Let us come before his Preſence with Thankſgiving: and ſhew our ſelves glad in him with Pſalms. Pſal. xcv. 2.

For he is a great God: and a great King above all Gods. *Pſal.* xcv. 3.

With his own right Hand and holy Arm hath he gotten himſelf the Victory. Pſal. xcv. 2.

The Lord declared his Salvation: his Righteouſneſs hath he openly ſhewed in the ſight of the Heathen. *Pſal.* xcviii. 3.

He remembred his Mercy and Truth towards the Houſe of Iſrael: and all the ends of the World have ſeen the Salvation of our God. Pſal. xcviii. 4.

For he hath found David his Servant: with his holy Oil hath he anointed him. *Pſal.* lxxxix. 21.

His Hand hath held him faſt: and his Arm hath ſtrengthened him. id. 22.

The Enemy hath not been able to do him Violence: the Son of Wickedneſs hath not hurt him. *id.* 25.

He hath ſmitten down his Foes before his Face: and plagued them that hated him. id. 24.

His Truth alſo and Mercy hath been with him: and in his Name is his Horn exalted. *id.* 25.

He hath ſet his Dominion alſo in the Sea: and his right Hand in the Floods. id. 26.

Therefore all the Kings of the Earth ſhall praiſe thee, O Lord: for they have heard the Words of thy Mouth. *Pſal.* cxxviii. 4.

Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord. id. 5.

My Mouth ſhall ſpeak the Praiſe of the Lord: and let all Fleſh give thanks unto his holy Name for ever and ever. *Pſal.* cxlv. 21.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

* The

The Lord hath been mindful of us, and he ſhall bleſs us : even he ſhall bleſs the Houſe of Iſrael, he ſhall bleſs the houſe of Aaron. *Pſal.* cxv. 12.

He ſhall bleſs them that fear the Lord : both ſmall and great. verſe 13.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men ! *Pſal.* cvii. 21.

That they would offer unto him the ſacrifice of thankſgiving : and tell out his works with gladneſs. verſe 22.

And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pſal.* lxxviii. 4.

That our poſterity may alſo know them, and the children that are yet unborn : and not be as their forefathers, a faithleſs and ſtubborn generation. ver. 6, 9.

Give thanks, O Iſrael, unto God the Lord, in the congregations : from the ground of the Heart. *Pſal.* lxviii. 26.

Praiſed be the Lord daily : even the God who helpeth us, and poureth his Benefits upon us. verſe 19.

O let the wickedneſs of the wicked come to an end : but eſtabliſh thou the righteous. *Pſal.* vii. 9.

Let all thoſe that ſeek thee, be joyful and glad in thee : and let all ſuch as love thy ſalvation, ſay always, The Lord be praiſed. Pſal. xl. 19.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

* ¶ *Proper Pſalms.* CXXIV, CXXVI, CXXIX, CXVIII.

¶ *Proper Leſſons.* The firſt, 2 *Sam.* xix. *ver.* 9. or *Numb.* xv.

Te DEUM.

The ſecond, ‡ *The Epiſtle of St.* Jude. Jubilate Deo.

¶ *The Suffrages next after the Creed ſhall ſtand thus.*

§ *Prieſt.* O Lord, ſhew thy mercy upon us.
Anſwer. *And grant us thy ſalvation.*
Prieſt. Lord, ſave the Queen.
Anſwer. *Who putteth her truſt in thee.*
Prieſt. Send her help from thy holy place.
Anſwer. *And evermore mightily defend her.*
Prieſt. Let her enemies have no advantage againſt her.
Anſwer. *Let not the wicked approach to hurt her.*
Prieſt. Endue thy Miniſters with righteouſneſs.
Anſwer. *And make thy choſen people joyful.*
Prieſt. Give peace in our time, O Lord.
Anſwer. *Becauſe there is none other that fighteth for us, but only thou, O God.*
Prieſt. Be unto us, O Lord, a ſtrong tower.
Anſwer. *From the face of our enemies.*
Prieſt. O Lord, hear our prayer.
Anſwer. *And let our cry come unto thee.*

¶ *In ſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.*

† O Almighty God, who art a ſtrong Tower of Defence unto thy ſervants againſt the Face of their Enemies ; We yield thee Praiſe and [Thanks for the wonderful Deliverance of theſe Three Kingdoms from the Great REBELLION, and all the Miſeries and Oppreſſions conſequent thereupon under which they had ſo long groan'd.] We acknowledge it thy goodneſs that we were not utterly delivered over as a prey unto them: Beſeech-

VARIOUS READINGS.

* The Pſalms in King *Charles* IId's Book were xx, xxi, lxxxv, cxvii. Changed as they are now in the Review under King *James* II.

Numb. xv. put in upon King *James* IId's Review.

‡ The Epiſtle of St. *Jude* put in upon King *James* IId's Review, *Rom.* xiii. being the ſecond Leſſon in King *Charles* IId's Book.

§ Theſe were the only Verſicles in King *Charles* IId's Book.

Prieſt. O Lord ſave the King.
People. *Who putteth his Truſt in thee.*
Prieſt. Send him Help from thy holy Place.
People. *And evermore mightily defend him.*
Prieſt. Let his Enemies have no Advantage againſt him.
People. *Let not the Wicked approach to hurt him.*

† This Prayer put in here, in the Review under King *James* II.

Beſeeching thee ſtill to continue ſuch thy Mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our Salvation, who haſt been exceedingly gracious unto this Land, and by thy miraculous Providence didſt deliver us out of our miſerable Confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our † then moſt gracious Sovereign Lord, thy ſervant King *Charles* the Second (*notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of this kingdom; thereby reſtoring alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs herein, as upon this day, ſhewed unto us, and to offer up our ſacrifice of praiſe for the ſame, unto thy great and glorious Name; humbly beſeeching thee to accept this our unfeigned though unworthy oblation of our ſelves: Vowing all holy obedience in thought, word and work, unto thy divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to her Heirs after her: Whom we beſeech thee to bleſs with all increaſe of Grace, Honour and Happineſs in this world, and to crown her with Immortality and Glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

‡ ¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which next followeth.*

§ ALmighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal Truth, from the malicious Conſpiracies and wicked Practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praiſe, as for thy many great and publick Mercies, ſo eſpecially for that ſignal and wonderful Deliverance by thy wiſe and good providence, as upon this day, compleated and vouchſafed to our then moſt gracious Sovereign King *Charles* the Second, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Uſurpation and Tyranny of ungodly and cruel men, and from the ſad confuſions and ruine thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy providence; not our own arm, but thy right hand, and thine arm, and the light of thy countenance did reſcue and deliver us; even becauſe thou hadſt a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour, glory and praiſe, with moſt humble and hearty thanks, in all Churches of the Saints: Even ſo, bleſſed be the Lord our God, who alone doth wondrous things; And bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and Saviour. *Amen.*

¶ *In*

VARIOUS READINGS.

† Our moſt dread Sovereign. King *Charles* IId's Book.

* Theſe Words, *notwithſtanding all the Power and Malice of his Enemies, and by placing him in the Throne of this Kingdom; thereby reſtoring alſo unto us, the publick and free Profeſſion of thy true Religion and Worſhip, together with our former Peace and Proſperity, to the great Comfort and Joy of our Hearts,* were added in the Review of King *James* II.

‡ In King *Charles* IId's Book here followed this Prayer.

O God, who by thy Divine Providence and Goodneſs, didſt this Day firſt bring into the World, and didſt this Day alſo bring back and reſtore unto us, and to his own juſt and undoubted Rights, our moſt Gracious and Sovereign Lord, thy Servant, King *Charles*; preſerve his Life, and eſtabliſh his Throne, we beſeech thee. Be unto him a Helmet of Salvation, againſt the Face of his Enemies, and a ſtrong Tower of Defence in time of Trouble. Let his Reign be proſperous, and his Days many. Let Juſtice, Truth, and Holineſs; let Peace and Love, and all Chriſtian Virtues, flouriſh in his Time. Let his People ſerve him with Honour and Obedience; and let him ſo duly ſerve thee on Earth, that he may everlaſtingly Reign with thee in Heaven, through Jeſus Chriſt our Lord. *Amen.*

§ Inſtead of this Prayer (which was put here in the Reign of King *James* II.) in King *Charles* II'd's Book, this Prayer was ordered.

O Lord God, moſt merciful Father, who of thine eſpecial Grace and Favour, didſt this Day bring Home unto us thy Servant King *Charles* our Sovereign, and place him in the Throne of this Kingdom, thereby reſtoring to us the publick and free Profeſſion of thy true Religion and Worſhip, to the great Comfort and Joy of our Hearts; We thine unworthy Servants here aſſembled together, to celebrate the Memory of this thy Mercy, moſt humbly beſeech thee to grant us Grace, that we may always ſhew our ſelves truly and unfeignedly thankful unto thee for the ſame: and that our gracious King, may, through thy Mercy, continue his Reign over us, in all Vertue, Godlineſs, and Honour, many and many Years; and that we dutifully obeying him, as Faithful and Loyal Subjects, may long enjoy him, with the Continuance of thy great Bleſſings, which by him thou haſt vouchſafed unto us, thro' Jeſus Chriſt our Lord. *Amen.*

† Inſtead

the Twenty ninth of May.

¶ *In the Communion-Service, immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, in ſtead of the Collect for the Queen, and the Collect of the Day.*

O Almighty God, who art a ſtrong Tower of Defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and ‡ [thanks for the wonderful deliverance of theſe three Kingdoms from THE GREAT REBELLION, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groan'd.] We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy Mercies towards us; that all the World may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous Providence didſt deliver us out of our miſerable Confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom; thereby reſtoring alſo unto us the publick and free Profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs herein, as upon this day, ſhewed unto us, and to offer up our ſacrifice of praiſe for the ſame, unto thy great and glorious Name; humbly beſeeching thee to accept this our unfeigned, tho' unworthy oblation of our ſelves: Vowing all holy Obedience in Thought, Word and Work, unto thy Divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to her Heirs after her: Whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown her with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *The Epiſtle.* 1 S. Pet. ii. 11.

I. DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. II. Submit your ſelves to every ordinance of man for the Lords ſake: whether it be to the King, as ſupreme; or unto Governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. III. Honour all men. Love the brotherhood. Fear God. Honour the king.

¶ *The Goſpel.* S. Matth. xxii. 16.

I. AND they ſent out unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt

VARIOUS READINGS.

† Inſtead of the Words within the Hooks, in King *Charles* IId's Book, were theſe Words, *We yield thee praiſe and thankſgiving for our Deliverance from thoſe great and apparent Dangers, wherewith we were compaſſed.*

and the Peaceableneſs of your Behaviour, may be won upon to embrace that Religion which they have hitherto defamed, when-ever God by his gracious Viſitation ſhall be pleaſed to touch their hearts. II. I would likewiſe adviſe you to pay Obedience, not only to your Eccleſiaſtical Superiors, *&c.*

As in the 30th of *January*.

PARAPH. on the Epiſtle, 1 S. Pet. ii. 11.

I. I beg of you, my dear Fellow Chriſtians, who being formerly Jews, have now embraced the better Religion of Jeſus Chriſt; I beg of you as Perſons, who do not only live as Strangers and Foreigners in the ſeveral Heathen Countries and Cities, but are Foreigners in this World likewiſe, your Native Country being in Heaven; that you would forbear the indulging your ſelves in ſenſual Pleaſures, which are mortal Enemies to your Souls, and hinder them from arriving at that heavenly Country you are going to; and that your Behaviour among the Gentiles you converſe with, be altogether unblameable; ſo that whereas ye are generally reviled as Seditious Perſons, and ſuch who under the Pretence of Liberty and Religion, are ready upon all Occaſions to ſhake off the Yoke of the Government you live under, and beſides this, you have a great many other Crimes falſely laid to your Charge, theſe your Adverſaries, ſeeing how remarkable you are for the Piety of your Lives,

PARAPH. on the Goſpel, St. Mat. xxii. 16.

I. The Phariſees being irritated by our Saviour's Doctrine, which was oppoſed to their Traditions and pretended outward Sincerity, ſought all opportunities of drawing ſome thing from him in his Diſcourſe, which might give them an opportunity of accuſing him before the Magiſtrates; and therefore they picked up ſeveral young Fellows, ſome of whom were Scholars in the School of the Phariſees, and other of that Sect who would have *Herod* to be the *Meſſias*. Theſe Perſons putting on the Mein of Sober Religious young Men, who wanted Information in a matter which they pretended was a great Scruple to their Conſciſciences, accoſted our Saviour after this manner; Maſter we are fully ſatisfy'd, that you are the Teacher of a Religion, whereof the principal Doctrine is to be exactly true and ſincere, both in Words and Actions, and that alſo you are not under any Byaſs either of Flattery or Fear of great Perſons, ſo as not to ſpeak your Mind freely with relation to

thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? II. But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar the things which are Ceſars: and unto God the things that are Gods. When they heard theſe words, they marvelled, and left him, and went their way.

¶ *In the Offertory ſhall this Sentence be read.*

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. S. *Matth.* vii. 21.

¶ *After the Prayer* [For the whole ſtate of Chriſts Church, &c.] *this Collect following ſhall be uſed.*

ALmighty God and heavenly Father, who of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked Deſigns of thoſe traiterous, heady and high-minded men, who under the pretence of Religion and thy moſt holy Name, had contrived, and well-nigh effected the utter deſtruction of this Church and Kingdom: As we do this Day moſt heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious goodneſs already vouchſafed to us; ſo we moſt humbly beſeech thee to continue thy grace and favour towards us, hiding and covering us under the ſhadow of thy wings, that no ſuch diſmal calamity may ever again fall upon us. To this end ſend forth thy light and thy truth, for the diſcovery of theſe depths of Satan, this myſtery of iniquity. Infatuate and defeat all the ſecret counſels of the ungodly. Abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *ANNE*, and all that are put in Authority under her, with Judgment and Juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruine of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto her an helmet of Salvation, and a ſtrong Tower of Defence againſt the face of all her enemies. As for thoſe that are implacable, clothe them with ſhame and confuſion, but upon her ſelf and her poſterity let the Crown for ever flouriſh. So we that are thy people, and the ſheep of thy Paſture, ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, thro' Jeſus Chriſt our only Saviour and Redeemer; to whom with thee, O Father, and God the Holy Ghoſt, be glory in the Church throughout all ages, world without end. *Amen.*

PARAPHRASE.

to them; therefore we are come to wait upon you, to be reſolved in a very important Queſtion, which does not a little affect our Conſciences, and that is, Whether a Jew, who ought to have a King over him of his own Countrymen, may lawfully pay Taxes to *Cæſar* an Heathen Prince. II. But our Saviour underſtanding the Tendency of their wicked Craft, anſwered them they thus. Are not you aſhamed, ye Counterfeits, to come after this inſidious manner to take advantage againſt me? However your Queſtion ſhall not want an Anſwer. Shew the Mony which you uſually pay your Taxes with. And one of them put into his Hand a *Roman* Denary. Well, ſays our Saviour, Whoſe Effigies is impreſſed upon this Coin, and whoſe Name does the Superſcription carry? They told him *Cæſar*'s: Why, then (ſays he) ſince you make uſe of his Coin, and receive the other Benefits of his Government, you ought to pay your Taxes for the Support of it. This is a Duty which you ought to pay to *Cæſar*, and by doing of this, you will never the more be hindred from doing your Duty to God.

MARIE R.

OUR Will and Pleaſure is, That theſe Three Forms of Prayer and Service, made for the Fifth of November, *the Thirtieth of* January, *and the Twenty ninth of* May, *be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common-Prayer and Liturgy of the Church of* England, *to be uſed yearly on the ſaid Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Univerſities, and of Our Colleges of* Eaton *and* Wincheſter, *and in all Pariſh-Churches and Chapels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon Tweed.*

Given at Our Court at *Whitehall* the Sixth day of *October*, 1692. In the Fourth Year of Our Reign.

By Her Majeſties Command.

Nottingham.

A

FORM of PRAYER

WITH

THANKSGIVING *to Almighty GOD;*

To be uſed in all Churches and Chapels within this Realm, every Year, upon the Eighth Day of *March*: Being the Day on which (*a*) HER MAJESTY began Her Happy Reign.

¶ *The*

(*a*) *Her Majeſty began Her Happy Reign.*] Queen *ANNE*, by whoſe Excellent Reign we are bleſſed, was the ſecond Daughter of King *James* the Second. Her Mother was *Anne* Dutcheſs of *York*, and Daughter to the Earl of *Clarendon*, Lord High Chancellor of *England*, born the ſixth of *February* 1664, at St. *James*'s. Her God-father, at her Baptiſm, was *Gilbert Sheldon* Lord Arch-Biſhop of *Canterbury*, her God-mothers, the Lady *Mary* her Siſter, and the Dutcheſs of *Monmouth*. She had her Government under the Honourable the Lady *Frances Villiers*, Daughter of the Earl of *Suſſex*. Her Tutors were Dr. *Doughty* Canon of *Windſor*, and Dr. *Lake* Arch-Deacon of *Exeter*, under the Direction of the Biſhop of *London*. In the Year 1683, ſhe was married to his Royal Highneſs, *George* Prince of *Denmark*, on the 28th of *July*, being St. *Anne*'s Day; by whom ſhe had ſeveral Children, the Lady *Mary*, the Lady *Anne*, the Duke of *Gloceſter*, another Lady *Mary*, another Son named *George*; and, laſtly, him, who was the longeſt Liver, *William* Duke of *Gloceſter*.

Iſt Year of Q. ANNE's *Reign.* 1702.

She ſucceeded her Brother-in-Law, King *William*, in the Crown of the Kingdoms of *England*, *Scotland*, &c. *March* the 8th, 1702. Her Speech to to her Council, the firſt Night ſhe came thither, gave unſpeakable Satisfaction to her Subjects; ſhe therein declaring, the *great Concern ſhe had for the Preſervation of our Religion, and the Laws and Liberties of our Country, which were as dear to Her as they could be to any Perſon whatſoever; That ſhe would maintain the Succeſſion in the Proteſtant Line, and the Government in Church and State; and That ſhe would ſupport the Common Cauſe of the Confederates; That ſhe ſhould be always ready to ask Advice of Her Council, and of both Houſes of Parliament, and deſirous to countenance and employ all thoſe, who ſhall heartily concur and join with her, in ſupporting and maintaining the preſent Eſtabliſhment and Conſtitution, againſt all Enemies and Oppoſers whatſoever.* Which were the wiſeſt Reſolutions that were ever taken up by any Prince of our Nation. Many of the forementioned Particulars ſhe repeated, with freſh Aſſurances, in her firſt Speech to her Parliament, where ſhe declared her Reſolutions of joining with the Allies *to reduce the exorbitant Power of* France; and propoſed the *Union between* England *and* Scotland. *May* the fourth, the Queen publiſhes her Declaration of War againſt *France*, which was publickly proclaimed by her King at Arms, at St. *James*'s, *Chancery-Lane-End*, and the *Royal Exchange*. Soon after, at the Deſire of both Houſes of Parliament, all Trade and Correſpondence with *France* is forbidden. The War againſt *France* being thus heartily entred into, it was carried on with an equal Degree of Conduct and Succeſs, both by Her Majeſty and her Allies. Upon the *Rhine*, *Keyſerwart* was taken, which being inveſted *April* 16, was ſurrendred *June* 15. And before the Cloſe of the Campaign, *Landau* is taken. In *Italy*, *Cereſa* was taken by Prince *Eugene*; and the *French* are worſted in the Battel of *Luzara*, by the Imperialiſts. In *Flanders*, the Succeſs of the Confederate Arms is as great. For the *French* Army there retreated from Place to Place before that of the Confederates, during almoſt the whole Summer, to avoid an Engagement; therefore in *Auguſt* the Confederate Army fall to taking of Towns. *Wert*, after a little Reſiſtance, capitulated. *Venlo*, being inveſted *Auguſt* 28, was ſurrendred *September* 25. And in the Month of *October*, firſt *Ruremond* was taken, and afterwards *Liege*. The Actions at Sea were equally glorious with thoſe at Land. The Attempt upon *Cudiz*, though it was unſucceſsful, was honourable: Sir *George Rook* the Admiral, and the Duke of *Ormond* General of the Forces on Board, taking *St. Catherines*, *Rota*, and *Fort St. Maries*, and retreating without conſiderable Loſs on our ſide, but doing great Damage to the Enemy. But the Miſcarriage of this Deſign was ſufficiently recompenced by the taking or deſtroying at *Vigo* fifteen *French* Ships, from forty ſix to ſeventy ſix Guns, with three *Spaniſh* Men of War, thirteen Galleons, with a vaſt Quantity of Treaſure. For the wonderful Succeſſes of this Year, the Queen, attended with both Houſes of Parliament, makes a publick Proceſſion to St. *Paul*'s,

to return Thanks to God. The Duke of *Ormond*, Earl of *Marlborough*, and Sir *George Rooke*, had the Thanks of the Parliament returned them for their great Services. The Earl of *Marlborough* was made a Duke by the Queen, in Conſideration of his Merits, and the Houſe of Commons were pleaſed to give this honourable Elogium concerning him, *That by his Conduct of the Army, he had not only retrieved the ancient Honour and Glory of the* Engliſh *Nation, but by his Negotiation had eſtabliſhed an entire Confidence, and good Correſpondence, between Her Majeſty and the States-General.*

IId *Year of* Q. ANNE. 1703.

In the ſecond Year of Her Majeſty's Reign, *Bonne*, a principal City in the Biſhoprick of *Cologn*, was beſieged *April* 24, by the Confederate Forces, under the Conduct of the Duke of *Marlborough*, and ſurrendred *May* 15. About the ſame time an Alliance was concluded between the Confederates and the King of *Portugal*, on Condition that he ſhould provide Yearly twenty thouſand Men, they paying him two hundred thouſand Crowns *per Annum*. And the Alliance was further increaſed by the coming in of the Duke of *Savoy*. In *December* this Year the *French* Lines were forced by the Confederates. And the Emperor having reſigned his Right to the Kingdom of *Spain* to his Brother King *Charles*, he arrives in *England*, in order to his going to *Spain*.

IIId *Year of* Q. ANNE. 1704.

This Year raiſed th e Glory of the *Engliſh* Nation to a greater Height, than it had been advanced to in ſeveral Ages. The *French*, in Conjunction with the *Bavarians*, having with a great Army in *May*, paſſed into the Heart of *Germany*, to the great Conſternation of the Empire; the Duke of *Marlborough*, leaving the *Netherlands*, marches after them by a nearer Courſe. *June* the third paſſing the *Neckar* near *Landenburg*, by the 25th he reached *Gingen*, and by the firſt of *July* he came near *Donawert*. On the ſecond he attacked the Enemy's Entrenchments near *Schellenberg*, putting them to an entire Rout, killing about ſix thouſand Men, taking fifteen Pieces of Cannon, and thirteen Standards, with all their Tents and Baggage. For which great Service the Emperor conferr'd the Dignity of a Prince of the Empire upon the Duke of *Marlborough*, which he refuſed to accept 'till the Queen ſhould approve of it: And, after Monſieur *Hoffman*, the Emperor's Reſident, had deſired the Queen to lay her Commands upon the Duke to accept it, he was inveſted in that Dignity. On the fifth he paſſes the *Danube*, and enters the Elector of *Bavaria*'s Country, taking *Newburg*, *Rain* and *Friburg*. At the Beginning of *Auguſt*, the Enemies Army being increaſed by a great Detachment of twenty two thouſand Men, under Mareſchal *de Tallard*, were reſolved to attack the Forces under Prince *Eugene*, then at a Diſtance from the Duke, they having paſſed the *Danube* to that end. But the Duke, marching his Army, and repaſſing the *Danube*, joins the Prince at *Donawert*, thinking to take an advantageous Camp at *HOCHSTET*, but he found that the Enemy had poſſeſſed themſelves of it. This was about ſix in the Morning, *Auguſt* 12, when the Confederate Army came within View of the Enemy, who did not know the Conjunction of the Duke and the Prince. About eight the Cannon began to play. Between the Armies were two Rivulets and a Moraſs, which the Confederate Troops were obliged to paſs in view of the Enemy; but this, with taking a Compaſs, they accompliſh'd. At one a Clock the Battel began, and laſted 'till Sun-ſet, when the Enemy, after various Succeſſes on each ſide, retired in Confuſion. Beſides a vaſt Number killed in the Engagement, and the Flight, twenty ſix entire Battalions and twelve Squadrons ſurrendred themſelves Priſoners at Diſcretion; *Tallard*, the *French* General, with innumerable Officers, being taken. The Number of Priſoners, of private Condition (incluing 3000 who entered into the Service of the Allies) was 14208; all their Tents, Cannon, Ammunition, with an innumerable Number of Standards, Kettle-Drums, and Colours, were taken. So that an Army conſiſting of eighty two Battalions and a hundred and forty ſeven Squadrons, advantageouſly poſted, was in a manner totally deſtroyed by a far inferior Body of Forces, conſiſting only of ſixty four Battalions, and a hundred ſixty ſix Squadrons (of which a thouſand five hundred Horſe were abſent) who after a Fatigue of a long March, waded through a miry Marſh, and two Brooks, before they began the Fight. The *French* themſelves have owned, they loſt forty thouſand Men. The Allies had but four thouſand, four hundred and eighty five Men killed; ſeven thouſand, five hundred and twenty two wounded. One may venture to ſay that this was the greateſt Victory, and the Means which lead to it the beſt conducted, of any Battel that has been fought in any Age. The ſame Summer the Ships had conſiderable Succeſs at Sea, for the Squadron under Admiral *Bing*, having eighteen hundred Marines on Board, *July* 21 ſailed into the Bay of *Gibraltar*, and reſolved to attack the Town. In order to which they ſet the Marines on Shore on a Neck of Land to the North of the Town, the Fleet cannonading the Town, in ſix Hours Time threw in fifteen thouſand Shot, whereby the Enemy were beat from their Guns; and landing more Men in Boats, by the Courage and Diligence of Captain *Whitaker*, they gained a Fortification between the Mole and the Town. Which ſo terrified the Garriſon and Inhabitants, that, at the ſame time a peremptory Summons being ſent to the Governor, the Town was ſurrendred.

The Queen her ſelf cloſed the Affairs of this Year by an Action of her own at Home, more glorious than any one of her Officers Abroad. For by her Letters Patents, dated *November* 3, She reſtored to the Church the Firſt Fruits and Tenths, ſettling them for the Augmentation of the Maintenance of the Poor Clergy.

IVth *Year of* Q. ANNE. 1705.

In the beginning of the Campaign of this Year, *Huy* was retaken by the Confederates, the Garriſon marching out *July* 12. The *French* Army lying intrenched behind very ſtrong Lines, without breaking in upon which, a great part of *Flanders* could not be reduced. And tho' a hundred Battalions, and a hundred and forty ſix Squadrons of the *French* lay Poſted along them, Monſieur *Auverquerque* marching off towards *Burodine*, the Duke of *Marlborough* made a Feint as if he was moving the ſame way, which occaſioned the *French* to draw off their Forces to oppoſe them; but the Duke the ſame Night ſpeedily returning, paſſed the Lines at *Heyliſhem*, without Oppoſition. But afterwards a Diſpute happening with the *Bavarian* Troops, they were entirely routed, two Lieutenant Generals, three Colonels, and ſeventy four Officers, beſides many Soldiers, being taken. Soon after this *Tirlemont* was diſmantled, and *Sowteleure* taken by the Confederates. Prince *Eugene* was at the ſame time fortunate in *Italy*, in beating the *French* Army at the *Adda*, in the famous Battel of *Caſſano*. But the Affairs in *Spain* had an Event more than ordinary ſurprizing. The *Engliſh* Fleet having on Board the King of *Spain*, and the Forces Commanded by the Earl of *Peterborough*, landed their Men and Artillery, *Auguſt* 12, near *Barcelona*. Upon which the Earl of *Peterborough* Publiſhed his Manifeſto. Then Fort *Monjovi* is taken, and the next Month *Barcelona*; and after that *Tarragona*, *Gerina*, *Tortoſa* and *Lerida*.

Vth *Year of* Q. ANNE. 1706.

Her Majeſty this Year Iſſued out a Commiſſion, dated *April* 10, impowering certain Commiſſioners to treat concerning an *Union with* England *and* Scotland, who met the firſt time, *April* 16; who after ſome Time ſpent, agreed upon the Preliminary Articles, and afterwards concluded upon the reſt. The *Portugueſe* now had conſiderable Succeſſes, *Salarina* and *Membrio* being ſurrendred to them, they likewiſe poſſeſſing themſelves of *Brocos*, with *Alcautara*, and *Coria*. But in the mean time *Barcelona*, where King *Charles* reſided, was beſieged by the *French*, who were within a few Days of taking the Town; but by the Diligence and Courage of the Earl of *Peterborough*, and by the Arrival of the *Engliſh* Fleet, the City was relieved. The *French* having lain the firſt part of the Summer within their Intrenchments in *Flanders*, upon the Motion of their Army, they gave the Confederates an Op-

the Eighth of March.

¶ *The Service ſhall be the ſame with the uſual Office for Holy-Days in all things; Except where it is in this Office otherwiſe appointed.*

¶ *If this day ſhall happen to be Sunday, the Proper Office for that Sunday ſhall be wholly omitted, and this uſed inſtead of it: But however it ſhall happen, there ſhall be notice thereof given publickly in the Church the Sunday before.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

I Exhort that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all men: for Kings and all that are in Authority; That we may lead a quiet, and peaceable life in all godlineſs and honeſty: For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us; But if we confeſs our ſins, he is faithful, and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* i. 8, 9.

¶ *In*

Opportunity of Attacking them, which the Duke of *Marlborough* and Monſieur *Auverquerque* did, on the Twenty Third of *May*, near *Ramellies*. The Engagement was Smart, and ſome time Doubtful, but at length the Allies gained a compleat Victory. The *French* had Killed in this Action about eight thouſand Men, and between three or four thouſand were taken Priſoners, ſeventy Standards, and two hundred Officers, High and Subaltern, were taken. The Duke of *Marlborough* was diſmounted in the Engagement, and afterwards when he was remounting, Colonel *Brinsfield*, who aſſiſted him, loſt his Head by a Cannon Bullet. The States of *Holland* expreſſed their Senſe of this Bravery and Wiſdom of the General, by ſaying in their Letter to him, *That this Succeſs was principally due, after the Divine Benediction, to his Conduct and Valour, which would render his Glory Immortal: That ſince his Glory, after the Battels of* Schellenberg *and* Hochſtet, *cannot be increaſed by the Greatneſs of Victories, they deſire it may be increaſed by their Numbers.* After this Succeſs, *Ghent*, *Bruges* and *Antwerp* ſurrender, and the States of *Flanders*, in a Convention, Recognize King *Charles*. The Confederate Arms in *Italy* were at this time very Succeſsful, for *Carpi* and *Regio* were taken by the Imperialiſts. And tho' the *French*, by a long and cloſe Siege, had inveſted *Turin*, Prince *Eugene* paſſing the *Doria* attacks them in their Trenches, and routs them, Killing near five thouſand Men, taking eight thouſand Priſoners, two hundred and fifty five Pieces of Cannon, a hundred and eight Mortars, with all their Tents and Baggage. This occaſioned the Surrender of *Chivas*, *Creſcentino*, and other Towns. Towards the cloſe of the Year, *Dendermond* was ſurrendred in *Flanders*, and *Ivica* and *Majorca* ſubmit to King *Charles* in *Spain*.

VI*th Year of* Q. ANNE. 1707.

On the ſixth of *March* this Year, the Bill for Uniting *England* and *Scotland* was paſſed. And about the ſame time the *French* finding their Affairs in a Ruinous Condition in *Italy*, agree to Evacuate it, and draw off their Troops. But our Affairs in other Places were not ſo fortunate. The Miſcarriage in the Attempt upon *Thoulon*, the unlucky Battel of *Almanza*, and the Contributions made by the *French* in *Germany*, were indeed Loſſes and Diſappointments; but however they did but ſerve to quicken the Parliament the next Winter, to Addreſs the Queen that no Peace be concluded, till the *Whole* Spaniſh *Monarchy be reſtored*.

VII*th Year of* Q. ANNE. 1708.

The provoking *Invaſion*, which was this Spring deſigned upon *Scotland*, being happily diſappointed by the Vigilance of the *Engliſh* Fleet, the Arms of the Confederates in *Flanders* were carried on with Vigour. *Audenard* being Inveſted by the *French*, they, upon the motion of the Duke of *Marlborough*, abandon it. But *July* 11, in their March they are attacked upon the Banks of the *Scheld* by the Confederate Troops, and are routed with a vaſt Slaughter. *Aug.* 13, the famous Garriſon of *Liſle* was inveſted, four thouſand Workmen daily working in the Trenches, covered by ten Battalions, commanded by General *Wilk*, the Duke of *Marlborough* watching the Motions of the *French* Army. *September* 7, the Counterſcarp is taken: On the twenty firſt a Lodgement is made upon the Tenail, where the Brave Prince *Eugene* is Wounded; but upon the twenty third of *October*, the Town agrees upon Capitulation to ſurrender. This Siege was much facilitated, by the famous Battel of *Wynendale*, in which Major General *Webb*, *September* 28, fought twenty four thouſand of the *French*, with a Body of Men not exceeding ſeven thouſand, and Beat them, killing and wounding four thouſand, thereby ſecuring the Waggons which were carrying Ammunition to the Camp before *Liſle*. In the Month of *November*, *Bruſſels*, which was beſieged by the *French*, was relieved; and in *December*, *Ghent*, which had revolted to the *French*, was reduced. Thus ended a Campaign, which, conſidering the Length, the Succeſſes and Conduct of it, is hardly to be parallel'd in Hiſtory.

VIII*th Year of* Q. ANNE. 1709.

The Beginning of the Year was ſpent in the Negotiations of a Treaty, the Preliminaries of which when they were agreed on, were refuſed to be Signed by the *French* King. *June* 27 *Tournay* is Inveſted by the Confederate Army, and *July* 29 the Town Capitulates. On the fourth of *Auguſt*, the Cittadel Capitulates upon Articles, to deliver up on the eighth of *Auguſt*; but the Articles being ſent to the *French* Court, that King refuſes his Approbation; but on the fourth of *September*, they are forced to ſurrender Priſoners at Diſcretion. On the eighth of *September* was fought the Battel of *Blaregnies*, which tho' it coſt us dear, the *French* were beaten, and had the Mortification of ſeeing one of their ſtrongeſt Fortifications taken preſently after. For ſo late in the Year as the twenty fifth of *September*, the Trenches were opened before *Mons*, the Siege whereof was carried on with ſuch Vigour, that the ſecond Counterſcarp was taken *October* 16, and on the twentieth the Town Capitulates.

IX*th Year of* Q. ANNE. 1710.

This Year the inſincere Propoſals of the *French* for Peace, and our Diſputes among our ſelves at Home, have hindred our Arms from coming up to the Glory of former Years; but however, the taking of *Doway*, and our Succeſſes in *Spain*, tho' they do not come up to the Actions of former Years, yet are conſiderable, and may pave a way for greater Actions in the following Campaign. But taking all the Nine Years together of this wonderful Reign, to conſider the Conduct and Succeſs of our Affairs, the number of Battles fought, and Towns taken, chiefly by our *Britiſh* Arms, there is no Inſtance of any Government, either Ancient or Modern, can equal it. One or two Inſtances of Victorious Succeſſes, throughout a long Tract of Time, ſerve for Stars to ſhine at a diſtance in our Annals; but in this Reign they are crowded into a Galaxy, a Cluſter of Luminaries, making them to ſome Eyes to be leſs viſible.

¶ *In ſtead of* Venite, exultemus, *the Hymn following ſhall be ſaid or ſung: One Verſe by the Prieſt, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the World! *Pſal.* viii. 1.

Lord, what is Man, that thou haſt ſuch Reſpect unto him: or the Son of Man that thou ſo regardeſt him! Pſal. cxliv. 3.

Thou haſt made him little lower than the Angels: and thou crowneſt him with Glory and Honour. *Pſal.* viii. 5.

Thou makeſt him to have Dominion over the Works of thine Hands: and thou haſt put all things in ſubjection under his Feet. Verſe 6.

Behold, O God our Defender: and look upon the Face of thine Anointed. *Pſal.* lxxxiv. 9.

O hold thou up her Goings in thy Paths: that her Footſteps ſlip not. Pſal. xvii. 5.

Grant the Queen a long life: and make her glad with the Joy of thy Countenance. *Pſal.* lxi. 6. and xxi. 6.

Let her dwell before thee for ever: O prepare thy loving Mercy and Faithfulneſs that they may preſerve her. Pſal. lxi. 7.

In her time let the Righteous flouriſh: and let Peace be in all her Borders. *Pſal.* lxxii. 7. and cxlvii. 14.

As for her Enemies, clothe them with ſhame: but upon her ſelf let her Crown flouriſh: Pſal. cxxxii. 19.

Bleſſed be the Lord God, even the God of Iſrael: which only doth wondrous things, *Pſal.* lxxii. 18.

And Bleſſed be the Name of his Majeſty for ever: and all the Earth ſhall be filled with his Majeſty. Amen, Amen. Pſal. lxxii. 19.

Glory be to the Father, *&c.*
As it was in the beginning, &c.

¶ Proper Pſalms are XX, XXI, CI.

¶ Proper Leſſons. The Firſt, Prov. viii. beginning Ver. 13.

Te DEUM.

The Second, Rom. xiii.

Jubilate Deo.

¶ *The Suffrages next after the Creed ſhall ſtand thus.*

Prieſt. O Lord, ſhew thy mercy upon us.
Anſw. *And grant us thy ſalvation.*
Prieſt. O Lord, ſave the Queen.
Anſw. *Who putteth her Truſt in thee.*
Prieſt. Send her help from thy holy place.
Anſw. *And evermore mightily defend her.*
Prieſt. Let her enemies have no advantage againſt her.
Anſw. *Let not the wicked approach to hurt her.*
Prieſt. Endue thy Miniſters with righteouſneſs.
Anſw. *And make thy choſen people joyful.*
Prieſt. O Lord, ſave thy people.
Anſw. *And bleſs thine inheritance.*
Prieſt. Give peace in our time, O Lord.
Anſw. *Becauſe there is none other that fighteth for us, but only thou, O God.*
Prieſt. Be unto us, O Lord, a ſtrong tower,
Anſw. *From the face of our enemies.*
Prieſt. O Lord, hear our prayer.
Anſw. *And let our cry come unto thee.*

¶ *In ſtead of the Firſt Collect at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving for Her Majeſties Acceſſion to the Throne.*

ALmighty God, who ruleſt over all the Kingdoms of the World, and diſpoſeſt of them according to thy good pleaſure; We yield thee unfeigned thanks, for that thou waſt pleaſed, as on this day, to place thy Servant our Sovereign Lady Queen

ANNE

ANNE upon the Throne of theſe Realms. Let thy wiſdom be her guide, and let thine arm ſtrengthen her, let juſtice, truth and holineſs, let peace and love, and all thoſe virtues that adorn the Chriſtian Profeſſion, flouriſh in her days; Direct all her Counſels and Endeavours to thy Glory, and the Welfare of her People; and give us Grace to obey her cheerfully and willingly for Conſcience ſake, that neither our ſinful paſſions, nor our private intereſts may diſappoint her Cares for the Publick Good; let her always poſſeſs the hearts of her People, that they may never be wanting in Honour to her Perſon, and Dutiful Submiſſion to her Authority; let her Reign be long and proſperous, and Crown her with Immortality in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany* (*which ſhall always be uſed upon this Day*) *after the Collect* [We humbly beſeech thee, O Father] *ſhall the following Prayer* (*for the Queen and Royal Family*) *be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth, receive our humble Prayers, with our hearty Thankſgivings for our Sovereign Lady *ANNE*, as on this day, ſet over us by thy Grace and Providence to be our Queen, and ſo together with her Bleſs the Princeſs *Sophia*, and the whole Royal Family, that they all ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy and honour, a long and happy life upon earth, and after death, obtain everlaſting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Chriſt Jeſus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then ſhall follow this Collect, for Gods Protection of the Queen againſt all her Enemies.*

MOſt gracious God, who haſt ſet thy ſervant *ANNE* our Queen upon the Throne of her Anceſtors, we moſt humbly beſeech thee to protect her on the ſame, from all the dangers to which ſhe may be expoſed; Do thou weaken the hands, blaſt the deſigns, and defeat the enterpriſes of all her Enemies, that no ſecret Conſpiracies, nor open Violences may diſquiet her Reign; but that being ſafely kept under the ſhadow of thy Wing, and ſupported by thy power, ſhe may triumph over all Oppoſition, that ſo the world may acknowledge Thee to be her Defender and mighty Deliverer in all Difficulties and Adverſities, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall follow the Prayer, in the time of War and Tumults.*

¶ *Then the Prayer for the High Court of Parliament* (*if Sitting.*)

¶ *In the Communion-Service immediately before the Reading of the Epiſtle, in ſtead of the Collect for the Queen, and that of the Day, ſhall be uſed this Prayer for the Queen, as Supreme Governor of the Church.*

BLeſſed Lord, who haſt called Chriſtian Princes to the Defence of thy Faith, and haſt made it their Duty to promote the Spiritual Welfare together with the Temporal Intereſt of their People; We acknowledge with humble and thankful hearts thy great Goodneſs to us, in ſetting thy Servant our moſt Gracious Queen over this Church and Nation; Give her, we beſeech thee, all thoſe heavenly Graces that are requiſite for ſo high a Truſt; Let the work of thee her God proſper in her hands; Let her Eyes behold the Succeſs of her Deſigns for the Service of thy true Religion eſtabliſhed amongſt us; And make her a bleſſed Inſtrument of protecting and advancing thy Truth, whereever it is Perſecuted and Oppreſſed; Let Hypocriſie and Profaneneſs, Superſtition and Idolatry fly before her Face; Let not Hereſies and falſe Doctrines diſturb the Peace of the Church, nor Schiſms and cauſeleſs Diviſions weaken it; But grant us to be of one heart and one mind in ſerving thee our God, and obeying her according to thy will: And that theſe Bleſſings may be continued to After-ages, make the Queen, we pray thee, an happy Mother of Children, who being Educated in thy true Faith and Fear, may happily Succeed her in the Government of theſe Kingdoms. So we that are thy People, and Sheep of thy Paſture, ſhall give thee thanks for ever, and will always be ſhewing forth thy Praiſe from generation to generation. *Amen.*

¶ *The Epiſtle.* 1 S. Pet. ii. 11.

I. DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. II. Submit your ſelves to every ordinance of man for the Lords ſake: whether it be to the King, as ſupreme; or unto Governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. III. Honour all men. Love the brotherhood. Fear God. Honour the king.

¶ *The Goſpel.* S. Matth. xxii. 16.

I. AND they ſent out unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? II. But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar the things which are Ceſars: and unto God the things that are Gods. When they heard theſe words, they marvelled, and left him, and went their way.

PARAPH. on the Epiſtle, 1 S. Pet. ii. 11.

I. I beg of you, my dear Fellow Chriſtians, who being formerly Jews, have now embraced the better Religion of Jeſus Chriſt; I beg of you as Perſons, who do not only live as Strangers and Foreigners in the ſeveral Heathen Countries and Cities, but are Foreigners in this World likewiſe, your Native Country being in Heaven; that you would forbear the indulging your ſelves in ſenſual Pleaſures, which are mortal Enemies to your Souls, and hinder them from arriving at that heavenly Country you are going to; and that your Behaviour among the Gentiles you converſe with, be altogether unblameable; ſo that whereas ye are generally reviled as Seditious Perſons, and ſuch who under the Pretence of Liberty and Religion, are ready upon all Occaſions to ſhake off the Yoke of the Government you live under, and beſides this, you have a great many other Crimes falſely laid to your Charge, theſe your Adverſaries, ſeeing how remarkable you are for the Piety of your Lives, and the Peaceableneſs of your Behaviour, may be won upon to embrace that Religion which they have hitherto defamed, when-ever God by his gracious Viſitation ſhall be pleaſed to touch their hearts. II. I would likewiſe adviſe you to pay Obedience, not only to your Eccleſiaſtical Superiors, who are Governors *according to the Spirit*, but even to ſecular Rulers, who are Governors, or Ordinances *according to Man*, 1 Pet. iv. 6. and this for the ſake of our bleſſed Lord, who yielded a willing Subjection to the Government he lived under, by paying Tribute himſelf to it, *Mat.* xvii. 27. Now this Obedience is to be paid firſt to the Emperor, as being veſted with the Supreme Authority; and next to him to the Governors of Provinces, who are put in by his Authority for very wiſe and good Ends, which Providence has to bring about by their means, *viz.* the puniſhing bad Men, and the rewarding good ones. Now, as it is the Will of God to place theſe Rulers in their ſeveral Governments, to fulfil his wiſe Purpoſes; ſo it is likewiſe his Pleaſure, that by the Piety and Circumſpection of your Behaviour, you ſhould not only take off the Reproaches which have been caſt upon our Religion by ſome vain Men, who are altogether ignorant of our Doctrines; but that you ſhould recommend this excellent Inſtitution to others; retaining ſtill your Chriſtian Freedom, chiefly in that which the Servants of God ought value themſelves upon, *viz.* a Freedom from that Slavery, which the Vices, they were formerly ſubject to, had laid them under. III. Pay all Men thoſe due Regards, which their Character requires. Have great Love and Charity for all your Brother Chriſtians. But however, let not your Subjection to Magiſtrates ſwallow up your Duty to God; for whenever the Temporal Power commands any thing contrary to your Duty to God, you muſt fear him rather than Man: And tho' our preſent Emperor *Nero*, by his unwarrantable Actions, has very much ſunk himſelf in the Opinion of good Men, yet conſidering him, as the Ruler whom God has ſet over you, you muſt for that Reaſon honour him.

PARAPH. on the Goſpel, St. Mat. xxii. 16.

I. The Phariſees being irritated by our Saviour's Doctrine, which was oppoſed to their Traditions and pretended outward Sincerity, ſought all opportunities of drawing ſomething from him in his Diſcourſe, which might give them an opportunity of accuſing him before the Magiſtrates; and therefore they picked up ſeveral young Fellows, ſome of whom were Scholars in the School of the Phariſees, and other of that Sect who would have *Herod* to be the *Meſſias*. Theſe Perſons putting on the Mein of Sober Religious young Men, who wanted Information in a matter which they pretended was a great Scruple to their Conſciences, accoſted our Saviour after this manner; Maſter we are fully ſatisfy'd, that you are the Teacher of a Religion, whereof the principal Doctrine is to be exactly true and ſincere, both in Words and Actions, and that alſo you are not under any Byaſs either of Flattery or Fear of great Perſons, ſo as not to ſpeak your Mind freely with relation to them; therefore we are come to wait upon you, to be reſolved in a very important Queſtion, which does not a little affect our Conſciences, and that is, Whether a Jew, who ought to have a King over him of his own Countrymen, may lawfully pay Taxes to *Cæſar* an Heathen Prince. II. But our Saviour underſtanding the Tendency of their wicked Craft, anſwered them they thus. Are not you aſhamed, ye Counterfeits, to come after this inſidious manner to take advantage againſt me? However your Queſtion ſhall not want an Anſwer. Shew the Mony which you uſually pay your Taxes with. And one of them put into his Hand a *Roman* Denary. Well, ſays our Saviour, Whoſe Effigies is impreſſed upon this Coin, and whoſe Name does the Superſcription carry? They told him *Cæſar's*: Why, then (ſays he) ſince you make uſe of his Coin, and receive the other Benefits of his Government, you ought to pay your Taxes for the Support of it. This is a Duty which you ought to pay to *Cæſar*, and by doing of this, you will never the more be hindred from doing your Duty to God.

¶ *After*

the Eighth of March.

¶ *After the* Nicene *Creed, ſhall follow the Sermon.*

¶ *In the Offertory ſhall this Sentence be read.*

Godlineſs is great Riches, if a man be content with that he hath; for we brought nothing into the World, neither can we carry any thing out. 1 *Tim.* vi. 6, 7.

¶ *After the Prayer* [For the whole ſtate of Chriſts Church, *&c.*] *theſe Collects following ſhall be uſed.*

GRant, O Lord, we beſeech thee, that the courſe of this World may be ſo peaceably ordered by thy Governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we ask, and our ignorance in asking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

ANNE R.

OUR Will and Pleaſure is, That this Form of Prayer with Thankſgiving for the Eighth Day of March, *be forthwith Printed and Publiſhed, and be uſed yearly on the ſaid Day, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Univerſities, and of Our Colleges of* Eaton *and* Winchester, *and in all Pariſh-Churches and Chapels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon Tweed.*

Given at Our Court at St. *James*'s, the Seventh Day of *February*, 1703. In the Second Year of Our Reign.

By Her Majeſties Command.

Nottingham.

FINIS.



OFFICES

Out of ſeveral Proteſtant Liturgies, &c. *which are not in the Liturgy of the Church of* England.

Out of the *DANISH* RITUAL.

Of Women with Child, Midwives, &c.

ARTICLE I.

Of WOMEN with CHILD.

LET the * Miniſters of the Pariſhes diligently inſtruct and admoniſh Women with Child, that they pay their bounden thanks to God for his great Bleſſing beſtowed upon them, and that they diligently avoid every thing that may injure themſelves, or the Child they go with, and that when the time of their delivery comes they diſcharge their Duty as they ought; knowing that, tho' their pains proceed from Sin, yet they continue, during their Labour, in God's Favour, if ſo be they remain conſtant in the Faith, in Sanctification and Holineſs, and with Meekneſs wait for a ſafe Delivery.

Let him likewiſe frequently exhort them to ſtudy Patience, and often to commend to the Divine Favour, the Child they go with, in this or the like Prayer.

I give thee Thanks, O Almighty and Eternal God, and my moſt beloved Saviour Jeſus Chriſt, for this thy Bleſſing; and whereas thou didſt command little Children to come unto thee, I now offer up to thee this Child the fruit of my Womb, humbly deſiring of thee, that thou wouldeſt mercifully receive it, and take it into thy Favour and Protection, that it may partake of the Benefit of thy precious Blood, and by thy good Will and Pleaſure, when the time of my Delivery comes, it may be born in Perfection, being intire in all its Members, and that by Holy Baptiſm it may be regenerated to Salvation. Amen.

But if the Child happen to die in its Mother's Womb, or before it can partake of Baptiſm, by no fault or negligence of the Parents, nothing need trouble their Conſciences; being moſt certain that the deceaſed Infant died a Child of God, and has obtained favour of God in Chriſt Jeſus, relying upon his own Promiſe, by which he has owned himſelf to be the God, not only of all who *believe in him*, but of *their Seed*, Gen. xvii. 7. Acts viii. 39. For, tho' according to the unſearchable Will of God, the Child could not enjoy the ſtated and ordinary means of Salvation, yet without doubt God who does not tie himſelf up to means, out of his infinite Mercy and incomprehenſible Wiſdom, has received him to Salvation by ſome other extraordinary Ways and Means, as he did to the Children of the *Iſraelites* in *Ægypt*, when they were Murdered yet warm from the Birth, and to thoſe Children who died without Circumciſion during that forty years together when they wandered in the Wilderneſs: Nor is it likely, concerning that firſt Child of *David* by *Bathſheba* that died within the eighth Day without Circumciſion or Impoſition of Name, of whom his pious Father ſaid, *I ſhall go to him, but he ſhall not return unto me*, 2 *Sam.* xii. 23. That that Man according to God's own Heart would ever have ſaid that of it, if he had conceived the leaſt ſuſpicion of the Child's being Reprobated.

But if the Mother happen to Die by the difficulty of Labour, ſhe muſt know that ſhe loſes her Life in

* *What I Tranſlate* Miniſters, *is in this and other places of the* Daniſh *Ritual*, Paſtors. *For the Divines of the Auguſtan Confeſſion have no fancy for the word* Miniſter. *And when they uſe it, they add the word* God *to it, viz.* God's Miniſter, *as it is in many places of this Ritual. But becauſe we uſe the word Miniſter in* England *without exception, and 'tis warranted by our Liturgy; I have uſed this word in the Tranſlation, whenever I meet with* Paſtor *or* God's Miniſter *in the Ritual.*

doing her Duty, and that ſhe ſhall be ſaved in Child-bearing, if with Faith and Patience ſhe bears her Pains and Labours.

But if the Child be ſtill alive in the Womb of its dead Mother, Baptiſm muſt not be given it (as ſome have been bold to do) becauſe the Child is not yet come out of its Mother's Womb; for how can that be born again, which has never been born at all? But if by Inciſion, or any other way, it comes entire and perfect out of the Womb, it is lawful to baptize it, ſo it be found to be alive.

ART. II.

Of MIDWIVES.

IN Towns the Midwives muſt be appointed by the Magiſtrates, and in Villages by the Sheriffs of the Counties, being ſuch as are reputed for Honeſty and Piety, skilful in their Profeſſion, and have a Certificate from the Miniſter of their Pariſh, of their good Life and Converſation.

But before they are admitted, they muſt be examined by skilful Phyſicians or Surgeons, whether they be qualified for that Employ; and being thus approved, in Towns they muſt have a Licenſe under the common Seal of the Corporation, in Villages from the Sheriff; paying a ſmall Fee to the Secretary for ſuch Licenſe, whereby they are impowered to afford their Aſſiſtance to thoſe Women in Labour who ſend for them; being obliged to live in convenient Places to be ſent for, as well by poor as rich. Of theſe ſuch a due Number muſt be appointed, as one may not be an hindrance to another.

There muſt be a certain Fee ſettled for their Attendance; but the Poor they muſt deliver *gratis*.

After the Midwives are thus choſen, they muſt be diligently inſtructed by the Miniſter of the Pariſh where they dwell, with what Fidelity, Care and Diligence they muſt adminiſter the Office committed to them, conſulting equally the Welfare both of the Labouring Woman and the Child.

And *firſt of all*, they muſt be inſtructed how to afford due Conſolation to Women that are near their Labour, exhorting them to pay their humble Thanks to God, for the Bleſſing which he has vouchſafed them which is not common to all Women, and conſtantly to implore the ready Aid of God, to whom they muſt principally owe the Safety of their Delivery; putting them alſo in Mind that the Pains of Child-Birth were laid upon them for Sin, *Gen.* iii. 16. which nevertheleſs, by God's proſpering their Labour, will quickly be turned into Joy, if with a patient Mind and an immoveable Faith they wait for the Hour of God: And that tho' the Difficulty of their Labour bring their Life into Danger, that nevertheleſs they ſhould preſerve their Patience, that they with all others whoſe Lot it is to bear the Croſs, ſhould commend themſelves to God. But however, there is no need of inſiſting upon theſe laſt Particulars, unleſs it be viſible that their Lives are in imminent Danger.

Beſides, That they ſhould carefully handle the new-born Child; and if they perceive it to be alive in the Womb, but not to be of ſufficient Strength to be brought forth, they ſhall commend it to God, in theſe or the like Words.

O Lord Jeſus Chriſt, who doſt delight in young Children which are offered unto thee, and haſt promiſed that thou wilt receive them into eternal Life: relying upon this thy Word, with Prayers poured out unto thee from the bottom of our Hearts, we do offer to thee this Infant: Receive it we beſeech thee, ſweet Jeſus, and command that it may for ever enjoy that Redemption which thou didſt obtain on thy Croſs for us. Amen.

If the Child be born alive, but appears to be ſo weak that it is in Danger of preſent Death, let them Baptize it forthwith, according to the Form before-mentioned, adding, if Time will permit, this ſhort Prayer.

O Lord Jeſu Chriſt, we offer to thee this Child according to thy Word, beſeeching thee that thou wouldſt accept him, and command him to be made a Chriſtian.

Or in this ſhorter Form,

O Lord Jeſus receive this Child.

But if the Child be dead in its Mother's Womb, they muſt commend it to God, employing all their Care that the Mother may be preſerved under that difficult Labour: And that they may the better remember to diſcharge the Truſt committed to them with a good Conſcience, twice every Year, at *Eaſter* and *Michaelmas*, in the Preſence of the Deacons and their Aſſiſtants, let the Miniſters in their reſpective Pariſhes read the Rules hereafter written, which may be more conveniently done in the Sacrary, where there is one, or otherwiſe in the Choir or Chancel of the Church.

1. "Foraſmuch as you have taken upon you to "execute the Office of a Midwife in this City or Pa-"riſh, to whoſe Care and Fidelity a great many pi-"ous Women do commit the Lives and Safety of "themſelves and the Children which they go with, "it does behove you to fear and love God with all "your Hearts, and diligently to ſtudy and hear his "holy Word, that you may learn therefrom to afford "proper Comfort to Women in Travel, and to call "upon the Author and Giver of Life, by daily and "devout Prayer, that he would be aiding and aſſiſt-"ing to you in your Office; and that by his Counſel, "Grace and Benediction, he would further your "Endeavours; as well knowing that this Work does "not ſtand only in need of human Aid, but that the "principal ſhare of bringing an Infant into the World, "does belong to God.

2. "Be circumſpect and diligent in your Office, "taking all due Care, that neither the Mother nor the "Child come to any Harm under your Management; "knowing, if through your Negligence, Imprudence "or Intemperance, or unfit handling, either of them "miſcarry, that you are Murderers, and that God "will require the innocent Blood at your Hands.

3. "Take Care diligently, that you be not ſway'd "by any unlawful Paſſion, and that you do not act "any thing out of Hatred, Enmity, or Deſire of Re-"venge; but if you have formerly received any In-"jury, you readily forgive it for Chriſt's and Conſci-"ence ſake; that you blot it entirely out of your "Mind, or however not preſume to revenge it upon "the Woman in her Pains. If the Child be dead in "the Womb, do all in your Power to preſerve the "Life of the Mother.

4. "Behave your ſelves modeſtly and prudently to-"wards the Women with Child, loving them as "your own Daughters, doing them all Motherly "Offices, affording them ſolid Comforts out of God's "Word, forbidding them to deſpair of their Safety; "pray for them in the Preſence of other Women, "ſeriouſly exhorting them, when the Time permits, "that they do their Duty in that Work which God "has called them to, and that to avoid ſome ſhort "Pains, they do not do any thing to deprive their "Child of Life, the doing of which will be the moſt "heavy Load upon their Conſciences.

5. "Be

5. " Be always ready to do your Office to the " pooreſt Women, as well as to the richeſt; laying " aſide all Reſpect of Perſons, they being all of like " Dignity in the Sight of God: Neither demand " more than your Fee of any one, offering your Ser- " vice freely to thoſe, who have nothing to give: " And tho' you be bound to afford your Aſſiſtance to " every one at all Times, even to thoſe who are with " Child out of Wedlock, and from an unlawful " Love, yet you muſt not give your Aſſiſtance in " concealing thoſe illegitimate Births; but as ſoon " as the Infant is born, you muſt diſcover it to the " Miniſter, by which the Honour of God may be " ſecured, and, the Sinner being reduced into the " right way, the Contagion of the Example may be " taken away.

6. " Make uſe of no Medicines without Prayer, " applying only thoſe Remedies which are ſupplyed " by Nature, and warranted by Experience, and are " in no ways derogatory to Chriſtianity: In a difficult " and perplexed Labour, call in the Advice of the " next Phyſicians or Surgeons: But as for other Re- " medies which are wicked, unlawful, idolatrous or " Diabolical, you muſt not only ſhun them, but if " you find other Women making uſe of them, im- " mediately give in their Names to the Magiſtrate " or Paſtor: Neither be ye aſhamed to make uſe of " the Advice of pious Matrons and other skilful Mid- " wives, leſt by the Wiſdom which you may ſeem " to your ſelves to abound in, you may bring both " Mother and Infant into Danger; but rather with " an humble Mind make uſe of any wholeſome Ad- " vice which may be given you.

7. " Be always ſober, mortally hating all Intem- " perance: Do no Injury by your ill Example, but " deteſt all ſuch Diſcourſe and Behaviour as may be " a Reproach to Modeſty; rather carrying your ſelves " ſo, that you may ſet an Example of good Behaviour " to other Women.

8. " When extraordinary Haſte is not required, " do not ſet about your Work by your ſelves, but " call in other not imprudent Matrons: And if need " be, in proper Time, you may ſend for the Miniſter " to afford Comfort to the Woman.

9. " Engage your ſelves to Secreſy, not publiſh- " ing any Womanly Defect, which may occaſion any " Shame to the Party.

10. " Do you altogether abſtain from adminiſtring " Baptiſm: But if the Infant being born entire is in " extream Danger of Dying, and neither the Mini- " ſter, nor any good Man of due Age, can be had in " the Neighbourhood, then you may baptize him *in* " *the Name of the Father, Son and Holy Ghoſt*: Other- " ways, when the Child cannot be brought into the " World, commend it to God, begging that he, for " Chriſt his ſake, would receive it to his Favour.

11. " Avoid all clandeſtine Burial of any Infant; " and when there is any Abortion, adviſe with the " Paſtor about it, how it ſhould be buried.

All Midwives ought in their own Perſons to ſwear to theſe Rules, before they are admitted to this Office.

And the Oath is this.

I *N.* choſen Midwife, do promiſe and ſwear,

1. That in this weighty Office I will always fear God, and that relying upon the Divine Aſſiſtance, and the uſe of lawful Remedies, I will afford my utmoſt Aſſiſtance both to poor and rich Women, and will uſe ſuch Caution, both with relation to Mother and Child, that neither of them may receive any Damage by my Negligence or rough Management.

2. That I will not cover over with Silence any unlawful Birth, or the Murder of a Child which may come to my Knowledge; but that I will make Information thereof to the proper Magiſtrate, without reſpect had to any Perſon whatſoever.

3. That I will be ſober, chaſt, and diligent in the Truſt committed to me; and beſides, in all my Undertakings, I will conform my Life according to the Articles now read to me, that by God's Grace aſſiſting me, I may never afford any juſt occaſion of Complaint againſt me.

Exhortation to the Woman who is Churched.

BEloved in the Lord, you come to Day into God's Houſe, joyful and happy after your Labour, to pay your Thanks to Almighty God for his great Favour vouchſafed to you, that he hath delivered you by his divine Aid from the Pains of Child-Birth, that he has afforded you Strength to carry your Burden during the appointed Time of Nature, and, when you were delivered from it, that he has bleſſed you with a goodly Son [or Daughter] which by being born to you is made your Heir, and by being born again in Baptiſm, is entituled to the everlaſting Inheritance of the Saints in Heaven. Being therefore come into the Church upon this Occaſion, you ought ſeriouſly to conſider two things.

1. What you owe to God for ſo great a Benefit.

2. What Care you ought to lay out upon your Child.

In the firſt Place therefore take care, that you, as becomes a good Mother, offer up your Child to God his Creator, who had far the largeſt ſhare in his Production: For tho' Children do proceed from the Fleſh and Blood of their Parents, ſo that all Parents may affirm of their Children what *Adam* did of his Wife the Mother of us all, *She is bone of my bone, and fleſh of my fleſh*, Gen. ii. 23. yet we all of us have God for our common Creator; and what *David* ſaid, every Mortal muſt confeſs, *O Lord thou haſt covered me in my Mother's Womb*, Pſal. cxxxix. 13. God is our Creator, whoſe Hand faſhions us when we come into the Womb, and brings us out from thence into the Light. He ſhuts up the Womb of a Woman when ſhe does not bear, as he formerly did to the Family of *Abimelech*, Gen. xx. 18. And he again ſhuts up the Womb in another manner, when the Child cannot be born, but begins its Life, and ends it in that narrow Priſon: Or elſe becomes a *Benoni*, or Son of Grief to the Mother, killing her in its Birth, *Gen.* xxxv. 18. With regard to which things, the Spirit calls it the Bleſſing of God, that a Woman does bring forth Children, *Gen.* i. 28. Without which in vain is the pleaſant Name of a Mother, much leſs of a happy Mother, hoped for; both which Favours, O you Bleſſed of the Lord, God has been pleaſed of his great Bounty to confer upon you. He has beſtowed upon you the Bleſſing of your Womb, whereby you are become a Mother, and likewiſe a Bleſſing on your Body, by which you are a joyful Mother of a goodly Infant, that has all the Parts of its Body entire, and by vertue of Regeneration has obtained God for his Father. As often as you caſt your Eyes upon this, or any other Children which God has bleſſed you with, think with your ſelf, what the couragious Mother of the *Maccabees* formerly ſaid: I am indeed your Mother, *but cannot tell how you came into my Womb; for I neither gave you breath nor life, neither was it I that formed the Members of every one of you*, Macc. vii. 22. Therefore do you with the moſt thankful Mind receive this Divine Gift of the Lord, and to Day and every Day after praiſe God for this Bleſſing, following the Example of *Hannah*, 1 *Sam.* i. 24. Nor ſhould

you only this day make uſe of thoſe words, which *Lea* ſpake to God when ſhe had brought forth her Son *Juda*, *Now will I praiſe the Lord*; but you ſhould alſo break out in that pious Rapture of Holy *David*, *Whilſt I live I will praiſe the Lord*; *I will ſing praiſes unto God whilſt I have any being*, Pſal. cxlvi. 2. For 'tis he that has *made you a joyful Mother of Children*, Pſal. cxiii. 9. and cauſed it, that *your Children ariſe up and call you bleſſed, and that your Husband alſo praiſeth you*, Prov. xxxi. 28. But to render your Gratitude the more effectual, keep your mind intent upon this Conſideration, that as this ſo ſucceſsful a Child-birth has made you a joyful Mother, ſo the due care of Educating your Child in the fear of God may make you a thankful Mother; which will enable you to diſcharge,

2. *Your whole duty which is incumbent upon you in the Education of your Child*, which does conſiſt not only in providing Food and Maintenance for its Body, but in bringing it up for Heaven; that it may increaſe, not only in *Age and Strength*, but *in Wiſdom and Favour both with God and Men*, Luke ii. 52. Whenever you hold this Infant to your Breaſt to be nouriſhed by your Milk, take care that you do not forget to inſtil that *ſincere Milk* which St. *Peter* ſpeaks of, 1 *Pet.* ii. 2. *that it may grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*, 2 Pet. iii. 18. Preſent him to God not only now, but every Day in your Morning and Evening Prayer, taking care, that *from a Child knowing the holy Scriptures, he may be wiſe unto Salvation*, 2 Tim. iii. 15. that he may be timely inſtructed *to cleanſe his way, and to take heed unto God's word*, Pſal. cxix. 9. frequently inculcate into him thoſe words of *Solomon*, *Remember now thy Creator in the days of thy youth*, Eccleſ. xii. 1. And let not thoſe words which St. *Paul* directs to all good Parents, both Father and Mother, ever ſlip out of your mind, *Fathers bring up your Children in the nurture and admonition of the Lord*, Eph. vi. 4. Have a care of dropping any words which may lay a ſtumbling Block before your Child, *for wo unto them by whom offence cometh*, Mat. xviii. 7. Let thoſe words Day and Night be preſent to your mind, which God himſelf with his own Mouth hath pronounced in Mount *Sinai*. If any one wilfully tranſgreſs his Commands, God's wrath will be kindled againſt him, and God *will viſit his iniquity to the third and fourth Generation*. On the other ſide, if *you love him and keep his Commandments, he will ſhew mercy to his Childrens Children to a thouſand Generations*, Exod. xix. 1, 5, 6. Which Bleſſing I heartily pray that you may partake of, for the ſake of Jeſus Chriſt, in whoſe Name we pray.

Another Exhortation to the Mother, when the Child is dead.

DAughter beloved in God, perhaps you are come to Day mournful and complaining into God's Houſe, that after the pangs of a painful Labour, you became a ſad Mother, and are now deprived of your dear Infant: Nevertheleſs I adviſe you to come with thankfulneſs into the Courts of the Lord; for, although you are ſorely troubled that God has taken your Child from you, you ought to conſider that he took away only that which he gave before; and ſince this is the Will and Act of God, you ought to apply what was ſaid by that calamitous Father, who having loſt all his Children, yet ſtill ſhew'd an invincible ſtrength of Mind, *The Lord hath given, and the Lord hath taken away, and bleſſed be the Name of the Lord*, Job i. 21. What tho' your Labour was very painful, yet you muſt conſider that this was from God, who moreover by this diſtinguiſhed you from the unhappy number of unfruitful Women, that he gave you ſtrength to go through your labour, which has been wanting in others, *when the Children come to the birth, and there was not ſtrength to bring forth*, 2 *Kings* xix. 3. Therefore, why do you ſtomach a loſs of that which you were never Poſſeſſor of, and which God claimed a right over himſelf? *John* iv. 9, 10. Why ſhould you grieve, that the Providence of Heaven has fruſtrated your hopes, ſince this is what has ſo commonly happened? Did not the Mother of *Siſera* expect her Son to come home alive, and yet he was brought home dead, ſhe looked for the joys of a Triumph, *but behold trouble*, Jer. viii. 15. Remember therefore that you ought not to deſpair, but to ſtrengthen your Mind with a Conſtancy equal to that of *Job*, among whoſe greateſt Calamities and Misfortunes, that Heroical Voice of his was heard, *Altho' he kill me, I will yet truſt in him*, Job xiii. 15.

If it be an occaſion of your Grief, that your Child went out of this Life before it was renewed in Chriſt by the waſhing of Regeneration, *Gal.* iii. 27. it may be a comfort to you to conſider, that your Child was reputed with God for one of his faithful Chriſtians, as having, I hope, been frequently offered up to the Lord your God, by the daily Prayers of his pious and faithful Mother. You know moreover, that tho' Baptiſm be principally neceſſary to Salvation, *John* iii. 5. yet God is not tied to Baptiſm, nor to any other means of Salvation, but that he can ſave as well without means as with means. How many do you think, under the Old Teſtament, have died before the eighth Day, uncircumciſed? How many died, during the forty Years wandring in the Wilderneſs of *Arabia? Joſh.* v. 4. How many in *Ægypt*, during the cruelty of *Pharaoh* to the young Children? *Exod.* i. 22. How many during the Tyranny of *Antiochus*, whoſe cruelty was ſo remarkable? 1 *Mac.* i. 63. 2 *Mac.* vi. 10. Shall any one ſay, that theſe were all excluded from Salvation? Nay, why might not God, poſſibly, ingenerate Faith into this Infant whilſt he was in your Womb, as he did to *John* the Baptiſt in the Womb of his Mother? *Luke* i. 44. eſpecially when you are conſcious, that he did not come by his Death thro' any fault of yours. Rely therefore upon the Grace which is promiſed by God to you, and your Children, which God has aſſerted by his Apoſtle St. *Peter*, *Acts* ii. 39. and that which God, ſpeaking of old to *Abraham*, ſaid to all believers, *I will be a God to thee, and to thy ſeed after thee*, Gen. xvii. 7. Let thoſe ſweet words of our Saviour comfort your grieved mind, *It is not the will of your Father which is in Heaven that one of theſe little ones ſhould periſh*, Mat. xviii. 14. *for of ſuch is the Kingdom of Heaven*, Mat. xix. 14.

If you are grieved for any perſonal blemiſh which has happened to you or your Child, ſo that you may apply that of *Naomi* to your ſelf, *the Lord hath dealt bitterly with me*, Ruth i. 20. you muſt remember that the Divine Will does excel the human, and that, being quiet and patient under all theſe things, you muſt ſay with *David*, *I was dumb, I opened not my Mouth, becauſe thou didſt it*, Pſal. xxxix. 9. Sometimes a Child is born, one part of whoſe Body is wanting or uſeleſs, as that blind Man, *John* ix. 1. or the lame Man, *Acts* iii. 2. Sometimes a monſtrous Child is born with ſuperfluous Members, as that Giant *which had on every hand ſix fingers, and on every foot ſix toes*, 2 *Sam.* xxi. 20. Sometimes a Child is born dead; but who upon theſe accounts ſhall dare to ſay to his Creator, *Why haſt thou made me thus?* Rom. ix. 20. *Wo unto him that ſaith unto his Father, what begetteſt thou? or to the Woman, what haſt thou brought forth?* If you think,

think, that this misfortune is ſent you as an Act of Vengeance from God who is angry with you, and you cry with the Woman of *Sarepta*, *Art thou come to call my ſins to remembrance, and to ſlay my ſon?* 1 Kings xvii. 18. or if you have reaſon to ſay with *Rebecca*, if the Lord had bleſſed me, *why is it thus with me?* Gen xxv. 22. I would you would conſider, *that judgments muſt begin at the houſe of God*, as St. *Peter* tells us, 1 *Pet.* iv. 17. and that God does exerciſe his Children under a moſt ſevere Diſcipline, *Heb.* xii. 6. Think upon the Son of God, who being the moſt innocent Perſon that ever was, was nevertheleſs the moſt afflicted, *a Worm and no Man*, Pſal. xxii. 6. Think upon the holy Apoſtles, what evils they ſuffered; think upon *Job*, *Job* i. 18. think upon St. *Paul* who was choſen an Apoſtle by God, 2 *Cor.* xii. 7. Nay think upon the whole ſeries of God's Children, ought they not all to ſuffer with Chriſt, if they will be glorified with him? *Rom.* viii. 17. Fix thoſe words of our bleſſed Saviour in your mind with which he confutes the *Phariſees*, that diſputed with him about the Man's being born blind; *Neither hath this man ſinned nor his Parents, but that the works of God might be made manifeſt in him*, John ix. 3. let that Expreſſion of St. *Paul* be your comfort, *that all things will work together for your good if you fear and love God*, Rom. viii. 28. Your Child was ſick in its Birth, but it was healed by Regeneration, and hereafter ſhall be glorified at the Reſurrection, when it ſhall appear *without ſpot or wrinkle*, Eph. v. 27. For what is ſown in Corruption, is raiſed in Incorruption, in Power and Glory, 1 *Cor.* xv. 42, 43.

If your Child be now far diſtant from you, he is at home with his and our good Father in Heaven; if you want him in your Lap, you ought to rejoice that he is now at reſt in the *boſom of Abraham*, Luke xvi. 23. If he has ceaſed to be here among Men, he is gone *to the heavenly Jeruſalem, and to an innumerable company of Angels*, Heb. xii. 22. If he be dead here to us, he lives among eternal joys, *and no torment ſhall touch him*, Wiſd. iii. 1. Therefore there is no reaſon why you ſhould any longer bewail your deceaſed Child; for the bleſſed Jeſus has taken your Infant to himſelf, that where he is he may be there alſo, and has, and commanded him to enjoy for ever that Salvation which he has purchaſed. Being therefore content and joyful in the Divine Will, do you enter into the Houſe of God, and pay your Praiſes and Thankſgivings with a Soul confirmed and ſettled in God, praiſe his holy Name who doth all things for the beſt.

Now if you do this, his bleſſing will reſt upon you, and you ſhall experience it from the Joy you will receive thereby all the days of your Life, which I heartily wiſh and pray for, and do intercede for you to God with my humble Petitions. *Our Father*, &c. The Almighty God ſtrengthen you by his Spirit, and make you every day to *ſee and taſte how gracious the Lord is.*

Of Confeſſion and Abſolution.

THoſe who would partake of the Sacrament of the Lord's Supper, muſt offer themſelves in confeſſion before their Miniſter, either the day before, or, if then they have any juſt hindrance, the ſame Day it is celebrated, confeſſing their ſins to him and deſiring Abſolution; but thoſe, who come the firſt time to confeſſion, or in whoſe confeſſion there occurs ſomething very remarkable, muſt preſent themſelves to their Miniſter ſeveral days before, that he may have an opportunity of diſcourſing with them fully about thoſe matters, and may rightly inform their Conſciences out of God's Word. Therefore when they come to confeſſion, they muſt bring along with them a true humility of Mind, and, whilſt they are making their Confeſſion and receiving Abſolution, as if they were placed in the preſence of God himſelf, they muſt with lowly Reverence kneel before the Lord's Miniſter.

After the Miniſter has heard the Confeſſion of the Sinner, and he does obſerve in him a hearty grief for his ſin, and an earneſt deſire of being reconciled to God's favour, together with a conſtant and Chriſtian purpoſe of amending his Life, he muſt with all gentleneſs and moderation of Mind ſhew him out of the Divine Law the heinouſneſs of Sin, and the grievouſneſs of the Puniſhment attending it; on the other ſide laying before him thoſe proper Counſels and Remedies which the Goſpel affords, accordingly as he finds his Conſcience is touched. Let him lay before the Eyes of the Penitent, Chriſt's moſt precious Merits, who by his moſt perfect Obedience and undeſerved Death, has obtained Pardon and Remiſſion of Sins to all who by Faith do turn unto God: Adding, moreover, an Exhortation to the renewing the innocency of his Life, that for the future he deteſt all ſin, and that he do not by a future Diſobedience forfeit the Grace of God which he has received; with ſeveral other things which are left to the prudence of the Miniſter, adapting them as neceſſity ſhall require to the Circumſtances of the Penitent. After which he ſhall lay his hand upon him, and in the Name of the Holy Trinity, he is to declare to him the pardon of all his ſins, not by wiſhing it, not by adding the condition of true Repentance, but by certainly and firmly concluding it in this Form.

Foraſmuch as from the bottom of thy heart thou art ſorry for, and doſt deteſt thy ſins, and with a firm faith doſt fly to the mercy of God in Chriſt Jeſus, moreover promiſing that by the Grace of God thou wilt hereafter live a more holy and godly life; in the Name and Authority of God, by vertue of my Office, and from the power which is given me by God from above to remit ſins upon earth, I do declare to thee the forgiveneſs of all thy ſins, in the Name of God the Father, Son and Holy Ghoſt.

May God who has begun a good work in thee perfect it even to the day of our Lord Jeſus Chriſt, and keep thee in a true and lively Faith to the end of thy life, through Jeſus Chriſt. *Amen.*

In this manner is every Perſon to receive Abſolution as briefly as may be, according as the time will permit, and the Circumſtances of the Sinner require, which is a part of Duty which every Miniſter of God ought with a particular diligence to attend to.

For ſince the Miniſter is ſubſtituted in the place of God among thoſe who are grieved with their ſins, he ought to diſcharge his Duty with ſo great fidelity, that he do not neglect any of thoſe things, which may either tend to God's honour, or the Sinner's comfort; but let him uſe great caution that he does by no means abuſe the Authority of his holy Office, and give occaſion to God *to require the blood of the ſinner at his hands*, Ezek. iii. 18. when out of fear of Men, or the incurring their diſpleaſure, he omits what is needful for the reclaiming Sinners; or out of hatred, envy, covetouſneſs, enmity, or any other unwarrantable Paſſion, he chides the Sinner in that ſacred Place with an inhuman ſeverity, upbraiding him with private enmities, or contumelioufly repelling him from the Communion, to the great Offence of pious Minds. But if any one ſhew himſelf impenitent, let the

the Miniſter diligently exhort him to Repentance and Amendment of Life, by the moſt gentle words of God himſelf, perſuading him to defer his Reſolution for ſome ſhort time, when, by the Grace of the Holy Spirit compoſing his Mind, he ſhall be more fit and better prepared for that ſacred Act.

Whilſt the Confeſſions are performed after this manner, in the Towns let the Churchwardens always be preſent in the Churches, and in the Villages the Pariſh Clarks, obſerving what number there are who make Confeſſion, taking down all their Names in a Book prepared for that purpoſe, whereby thoſe that are negligent of that Duty may be known, and that they may be able to make an eſtimate what quantity of Bread and Wine may be ſufficient; ſo that the faithful may receive no delay in the furtherance of what may conduce to their Salvation, and that no ſcandal may ariſe to the Church.

Upon this account let the Miniſter keep a Table-Book, which may accurately ſhew what number of Heads have made confeſſion.

Thoſe who are under the lawful Diſcipline of the Church, may not be admitted to private Confeſſion; but ſuch muſt publickly deprecate their Crime before the Church, and be publickly abſolved.

ART. II.

Of Publick Confeſſion and Abſolution.

LET publick Abſolution be performed in Towns upon *Friday*, in the Country on the *Lord's day*, immediately after the end of the Sermon, in thoſe places which the Law preſcribes.

They that are thus to be abſolved, ought ſome ſhort time before to open their Minds to the Miniſter, and to beg Abſolution, who if he finds in them a true Penitence of their fault, being admitted to the Sermon, when this Abſolution is to be given, he ſhall Abſolve them in the manner hereafter preſcribed.

The Sermon of that Day being ended, in which the Abſolution of a Sinner of this kind is performed, let it be declared to the People from the Desk, that ſuch an one a Penitent Sinner, who by committing a ſin againſt N. Commandment, has given ſcandal to the Church, upon that account is preſent, publickly to deprecate before the Church of God what he [or ſhe] has offended againſt God and the Church; therefore all good Perſons ſhould pour out their hearty Prayers to God for him [or her] that God of his Mercy would work true Repentance in him [or her] and ſo govern him [or her] by his Holy Spirit, that he [or ſhe] may not hereafter, by falling into this or any other grievous ſin, provoke the Anger of the great God; for which end we would, that all here preſent ſhould pray for Grace and Benediction upon him from God the Father, and our Lord Jeſus Chriſt.

After which the Deacon begins in the Quire this Penitential Pſalm.

Ex omni conqueror ſenſu, &c.

Of which Pſalm, one or more Verſes, as occaſion ſhall permit, may be Sung.

In the mean time the Penitent going to the ſteps of the Chancel, kneels down, or where there is no Chancel, to the upper part of the Church near the Altar.

The Hymn being ended, the Miniſter coming to the Penitent, ſhall in ſhort declare out of the word of God the turpitude of his Crime, how grievous a ſin has been committed by this Perſon both againſt God, againſt other pious Perſons, but particularly againſt this Church of Chriſt, which has received a great degree of ſcandal: Exhorting the Sinner to a true and ſerious Converſion, whoſe ſincerity the Miniſter ſhall inquire into by a few queſtions, by which he ſhall try the Sinner, after this manner.

1. *Therefore I ask of thee* N. N. *in the name of God, whether thou doſt ſeriouſly confeſs before God and this his Holy Church, that thou, beſides many other Sins, eſpecially in this thy Sin* N. *haſt grievouſly offended thy Heavenly Father, and by thy Example haſt injured thy Neighbour, but particularly this Church of God, whereof thou haſt been* a Member?

It ſhall be anſwered with a diſtinct Voice, *Yes.*

2. *Whether thou doſt from thy Heart repent thee of this thy grievous Sin, by which thou haſt merited the wrath of God, together with temporal and eternal Puniſhments?*

Anſwer, *Yes.*

3. *Doſt thou firmly believe, that God, for the Merit and Satisfaction of his only begotten and moſt innocent Son Jeſus Chriſt, will have mercy upon thee, and will not impute this Sin to thee?*

Anſwer, *Yes.*

4. *Haſt thou in thy Heart a pious and ſerious Reſolution, hereafter, by the grace of God, to fly and deteſt this and all other grievous Crimes of this kind, and ſtrive every Day more and more to mend thy Manners?*

Anſwer, *Yes.*

5. *Doſt thou ſeriouſly and religiouſly deſire to be received into the Society of this holy Church of God, from which, for a grievous and moſt crying Sin, thou haſt been excluded; that, together with other pious Perſons, thou maiſt be partaker of the moſt holy Body and Blood of Chriſt, in the Sacrament?*

Anſwer, *Yes.*

It is here particularly and duly to be obſerved, that if confeſſion be made of an Adultery, or a Fornication, it ſhall be asked of the offending Woman, *Who is the Father of the Child?* Whom ſhe ought then truly to name.

Then ſhall the Miniſter ſay further to the Party confeſſing,

Therefore turning thy ſelf to the People, deprecate the Scandal *that thou haſt given them by this manifeſt Crime.*

After which the Sinner riſing, and turning him [or her] ſelf to the People, ſhall ſay theſe or the like Words.

I pray and beſeech you, O you Children of God, that you would give up this Offence to my Tears, that you would not inſult over my Misfortunes, nor ever draw me into an Example.

Then again he muſt fall upon his knees before the Miniſter, who having made a Prayer to deprecate God's Judgment from the Sinner, ſhall exhort every one of them, that they *who ſeem to ſtand, ſhould take heed that they do not fall*, 1 Cor. x. 12. And then laying his Hand upon the Penitent, ſhall thus abſolve him [or her] in this Form.

According to this thy Confeſſion, which thou haſt here made openly, before the face of God and this his Holy Church, I will in the name of God, and by vertue of my moſt holy Office, according to the command of Jeſus Chriſt, and his moſt expreſs and efficacious Words, declare to thee N. N. *the remiſſion of this Sin* N. *whereof thou art convicted, and of all thy other Sins, in the name of God the Father, Son and Holy Ghoſt*, Amen.

Go in the peace of God, and ſin no more.

Of Perſons Troubled in Mind.

IF any one on account of a Diſtemper, or otherways being burthened by his Sins, has reaſon to complain with *David*, *that his iniquities are gone over his Head, and are like a ſore Burden too heavy for him to bear*, Pſal. xxxviii. 5. Let the Miniſter, if he can with conveniency, viſit him ſeveral times every Day, for that end making uſe of all his thought and diligence, that he may reduce his Mind to Tranquillity, that, out of Deſpair, he may not fall into that *ſorrow which worketh Death*, 1 Cor. vii. 7.

In this caſe let the Miniſter lay before the Eyes of the diſconſolate Perſon,

1. The infinite and boundleſs Mercy of God, which is far greater and more powerful than all our Sins.

2. Chriſt, and his all-ſufficient Merits, by which he moſt fully made ſatisfaction for all our Sins. He was *delivered up for us all*, Rom. viii. 23. *He died for us all*, 2 Cor. v. 15. Heb. 2. 9. *He redeemed us all*, 1 Tim. i. 15. *He hath born the Sins of us all*, Iſ. liii. 4, 5. *He ſuffered for us all*, Joh. i. 29. *He is a Propitiation not only for our Sins, but for the Sins of the whole World*, 1 Joh. ii. 2. Therefore how great ſoever any Sinner be, he muſt know that his Sin does not lye upon him, but upon the moſt innocent Lamb of God Chriſt Jeſus, *who taketh away the Sins of the World*, Joh. i. 29. And that this may appear the more certain to the Perſon under trouble of Mind, let the Miniſter lay before him,

3. The precious Promiſe of God, and that Oath by which he has obliged himſelf to Sinners of the greateſt Rank; *As I live ſaith the Lord God, I have no pleaſure in the death of the Wicked, but that the Wicked turn from his way and live*, Ezek. xxxiii. 11. *Whenſoever the wicked Man turneth from the Wickedneſs which he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive; he ſhall ſurely live, and not die*, Ezek. xviii. 27, 28. But if the Sinner can be brought to acknowledge, that he has committed his Sin againſt God, and the Divine Grace which is afforded in Jeſus Chriſt, there is no reaſon then that he ſhould fear the heinouſneſs of his Sin, how great ſoever it be; *For the Lord is merciful and keepeth not his Anger for ever*, Jer. iii. 12. If our *Sins be as Scarlet, they ſhall be as white as Snow*; eſpecially if we are heartily grieved for our Sins, and do not offend God any more by our wilful ſinning againſt him, *Iſa.* i. 16, 18. Of this we have,

4. Theſe clear Inſtances ſo full of Comfort, both out of the Old Teſtament and the New, which will conduce much to reſtore Hope to the Sinner under trouble of Mind. How grievouſly had *David* offended God by Adultery, Murder, and other heinous Sins? But yet God received him into favour again, and *forgave the iniquity of his Sin*, when he *acknowledged his Fault*, Pſal. xxxii. 5. What wickedneſs did *Manaſſes* commit againſt God in propagating Idolatry in *Judah*, in exerciſing Magical Arts, in Sacrificing Children to *Moloch*, and making them paſs thro' the Fire, in perſecuting the Servants of God, among whom he cut the Prophet *Iſaiah* aſunder with a wooden Saw? But however he found favour with God, *when acknowledging his Sin, he humbled himſelf before the Lord*, 2 Chron. xxxiii. 12. Was not *Paul* a *Blaſphemer, a Perſecutor, and Injurious?* And yet he *obtained Mercy*, when he left off his impieties and turned unto God, 1 *Tim.* i. 13. Was not *Peter* guilty of Perjury againſt God, and three times denied his Maſter, and once upon Oath? And yet God had mercy on him, when he bewailed and deteſted his Sin. No one is rejected from Grace, tho' he be never ſo great a Sinner, unleſs he reject it himſelf by Contumacy or Deſpair, as *Cain*, Gen. iv. 13. and *Judas*, Mat. xxvii. 5.

But if to the troubled Perſon his Sin ſeems extraordinary heinous and grievous, let him contemplate the caſe of the ſinful Woman, *Luk.* vii. 47. whoſe Sins were many, and yet God forgave them all.

If he thinks that his Repentance is too late, let him conſider the Thief upon the Croſs, who repented when he was juſt a Dying, and yet he received this anſwer from Chriſt, *This day thou ſhalt be with me in Paradiſe*, Luk. xxiii. 43.

If he thinks he wants Faith, by which he may lay hold on the Mercy of God in Chriſt, let him beg for it of God, being content in the mean time with that weak degree of Faith, which he already has, and the deſire of a more perceptible one: For where this is, there is certainly Faith. *The Lord heareth the deſire of the Humble*, Pſal. x. 17. When a Sinner does not ſtubbornly reſiſt God, there is in him Faith, tho' he does not perceive it, nay, whilſt he complains of the defect of Faith, he owns that he has Faith, altho' it be like the *ſmoaking Flax, and the ſhaken Reed.* For Faith is oftentimes like a Spark in the Embers, like a Lump hidden in the Earth, or the Moon under an Eclipſe. It is there tho' it be ſmall, tho' it be hid, it may be diſcovered: And therefore it ought to be a great comfort to Men of a weak Faith, that they know, that God will *not break the bruiſed Reed, nor quench the ſmoaking Flax*, Iſ. xlii. 3. That he had rather *the Bones which he hath broken may rejoyce*, Pſ. li. 10. For 'tis only God *who giveth aſſurance unto all Men*, Act. xvii. 31. and *giveth to every one his Meaſure*, Eph. iv. 7, 16. by which *his Strength may be made perfect in Weakneſs*, 2 Cor. xii. 9.

If he ſeem to himſelf to be forſaken of God, becauſe his Sins do ſo terrify him, let him hear the anſwer which God gave to *Zion*, *I will not leave thee, nor forſake thee*, Heb. xiii. 5. He may ſeem indeed to himſelf to be forſaken by God, *but with great mercies he will gather him; in a little wrath he hideth his Face for a moment, but afterwards with everlaſting kindneſs he will have mercy on him*, Iſ. liv. 7, 8.

If the Sinner fears that he ſhall not be able to bear God's Chaſtiſement, let him know, *that God does not ſuffer any to be tempted above what he is able*, 1 Cor. x. 13. And when *he hath begun a good Work in any one, he will perform it untill the day of Jeſus Chriſt*, Phil. i. 6. If he has given to a Sinner *to will*, he will alſo give him power *to do*, Phil. ii. 13. And becauſe a Child of God is not tempted by God to Evil, *but that all things work together for good to them that love God*, Rom. viii. 28. Nay, perhaps God for this reaſon deals thus with a Sinner, that, by making a trial of his Conſtancy, he may make his Light ſhine the clearer before Men, *Mat.* v. 16. Among theſe ſtorms of Temptations, a good Man ought to pay his hearty thanks to his Heavenly Father, for his being pleaſed to exerciſe him in this manner, deſiring of God Patience to the End, *that having fought a good Fight*, he may *keep the Faith* and a good Conſcience, until he obtain *that Crown of Righteouſneſs, which is laid up for all them who love his appearing*, 2 Tim. iv. 7, 8.

Theſe and the like things let the Miniſter diligently inculcate to the Mind of the diſconſolate Perſon, according as circumſtances may ariſe; preſſing them home upon him, leaſt, when God is ſo infinitely merciful, and has promiſed Grace in Jeſus Chriſt to

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all Sinners, he fall into the moſt heinous ſin of Deſpair, by which he may *tread under foot the Son of God, and count the blood of the Covenant wherewith he was ſanctified an unholy Thing, and do deſpight unto the Spirit of Grace*, Heb. x. 29. Let him likewiſe put him in mind of his Baptiſm, wherein being made a Child of God he obtained pardon of all his Sins. Why has God indulged him the uſe of his Holy Word? Why has he declared to every one, that confeſſes his Sins, Remiſſion of them by his Miniſter? Why has he made him partaker of the moſt holy Body and Blood of his Son Jeſus Chriſt, and confirmed that favour by this ſo great a Pledge? Has God provided us with all theſe Advantages for our Souls, to no purpoſe? What, that God does yet offer him his Grace, calling upon, as it were by Name, the Man who is loaded with the burden of his Sins, *Come unto me all that labour and are heavy laden, and I will give you reſt*, Mat. xi. 28.

When therefore the Sinner finds, that that God whom he has ſo grievouſly offended, is ſo much concerned about, and deſirous of his Salvation; nor does he ſhew any but the moſt manifeſt ſigns of his Favour, in the midſt of his moſt grievous Temptations, who is it that would perſuade him to throw off theſe merciful conditions offered by God, and exclude himſelf by his Obſtinacy from the divine Favour, but only the Devil, who hunts about to make a prey of his Soul? Let him rather kiſs the hand of God, and with thankfulneſs take the bitter Cup. Let him rejoice at the infinite goodneſs of God, ſaying with *David, I will be glad and rejoyce in thy mercy: For thou haſt conſidered my trouble, and haſt known my Soul in Adverſities*, Pſal. xxxi. 7. Let him rejoice in God his Saviour, ſaying with *Job, I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth*, Job xix. 25. Let him conſider with *David* how good a thing it is to cleave unto God, and to put his truſt in the Lord; who *ſhall hold him by his right Hand, and guide him with his Counſel, and afterwards receive him to Glory*, Pſal. lxxiii. 23, 24. Let him follow the counſel of St. *Peter*, and *reſiſt Satan ſtedfaſt in the Faith, knowing that the ſame Afflictions are accompliſhed in your Brethren that are in the World*, 1 Pet. v. 9.

Several other things may be added, which the Miniſter himſelf may gather out of the Word of God in his Study thereof, ſhewing in this particular a great deal of Diligence and Earneſtneſs, that, by the Aſſiſtance of God, *He may convert a Sinner from the Error of his way, and ſave his ſoul from death*, Jam. v. 20.

5. Let him diligently exhort the Perſon under Trouble of Mind to Prayer, that he may continually with *David*, in *Pſal.* li. beg of God, *Have mercy upon me, O God, according to thy Loving-kindneſs*, &c. But more eſpecially let him with an earneſt Devotion repeat theſe Words, *Create in me a clean Heart, O God, and renew a right Spirit within me. Caſt me not away from thy preſence, and take not thy holy Spirit from me. Reſtore unto me the joy of my Salvation: and uphold me with thy free Spirit.* Or in ſhort with the Publican, *God be merciful to me a Sinner*, Luke xviii. 13. Or out of that Form preſcribed by Chriſt himſelf, *Father forgive us our Debts, as we forgive our Debtors*, Mat. vi. 12.

In like manner, let others, that are preſent with the Perſons troubled in Mind, with continual Prayers, Reading and Singing of Hymns, raiſe their Souls to delight in God their Saviour, that they may daily gain a fuller Knowledge of God's infinite Mercy for their Comfort, and at laſt a wiſhed for Deliverance from their ſharp Conflicts of Temptations. To which end, God grant to every afflicted Sinner, Grace, Strength and Help through Jeſus Chriſt!

But if the Pains of Mind be ſo vehement upon any one, that they make him every Day more and more weary of Life, let him vent his Complaints in the Words of *Job, I will not refrain my mouth, I will ſpeak in the anguiſh of my Spirit, I will complain in the bitterneſs of my Soul. When I ſay my Bed ſhall comfort me, my Couch ſhall eaſe my complaint; then thou ſcareſt me with dreams, and terrifieſt me through viſions. So that my ſoul chuſeth ſtrangling and death, rather than Life*, Job. vii. 11, 13, 14, 15. Let the Paſtor, as the Miniſter of God and a true Phyſician of Souls,

1. Diligently viſit ſuch an one every Day, and firſt of all dexterouſly examine into his former Life, whether there be any heinous Sin lying hid within his Breaſt, which creates theſe terrible Pangs in his Conſcience.

2. Let him exhort him to Quietneſs of Mind, and to ſubdue his Affections, uſing all his Endeavours to *rule his ſpirit*, Prov. xvi. 32. That he avoid all heady Rage, that he fly Solitude, and be always upon his Guard, that the Devil take no Occaſion of tormenting his Mind, bearing in Mind that good Advice of the Son of *Sirach*, *Give not over thy mind to heavineſs, and afflict not thy ſelf in thine own Counſel. Love thy ſoul and comfort thy heart, remove ſorrow far from thee: for Sorrow has killed many, and there is no comfort therein*, Eccl. xxx. 21, 23, 24, 25. Another Place of the ſame Writer affords two Excellent Inſtructions: *Of heavineſs cometh death, and heavineſs of heart breaketh ſtrength. Take no heavineſs to heart; drive it away, and remember the laſt end*, Eccl. xxxviii. 19, 21.

But becauſe nothing does afford ſo efficacious, ſo ready and wholſome a Remedy to heal ſick and pained Minds, as the ſaving Word of God, and his moſt holy Sacrament of the Lord's Supper; let the Miniſter lay before the diſconſolate Perſon the Force and Expediency of theſe, never deſiſting to repeat the ſweet Promiſes of God, that cleaving to and relying upon theſe, he may alleviate the Force of his Sorrows, and learn from thence that the Joys of this World are not the Lot of God's Children. For, *verily, verily* (ſaith our Saviour) *I ſay unto you, that you ſhall weep and lament, but the World ſhall rejoice*, Joh. xvi. 16. for there is found the only true *joy and rejoycing of heart* againſt every Calamity, *Jer.* xv. 16. It is that which comforts, it is that which refreſhes, it is that which ſtrengthens any one, tho' oppreſſed with the Anguiſh of Death: *For unleſs thy Law had been my delight, I had periſhed in my trouble*, Pſal. cxix. 92. There one receives Aſſurance, that God is not therefore an Enemy becauſe he lays this Affliction upon him, and *will not ſuffer his ſoul to be afflicted for ever*, Pſal. lv. 23. Perhaps this extraordinary Affliction is laid upon him, that he may from thence learn the Force and Wiles of Satan, that he may with the greater Care avoid him; that he may know and perceive the great Power of God to *deliver the godly out of Temptations*, 2 Pet. ii. 9. Or he is to be exerciſed with theſe Misfortunes as *David*, *Pſal.* cxix. 71. *Paul*, 2 *Cor.* xii. 7. that he gratefully, with *Job*, c. ii. meditate upon the great Goodneſs of God: For there he ſees, in this diſmal Time, his merciful Father, as it were through a Lattice, and tho' he ſeems to him afar off, yet he hears him calling out to him, *Fear not I am with thee: be not diſmayed, for I am thy God, I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs*, Iſa. xli. 10. There he ſees with his Eyes, what a Promiſe God, who cannot deceive, has made to him, that he ſhall find an end of his Grief, *Your ſorrow ſhall be turned into joy, and your joy no one taketh from you*, ſays Chriſt com-

comforting his Diſciples, and with them all other Children of God, *John* xvi. 20. 22. If the Calamity ſeems to continue too long upon him, he knows that all their Griefs ſhall end in Fulneſs of Joy, who ſerve the Lord in Fear, and love his holy Name: For *Light is ſown for the righteous*, and tho' like the Seed of the Husbandman it ſeems for ſome time be buried in the Ground, yet it ſhall afterwards *ſpring up in gladneſs for the upright in heart*, Pſal. cvii. 2. Which kind of Comfort drawn from ſeveral Parts of the Old and New Teſtament, the Miniſter ſhall make uſe of, chuſing ſome comfortable Sentences agreeable to the Circumſtances and Condition of the Perſon troubled in Mind, enlarging upon them and applying them.

3. To which end let him ſeriouſly admoniſh him, conſtantly to go to Church (if his Health will permit) that he may have the Benefit of the Prayers and Sermons, and not to ſuffer any ordinary Occaſion to hinder his joyning in the publick Worſhip: And likewiſe that he frequently partake of the holy Sacrament, with ſerious and earneſt Prayers commend himſelf to God, imitating the Example of Chriſt himſelf, who when he was preſſed with the moſt vehement Sorrows, was ſtill inſtant with the more vehement Prayers, *Mat.* xxvi. 38. If he cannot utter Prayers with his Tongue, let him pour out Groans within his Breaſt: *The Lord heareth the deſire of the humble, when they call upon him he will anſwer them, and be with them in trouble*, Pſal. x. 17. and xci. 14. For God heard *Moſes*, *Ex.* xiv. 15. when they prayed thus, and *Hannah*, 1 *Sam.* i. 10. and hearing them vouchſafed them his Bleſſing.

If they think there is wanting in their Prayers, either the Spirit to go along with them, or Faith, or Holineſs, or Attention; however, they may be ſure, they have in Heaven a faithful Interceſſor with the Father, Jeſus Chriſt, and alſo the Holy Ghoſt, who not only helps their Infirmities with Groans that are unutterable, *Rom.* viii. 26. but raiſes them up into Hopes, and forces them, as Children of God, *to cry Abba Father*, Rom. viii. 15, 16. The ſame ſhall make them, that being filled with all Joy and Comfort, they may ſay to their Souls thoſe Words of *David, Why art thou ſo heavy, O my Soul, and why art thou ſo diſquieted within me? Wait thou ſtill upon God, for I will yet give him thanks, who is the help of my Countenance and my God*, Pſal. xliii. 5.

Let the Miniſter admoniſh thoſe who are preſent likewiſe to pray with the diſconſolate Perſon, to read the holy Scriptures and other good Books to him, and to ſing Hymns with him, that by keeping up a pious Chearfulneſs of Soul, it may by degrees wear out his Sorrowfulneſs. Publick Prayers ought to be put up at Church for him, that God would be pleaſed by his holy Spirit, to keep him in a firm Faith and a good Conſcience to the end.

In Towns this is to be done in all the Churches, till ſome Change is obſerved; in the Country, in ſome of the neighbouring Churches. If they be recovered to their Health and Quiet of Mind, the ſame Thankſgiving Prayers ſhall be uſed in their behalf, as are made uſe of for thoſe who recover their Health after Sickneſs, and this in all thoſe Churches wherein they were prayed for.

Of Poſſeſſed Perſons, and thoſe who are vexed by the Devil, or any of his wicked Spirits.

IF the Miniſter be called to any one who is poſſeſſed or otherways vexed by the Devil, he muſt not deny his Aſſiſtance to them who ſend for him; but having prayed for him, as he is in ordinary Duty bound, he ſhall then ſet himſelf to enquire into the State and condition of the indiſpoſed Perſon.

But if he ſhall not be called, and he be credibly informed that there is ſuch a Perſon among his Flock, he ought then to come of his own accord, accompanied, if he pleaſes, with his Co-adjutors, or ſome other pious Perſons of the ſame Church.

But let him take care that he does not judge raſhly in this Matter, or make Fault either in the Exceſs or the Defect: For tho' (God be thanked) Examples of this kind in this Age are very rare in the Chriſtian World, ſince the ſtrong Man is overcome by the ſtronger than he, and the Lion of *Judah* has obtained Victory, and ſince the Angel from Heaven, Chriſt Jeſus, has trodden upon the great Serpent, ſhewing his Power over Satan, has *bound him in chains, that he ſhould deceive the Nations no more*, Rev. xx. 1. However, all things which are related of this kind among us, are not to be eſteemed as Fables, Dreams, melancholy Illuſions and Dotages of a diſturbed Mind; neither muſt we think that we are now altogether free from the Inſults of Satan, as if he had no Place among Chriſtians; for he is not ſo tyed to the bottomleſs Pit, but that every day he ſtill *walks about like a roaring Lion, ſeeking whom he may devour*, 1 Pet. v. 8. And why ſhould he not at preſent walk about among Chriſtians, as well as he formerly did among the *Epheſians* and *Philippians*, where the Doctrine of Chriſt was taught as truly as among us? *Acts* xvi. 16. and xix. 15. If he was preſent in Paradiſe, and did not ſpare the Inhabitants thereof in their unlapſed State, *Gen.* iii. 1, 13. If he was preſent in the holy Temple, and did not ſpare God's own, and only begotten Son, *Mat.* iv. 5. What Peace can we expect from him, whilſt we continue in this militant State of the Church? And now, to our Grief, we find many Inſtances among Chriſtians upon whom he exerciſes his Craft and Cruelty, both inwardly and outwardly, and thoſe very pious and innocent Perſons.

Neither muſt the Miniſter unwarily credit all the common People's Talk about theſe Matters: But being ſerious and grave, let him know how to diſtinguiſh what are the Works of the Devil, and not taking one thing for another, judge that Perſon to be poſſeſſed, who experiences only the outward Aſſaults of the Devil, or is reduced to that Condition by Poiſon or other evil Arts, or being under a natural Diſeaſe looks as if he were poſſeſſed; for there are ſeveral Diſeaſes found which in all reſpects look like Poſſeſſions; as thoſe of Lunaticks, Mad Men, Epilepticks and the like.

Therefore when a Miniſter viſits a Perſon ſo afflicted, he ought firſt of all to conſider the State and the Paſſions of the afflicted, accurately examining by what means his Affliction came upon him. Which when he has found out, he ought to give notice thereof to his Biſhop, with all the Circumſtances attending it; in the mean time being diligent in Prayer, uſing all his Endeavours to afford comfortable Advice to the afflicted Perſon, taking daily notice of what occurs, for his fuller Information concerning the Nature of his Diſtemper.

After this, let the Biſhop aſſign certain Miniſters in the Neighbourhood, who together with the Miniſter of the Place, may pray and read in their turns before the affected Perſon.

Let theſe ſeveral times meet, in the Preſence of ſome Phyſicians, at the afflicted Perſon's, and conſult among themſelves whether it be a natural Diſeaſe or otherwiſe: If it be not Natural, whether it be a Diabolical Illuſion, by which the Devil oftentimes blinds Men, and ſo perverts their Senſes, that they oftentimes ſeem to ſee that with their Eyes, which are

plainly nothing at all; whether he may truly be eſteemed to be corporally poſſeſſed by the Devil, ſo that he has got the Maſtery over his whole Body, and all its Members, Senſes, Reaſon, and all the Faculties of his Soul; or only has gained Poſſeſſion of one or two Members of his Body, and there chiefly exerts his Power, as he did over the dumb Man in the Goſpel, *Luke* xi. 14.

If the affected Perſon by his own Crimes has brought this Judgment and Affliction upon himſelf, or having tied himſelf by any Pacts with the Devil, has voluntarily made himſelf a Slave to him, or by any other Wickedneſs, has given Occaſion to the Devil to exerciſe his Tyranny over him, let the Miniſter admoniſh him out of the Word of God, how grievouſly he has offended therein againſt his Lord and God, ſhewing how great a Power the Devil has over thoſe who deſpiſe God, *Job* i. 8. *Tob.* vi. 17. *Eph.* ii. 2. How ill he treats his Servants, and how miſerable a Reward they muſt expect for their Service to him. Let him alſo admoniſh him, that he acknowledge his Sin for which he is ſo miſerably vexed, offering to him yet in the Name of God, Pardon and Salvation, if from the Bottom of his Soul, he deteſt his wicked Manners, bidding adieu to Satan, and, tho' his Tongue be bound, he breathe out of his Breaſt fervent and devout Prayers, and at length with a true Faith fly to the infinite and precious Merits of his dear Saviour Jeſus Chriſt, for whoſe ſake, relying upon the Divine Mercy, he may, according to the Fatherly Will of God, expect a certain Deliverance from theſe Snares of the Devil, that being diſengag'd from theſe he may ſing eternal and immortal Praiſes to God.

But if he be a pious Perſon, who having lived a godly and Chriſtian Life, ſo that it can be objected by no one, that he has brought upon himſelf this great Affliction by his own Fault, as a Sign of the Divine Anger, as a juſt Puniſhment for any horrid or Diabolical Wickedneſs; let the Miniſter, bringing Comforts out of the Word of God, ſhew him that God does for juſt Reaſons permit even honeſt and pious Perſons ſome ſhort Time to be afflicted by the Devil, as *Paul*, 2 *Cor.* xii. 7. and before him holy *Job*, chap. i. 12. and ii. 6. altho' God gave Teſtimony in his behalf, and ſaid, *There is none like him in the Earth, a perfect and an upright man, one that feareth God and eſcheweth evil*; and in all theſe things we muſt ſay with *David*, a Child of God, *Righteous is the Lord, and true are his judgments*, Pſal. cxix. 137. For *we know that all things work together for good to them that love God*, Rom. viii. 28. He ſhould exhort him, not to have that regard to Satan and his Inſtruments, to think that they have this Power from themſelves, or that they can torment the Children of God at their Pleaſure. No; but let him have regard to God alone, from whom both *good things* and *evil things* proceed, *Job* ii. 10. *Deut.* xxviii. 59. That *a hair of our head cannot fall without his pleaſure*, Mat. x. 30. And when he ſaith to Satan, *Behold he is in thy hand*, before that Time Satan does not dare to lay his Hand upon any pious Perſon, nor is he able to torment him longer than God permits him, as the Hiſtory of *Job* does clearly repreſent to us. Neither let the Sinner who is under this Tryal, think immediately that he is deſerted by God and delivered over to the Tyranny of the Devil, becauſe he ſuffers him to be expoſed to the outward Inſults of a wicked Spirit; but interpreting this Misfortune to be only God's Fatherly Correction he ſhould return to himſelf, and cry out with the People of God in the Prophet, *I will bear the indignation of the Lord becauſe I have ſinned againſt him*, Mic. vii. 9. Let him therefore conſider and weigh in his Mind, that perhaps God would by this Tryal prove the conſtancy of his Faith, what Hope and Patience he has in him worthy of a Chriſtian, whether God and Chriſt be of that account with him, that for his honour he can patiently bear the troubles of this World without dejection of Mind; but in all things like to conſtant *Job*, he can ſay with a ſtrong and confirmed Mind, *Tho' God kill me I will yet truſt in him*, Job xiii. 15. Being conſcious that God is merciful to him in the midſt of his greateſt Anguiſhes, and that *he will not ſuffer him to be tempted above what he is able*, 1 Cor. x. 13. And that he will not allow Satan to have a Power over his Soul, but that he will find ways to preſerve it to the Day of our Lord Jeſus. *For there is no condemnation to them that are in Chriſt Jeſus*, Rom. viii. 1. Neither can Satan, let him do what he can, be ever able to ſeparate a Child of God *from that Love which is in Chriſt Jeſus*, Rom. viii. 39.

And if the Miniſter finds the tempted Perſon thus diſpoſed, *viz.* full of Love towards God, patient under the burden of his Croſs, reſolutely bent to oppoſe our common Enemy the Devil, and deſirous to partake of the moſt holy Body and Blood of our Saviour Chriſt, let him deliver it to him in his moſt holy Name, in the Invervalls between the Devil's Temptations, and when he is judged to be in the beſt condition fitly to receive this holy Rite: At which time he ſhall briefly admoniſh him of the Vow which he has bound himſelf by in Baptiſm, to renounce the Devil and all his Works, to fight valiantly againſt his and God's ſworn Enemy as a good Soldier of Chriſt, that holding a good Conſcience to the end he may with joy ſee and feel the force of the Death of Chriſt, by which he has deprived the Devil of all Power againſt thoſe who love and fear him.

Then the Miniſter ſhall conclude all with the Lord's Prayer, and the ſolemn Form of Bleſſing pronounced over the tempted Perſon, which he muſt always make uſe of when he departs from him.

Of Priſoners, and Malefactors.

THE Miniſters muſt ſeveral times viſit Priſoners and Malefactors, who are kept in cuſtody, in order to be executed for their Crimes which they are juſtly condemned for, before they give them the Sacrament of Chriſt's holy Body and Blood; to the end that they may be right prepared, as good Chriſtians ought to be, for their receiving it.

But chiefly let them endeavour to bring them to a confeſſion of their Crime, and that they do not out of fear of the judgment of Men, by concealing their Wickedneſs, heap one Sin upon another, and thereby provoke God's greater Anger and Judgment upon them, if they behave themſelves contumaciouſly againſt God, and by a Lie give place to the Devil, the Enemy of all Truth: But that ingenuouſly confeſſing their Fault, they may give glory to God, leaſt they bring a new load upon their Conſciences when they come to Die, and go out of the World obſtinately ſtanding in their Wickedneſs.

Afterwards let them exhort the Priſoners to a true and ſerious grief for their Faults, and that they ſeriouſly and heartily repent of them, not ſo much that they muſt undergo a temporal Puniſhment for them, but that they have incurred the Anger of their good God; and by that have brought everlaſting Puniſhment upon them.

And let them ſhew them out of God's word, God's hatred to Sin in general, and in particular let them

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ſet forth the grievouſneſs of that Sin which they have been guilty of, as Theft, Murder, &c. So that they may look within themſelves and conſider, how great their Sin is, eſpecially in the Eyes of God, who has pronounced ſo ſevere a ſentence upon all Sinners, according to the quality of the Fact. Let them look diligently into their former Life, whether they have not lived in a courſe of Drunkenneſs, Uncleanneſs, Covetouſneſs, Hatred, Envy againſt their Neighbour, Diſobedience to their Parents or Magiſtrates, and Profanation of the Lord's Day, in contempt or neglect of God's Word, and other Crimes of the like Nature, whereby they have juſtly brought this Misfortune upon them; ſo that God has juſtly ſuffered them to fall into this horrible Sin, according to that his ſevere Declaration, wherein he threatens, *I will lay a Stumbling-block before him, at which he may ſtumble and die*, Ezek. xxx. 20.

But however, they may not deſpair of their condition upon having committed ſo heinous and dreadful a Sin, nor think that they are utterly undone, that there is no hope for them in Repentance, that there is no place left for them in the divine Mercy, which they have often ſo ungraciouſly deſpiſed, but that they are caſt off and abandoned by God, and left open to the will of the Devil, to take what advantage of them he pleaſes: No; for if we have been never ſo great Sinners, yet God is faithful, and has bound himſelf by a ſacred Oath, *that he does not delight in the death of a Sinner*, but that the *wicked Man may turn from his way and live*, Ezek. xxxiii. 11. And that Sin *abounding Grace does much more abound*, Rom. v. 20. Only we muſt lay hold upon it with a firm Faith, and be heartily ſorry for the Sin we have committed. Therefore they muſt firmly believe, that God has not ſhut the Gate of his Mercy upon them, becauſe he has ſuffered them to be ſhut up within the doors of this Priſon, but becauſe his Goodneſs could not hitherto bring them to a true Repentance of their Sins, he was forced to uſe theſe ſevere Remedies; that by Diſgrace, Trouble, Confinement, and laſtly by Death it ſelf, he might bring them to a true knowledge of their Sins, as he did to *Manaſſes*, 2 Chron. xxxiii. 11. to *Achan*, Joſ. vii. 20. to the Thief upon the Croſs, *Luke* xxiii. 42. and ſeveral others. Let them exhort them, that they place a firm hope and confidence upon God, that he will certainly be merciful unto them for the Merits of his Son Chriſt Jeſus, that he will forgive all their Sins, and that relying upon this hope, they may certainly expect that God will give to them the Anſwer given to the Thief upon the Croſs, *This day ſhalt thou be with me in Paradiſe.*

Here the Miniſter ſhould lay before them, God's precious Promiſes which the word of God does afford, concerning the free forgiveneſs of Sins in Chriſt, and how he is a Propitiation and a Sacrifice for the Sins of all Men, as is laid down in the former Article, *concerning Perſons troubled in Mind.*

Afterwards if they deſire it, and be duly compoſed in Mind, they are before their Execution to be refreſhed by the holy Body and Blood of Jeſus Chriſt, in the manner before deſcribed in the *Office for the Sick*, the Miniſter ſtill remaining with them to inſtill comforts into them, to pray with them, and to ſing Hymns with them. But if they ſhew themſelves obſtinate and refractory, they are not to be admitted to the holy Supper, but are to be commended to God by ſerious Prayer, that he would of his infinite Mercy work in them a thorough Repentance and Converſion, that they may not ſhut up their Life in their Contumacy, but by the power of the Spirit of God being brought to the knowledge of the Truth, they may cloſe an ill Life by a happy End.

When the day of Execution comes, the Miniſter of the Pariſh where the Criminal is to Die, with ſome other Miniſters, if occaſion requires, is to come betimes to the condemned Perſon, or at leaſt an hour or two before the diſmal Proceſſion begins, and with great earneſtneſs endeavour to recall to his Memory what he laid before him in the preceding Days, exhorting him to a couragious Conſtancy in the midſt of Death; that ſince God has been pleaſed to puniſh him for his Wickedneſs here, he ſhould greatly rejoyce; being in good hopes that this is the laſt day of his Troubles, and the firſt of his true and ſincere Joys, that being now free from all evil, he ſhall make a paſſage out of this Life, which is full of Sin and Misfortune, into that eternal happy Life which never dies, with God in Heaven. Therefore let him beg of God by earneſt Prayer, that he may be preſent to him with the grace of his holy Spirit, That with ſuch a firmitude of Mind he may bear now the laſt ſtroke of Death, That with ſuch a ſtrength of Faith he may perform this laſt Combat with Fleſh and Blood, that being a glorious Conqueror he may quickly experience a happy change. Moreover the Miniſter ought to ſtrengthen him with continual Exhortations, Prayers, and Hymns, that he may always keep his Mind in Devotion to God. Eſpecially, he muſt read the Articles of Faith to him over and over, and curſorily explaining ſome of them to him, as may be moſt proper to afford him ſolid comfort againſt all Temptation. As alſo thoſe Verſicles out of the Litany.

O Lamb of God, &c.

with ſome other Prayers drawn up for this purpoſe.

If the Miniſter finds in him any great Conſternation and Fears, he may order a little Wine to be given him, being warranted from that command of God, *Give ſtrong Drink unto him that is ready to Periſh, and Wine to thoſe that are of heavy Hearts. Let him drink and forget his Poverty, and remember his Labour no more*, Prov. xxxi. 6, 7. But however the Miniſter muſt be cautious, that by inviting him to Drink he does not let him Drink too much, and violate that command of our Saviour, who forbids us to *overcharge our Hearts with Drunkenneſs*, Luke xxi. 34.

And here it may be adviſable to put him in mind, of his late drinking our Saviour's Blood in the holy Sacrament, which will preſerve him to eternal Life.

If he be a-dry again or would drink more, let him be put in mind, That he ſhould thirſt after Chriſt alone, That he ſhould deſire him with all his Heart, being ſhortly to enjoy that Salvation which he in great love to us has obtained for us: That in a little time his thirſt will be ſatisfied, in drinking at Rivers of Pleaſure; with the Saints and Elect of God in Heaven.

When the Malefactor is to be led to the place of Execution, the Miniſter muſt go along with him, continually urging him, begging of him, beſeeching him, in the name of Jeſus, to go out of the World with a good Courage, remembring that ſad time, when our bleſſed Saviour the Son of God was lead to Mount *Calvary*, to ſuffer among Thieves, for our Sins.

Let him be exhorted heartily to rejoice, that every ſtep he makes brings him nigher to his liberty, when he ſhall ſee no Sorrows, no Fetters, no Priſons any more; let him conſider how ill he formerly ſpent

his time whilſt he lived in the World, but now Death will open a way to him that he ſhall be for ever free from Sin. Let him recollect in his Mind what difficult and dangerous travelling he has undergone in this Life, but this journey will carry him to that place, where he ſhall be for ever out of all danger, ſo that he may ſay to his Soul with holy *David*, *Return to thy reſt oh my Soul, for the Lord hath rewarded thee: He hath delivered my ſoul from death, my eyes from tears, and my feet from falling: I will walk before the Lord in the land of the living*, Pſal. cxvi. 7, 8, 9. And that he may not be carried away by worldly thoughts, let the Miniſter diſcourſe with him all the way out of God's word, laying before him the moſt principal Texts of Scripture concerning our Redemption by Chriſt, and his abundant and moſt plentiful mercy to Sinners, and laſtly concerning the deliverance of the faithful from the troubles of this World, as *Iſa.* liii. 4, 5. *Ezek.* xxxiii. 11. *Mich.* vii. 18, 19. *John* iii. 16. *Rom.* v. 8, 9, 10. and viii. 32. 1 *Tim.* i. 15. 1 *John* i. 7. *John* v. 21. 1 *John* ii. 1, 2. *Rom.* viii. 34. *Rom.* viii. 17, 18. *Rev.* xiv. 13.

The Miniſter muſt likewiſe take care to anſwer clearly and diſtinctly to the queſtions propoſed to him by the Criminal, asking him over and over again, whether he takes his meaning, or whether he believes what he ſays, whether he heartily relies upon it, whether he receives any comfort in his Mind from it, and whether, as much as may be, he has laid aſide all fear of Death, his Mind be wholly taken up with heavenly and eternal things. Then let the Miniſter pray with him, and ſing thoſe Hymns which are aſſigned to this uſe.

Anxius jam deſidero, &c.
O Chriſte, qui veriſſimus Homo, &c.
Vitæ meæ quum ſenſero, &c.

When they come to the place of Execution, let the Miniſter excite him by his Exhortations to conſtancy, that he do not ſuffer Shipwrack of his Faith, as we ſay, in the very Haven, nor be born down under the terrors of Death, *knowing that his redemption draweth nigh*, Luke xxi. 28. and that *whether he live or die* he is *unto the Lord*, Rom. xiv. 8. And that the Miniſter in the Name of God and all the Company of the Spectators, may be more certain of the Repentance and Converſion of this ſo miſerable a Sinner, let the Miniſter put him upon making his laſt open Confeſſion, and to repeat with a loud voice all the Articles of his Faith. Then the Miniſter ſhall interrogate him thus.

Is this thy firm Faith and Confeſſion, in which thou art reſolved to conclude this mortal Life?

Doſt thou believe that thou art a wretched Sinner, and haſt by many ways offended thy good God, eſpecially by this heinous ſin, for which thou art now to ſuffer, ingenuouſly and openly confeſſing, that thou haſt juſtly deſerved Death for it, and that thou doſt heartily repent of it?

Doſt thou believe, That thou haſt obtained Pardon with God of this and all thy ſins by the Merits of Chriſt, and That Death will open to thee an entrance to Eternal Life?

Haſt thou blotted out of thy Mind whatſoever has been offended againſt thee by any one, ſo that thou beareſt no malice in thy Heart, haſt no anger againſt any one, neither againſt the Magiſtrate who hath condemned thee to this Puniſhment, nor againſt any other of thy Neighbours, whoſoever he be?

Haſt thou ſo compoſed and prepared thy ſelf, in the Name of Jeſus, willingly to ſuffer the Puniſhment inflicted upon thee for thy Crime?

To all which he is to anſwer ſingly, in the Affirmative. Then ſhall the Miniſter ſay,

To confirm this Faith the more in thee, and the more to improve thy reliance on the Divine Mercy, by the Power and Authority committed unto me by God, that whatſoever ſins I remit on earth are remitted in Heaven, I do declare unto thee the pardon of thy ſin N. *and of all thy other ſins, in the Name of God the Father, Son and Holy Ghoſt.*

Whilſt the Miniſter is pronouncing this Abſolution, he muſt lay his Hand upon the Head of the Criminal kneeling.

And then he is to add this ſhort Benediction.

The Lord Jeſus confirm and retain thee in the ſound and true Faith to the end, for the ſake of his holy Death and Paſſion. Amen.

Then the Malafactor riſing again, the Miniſter begins to ſing *Sanctum rogamus Spiritum.*

That Hymn being ſung, the Miniſter goes to him again, ſaying, Endeavour ſo to arm thy ſelf with the ſtrength of the Divine Spirit, that thou mayeſt receive thereby comfort and conſolation to deſpiſe all the Reproaches of this World which are to be undergone by thee, and to fix thy Soul and all thy thought upon the Eternal Joys of Heaven, which thou art now entring upon, where with thy bleſſed Jeſus, after having bid adieu by a bleſſed Death to all the Vices, Troubles and Griefs of this World, thou art to be glorified, which happineſs you ſhall devoutly pray for, in this ſweet Hymn of our Church,

Te rogo ego mi Deus, &c.

which the Miniſter begins and goes through with.

After this the Miniſter: *I truſt therefore that thou art ſo prepared to meet thy God, that thou art not in the leaſt afraid of Death which lays wait for thee in the way; therefore with a Mind, Soul and Heart rightly compoſed toward God, receive this bleſſing of the Lord.*

The Lord be with thee!
The Lord bleſs thee and keep thee, &c.
Go in the peace of the Lord! Amen.

Whilſt he is preparing for his Execution let the Miniſter by his Exhortations excite him with conſtancy to cleave to God, to preſerve an invincible Faith to his laſt Breath, that he may obtain a Crown of Life; *for to him that is faithful to death, and overcometh, ſhall be given a Crown of Life*, Rev. ii. 10. Let him be no way frightened by the terribleneſs of his Death, for this is the time wherein God ſhall make him to triumph over all his Enemies, even Death it ſelf: ſo that being ſhut up in theſe ſtraights, it may be ſaid to him as *Moſes* ſaid to the *Iſraelites*, being pent in by *Pharaoh*; *Fear not, ſtand and ſee the Salvation of God*, Exod. xiv. 13, 14. which he will certainly give to you to day. For whatſoever Enemies your diſturbed Mind may fancy, whatſoever Evil you may ſeem to have in your view, you will not ſee theſe or any other for ever. *Therefore be ſtrong in the Lord, and in the power of his might; ſtand faſt in the faith*, Eph. vi. 10. 1 Cor. xvi. 13.

Laſt of all let him admoniſh him, that at the point of Death he deliver up his Soul into the Hand of God, wherein no Evils, no Sorrows, no Torments ſhall ever touch it.

In like manner he is to exhort the Spectators, that they put up their earneſt Prayers to God for this miſerable Sinner, that he would accept of his Repentance, granting him Pardon of all his Sins; that he would ſtrengthen him, confirm

firm and preſerve him in the Faith to his laſt Breath.

Then the Malefactor is to fall down upon his knees, and the Miniſter muſt, together with him, repeat a Prayer ſuitable to that ſad occaſion, concluding with the Lord's Prayer.

The Miniſter muſt ſtand by him 'till the Execution be over, raiſing up his Mind by holy Diſcourſe, Prayers and Comforts.

If he be hanged, if his Limbs be broke, or if he be torn or cut in pieces alive, the Miniſter muſt not leave him before he has breathed his laſt; whilſt he is going up the Ladder, whilſt he offers himſelf to the Executioner to have his Body torn or broken, let him cry out upon his Saviour, let him call for aid upon his Saviour,

Lord Jeſus have mercy upon me!
Holy Lord God!
Holy Lord God!
Holy Lord God have mercy upon me!
Lord Jeſu I commend my Soul into thy Hands!
Amen.

Of Excommunication, and Reception into the Church.

ART. I.

Of EXCOMMUNICATION.

THE Names of thoſe who are to be excluded from the Communion of the Church, are to be declared three ſeveral *Sundays* together by the Miniſter, after this manner.

It is well known to this holy Congregation, how great an Offence and Scandal has been given to us by the impiety and wicked life, altogether unworthy of a Chriſtian, of N. *who has not reformed him* [*or her*] *ſelf upon the ſeveral Admonitions which he* [*or ſhe*] *has had both privately and publickly, I do now ſolemnly declare by this* firſt *ſolemn denunciation of the Church, that he is ſhortly to be excommunicate, beſeeching him in the Name of God, and of my ſacred Office, that he yet by a ſpeedy and timely Repentance repent him of his heinous ſin of* N. *and perform due Obedience to the word of God and the holy Miniſtery.*

The Denunciation muſt be made again in the ſame form, *mutatis mutandis*, the two following *Sundays:* But if he does not give ſatisfaction to the Church before the third Denunciation, the Miniſter (having firſt adviſed with the Provoſt and Biſhop, and having their conſent) ſhall proceed to his Excommunication, and ſhall exclude him from the Communion of the Church in the following manner.

On *Sunday* after Sermon, having publiſhed all other things that are to be declared, he ſhall thus proceed.

Foraſmuch as our Lord Jeſus Chriſt has entruſted the Keys of the Kingdom of Heaven to the Church here upon Earth, and has veſted it with ſuch Authority, that *whatſoever they bind on Earth ſhall be bound in Heaven, and whatſoever they looſe upon Earth ſhall be looſed in Heaven*, Mat. xvi. 19. and xviii. 18. A fuller explication of which Power our Saviour after his Reſurrection made to his Diſciples, *that whoſoever ſins they remit they are remitted, and whoſe ſins they retain they are retained*, John xx. 23. Alſo the Apoſtle St. *Paul*, being directed by the Holy Spirit of God, did afterwards ſtrictly command, that ſuch Perſons who had publickly offended ſhould be publickly cenſured, that others being kept in awe, damage to the Church might be avoided; for which reaſon it is neceſſary, that we of this Church, for the Honour of God, the Converſion of this Sinner, and the Edification of the Church, do faithfully and diligently aſſert this Power of the Church.

And whereas, to our great grief, *N. N.* a grievous and peſtilent Sinner, has diſgraced this our Church by the ſin *N.* [here he is to ſet forth the heinouſneſs of his ſin by one or more Texts of Scripture] it does behove us, as true Chriſtians, to purge away this old leaven, and to ſeparate this notorious Offender from the Church, leaſt by his ſin he bring ſcandal and miſchief to the Church, and draw God's juſt anger upon us all, to his greater condemnation. And whereas I doubt not, but every one of you who has a regard to Piety, has the ſame Opinion as I have, grounded upon the Word of God, of his diabolical and moſt abominable ſin; *Therefore, in the name of our Lord Jeſus Chriſt, by vertue of my Office, and in the name of the Church, I will declare and pronounce, and do by theſe preſents declare and pronounce,* N. N. *for* his *heinous ſins, to have incurred the penalty of Excommunication, and to be excluded from the Communion and Sacrament of the Chriſtian Church, as a Heathen Man to continue under the retention and bonds of* his *ſins, and under the anger of God, which* he *has heaped upon him by the hardneſs and contumacy which he has hitherto ſhewn; and I do by theſe preſents deliver him* [*her*] *into the hands of Satan for the deſtruction of the fleſh, that* his *Soul, upon his* [*her*] *converſion, may be delivered and ſaved in the day of our Lord Jeſus.*

After which the Church-warden (in Towns) or the Pariſh-Clerk (in Villages) ſhall immediately carry the Excommunicate Perſon, if he be there preſent, out of the Church, before the whole Congregation.

But however the Sinner, whilſt he lies under his Excommunication, ſhall not be hindred from coming to Church to hear the Word of God, but he muſt ſit in a place ſeparate from the reſt, in ſome lower part of the Church which ſhall be ſhewn him; and every time when the Miniſter comes out of the Pulpit, the Church-warden or Pariſh-Clerk ſhall go to his Seat, and turn him out of the Church.

If for juſt reaſons it cannot be, that the Excommunicate live in the ſame Pariſh without ſcandal, he [or ſhe] muſt be removed to another in the Neighbourhood, where at the ſame time and manner, as has been ſaid, he [or ſhe] muſt every time be turned out of the Church.

ART. II.

Of the Abſolution of an Excommunicate.

WHen a Sinner is ſo obſtinate and obdurate, as is declared before, that he is Excommunicated, and as an Heathen Man, upon the Command of Chriſt, is caſt out of the Church, however, let not a faithful Miniſter of God caſt out of his Mind all care of him, but conſider that Excommunication is in order to Converſion, and not to Deſtruction, 1 *Cor.* v. 5. But as a good Shepherd

herd diligently ſeeketh his loſt Sheep by Prayer and Interceſſion, by Services, Admonitions and Information, both in publick Sermons when the Text leads to it, and alſo in private Diſcourſe with him; he continually muſt endeavour by the Grace of God, and the efficacious working of the Holy Ghoſt, that all the Power of Satan may be conquered by the mightier Power of God, he may looſe this miſerable Man [or Woman] from the burden of his [her] ſins, that being converted he [or ſhe] may live to God.

When matters are brought ſo to paſs, that the Excommunicate Perſon, by the Grace of God, is come to conſider the heinouſneſs of his ſin, and the dangerous and damnable condition into which his wickedneſs has plunged him, ſo that hating and condemning the hardneſs and ſtubbornneſs of his Heart, he earneſtly deſires and prays to be reſtored to God's favour, and to be received into the Congregation of the Church, to enjoy Communion of the Holy and Heavenly things with the reſt of God's Children, for the Comfort, Joy and Refreſhment of his Soul, if he expreſſes his grief by a true and ſerious Repentance, and other ſigns of a ſincere Repentance do diſcover themſelves in *him*, the Miniſter communicating the whole matter to the Provoſt, or to the Biſhop, if the weightineſs of the thing requires it, the Excommunicated Perſon being called, ſhall be throughly examined, in the preſence of ſeveral other Miniſters, and if they find that he appears to have a ſerious contrition, he ſhall be received again by a ſolemn pronunciation of Abſolution in the Church, in the manner as is here ſet down.

1. The *Sunday* before the Miniſter ſhall give notice, *That whereas* N. N. *ſome time before, for* his *Contumacy and confirmed Wickedneſs, being Excommunicated and ſhut out of the Church, has now by the infinite Grace of God come to Repentance and a true knowledge of* his *Sin, earneſtly deſiring to be reconciled to God, and to be received into the Church, it is reſolved in the name of the Lord Jeſus, the next* Sunday *to looſe this Perſon from the bands of the Church, by holy Abſolution, and to admit* him *again to the Communion of the Saints*, he *being accurately examined, and rightly informed, how grievouſly* he *has offended God by* his *heinous and contagious Sin, and having ſhewn* his *hearty grief and ſorrow by true ſigns of Repentance*; *Therefore* the whole Congregation is to be admoniſhed, That they *put up their earneſt Prayers to God for this Sinner, that by his Grace and holy Spirit he would work in* him *a true and ſaving Converſion, and that whereas he has begun a good Work in* him, *he would perfect the ſame to the Day of our Lord Jeſus, to the eternal Praiſe and Glory of his holy Name.*

The ſame day the Sinner ſhall be preſent in the Church, in his appointed Place, joining his Prayers with the Deprecations of the Church, and witneſſing the truth of his Repentance with Sighs and Groans.

2. The ſame Day, the Sermon being ended, the excommunicated Perſon ſhall ſtand at the entrance of the great Door of the Church, in Towns, in Villages at the Door of the Room where the Pariſh Officers meet, and in doleful manner, his Hands folded and his Head bare, if it be a Man, ſhall beg of the Miniſter and all the Congregation, that they would take pity of his miſerable condition, and, upon his Repentance, forgive the ſcandal which he has given them by his contumacious Sinning, and that they would pray to God for him, that he may be again reſtored to the favour of God and the Church: And then ſhall be mildly admoniſhed, 2 *Cor.* vi. 6, 7. that he diligently avoid the like Sin for the future, and that he prepare himſelf the next *Sunday* to make an ingenuous Confeſſion and Deprecation to God and the Church.

3. When the Day is come that is deſigned for the publick Abſolution of the Sinner, he muſt appear in the place of the Church ordered for him whilſt he is excommunicate, and the Miniſter after the end of the Sermon, ſhall again give notice of the intended Abſolution in this manner.

" Beloved, it is known to you, that *N. N.* by rea-
" ſon of his great Affront to God, and his Con-
" tumacy and Irreverence ſhewn to his holy Word,
" by which he has moſt grievouſly offended God
" and given Scandal to his holy Church, has for
" ſome time been excluded from the holy Sacra-
" ment of the Altar; and when deſpiſing all private
" and publick Admonitions, he had impiouſly per-
" ſiſted in the ſame Wickedneſs, after three ſolemn
" Admonitions declared from this place, at length
" upon *Sunday N. N.* (here the Day when he was
" excommunicated muſt be mentioned) as a dead
" and contagious Member, was cut off and ſepa-
" rated from this Spiritual Body of Chriſt, being
" publickly excommunicated, left bound with the
" Bonds of his Sins as a Heathen and prophane
" Man, and excluded from the Communion of the
" holy Church, being retained under his Sins, and
" obnoxious to the moſt grievous Anger of God,
" being delivered over to Satan for the Deſtructi-
" on of the Fleſh, that his Soul, after true Re-
" pentance, might be ſaved in the Day of our Lord
" Jeſus.

" But whereas, through the ſingular Grace of
" God, he coming to a ſerious Knowledge of his
" moſt grievous Sins, is heartily ſorry that he has
" ſo often and grievouſly offended his moſt graci-
" ous God, and that he has given ſo great a Scan-
" dal to this Church, reconciling himſelf to God
" by earneſt Prayers, deſiring Pardon of his Fault,
" being ready and prepared to appear in the Face
" of this Congregation, and to deprecate the ſcan-
" dalous Offence by which he has injured you. It
" is therefore meet and right, and worthy of Chri-
" ſtian Charity, that we join with the Angels in
" their Joy for the Converſion of this Sinner *N. N.*
" and praiſe God for his Grace to him, who
" out of his infinite and unſearchable Mercy, has
" not only taken Pity of all Mankind in general,
" but has in particular ſhewn the Bowels of his
" Mercy to this loſt and grievous Sinner *N. N.*
" in that he has joined his ſaving Efficacy and Pow-
" er to his holy Word in order to his Converſion;
" ſo that we have juſt Reaſon to join all our
" Hearts and Voices with him, in praiſing the
" Name of God, for this Goodneſs, publickly in
" the Church.

" Therefore being led by Chriſtian Commiſera-
" tion and Charity, for the ſake of our bleſſed Sa-
" viour, in compliance with the earneſt Deſires of
" this Penitent, we are willing to receive *him* a-
" gain to the Communion of the Church, and the
" holy Sacrament, when he has firſt made the pub-
" lick Confeſſion of his Sin, and the Deprecation
" thereof; which that he may the better do, may
" God Almighty grant to him his holy Spirit and
" Grace, though Jeſus Chriſt our Lord.

Then is ſung the proper Hymn for the Day; if any Baptiſm, or Oblations at the Altar, or any other things which are uſed to be done before the Communion

munion offer themſelves, they are firſt to be finiſhed; afterwards are ſung ſome Verſicles of *De profundo ad Deum nos*, &c. or Verſicles of ſome other Hymn out of the preſcribed Book, proper for the Occaſion, whilſt the Sinner is coming forth to receive Abſolution. But if none of theſe things occur, the Verſicles muſt be ſung as ſoon as Sermon is done.

4. As ſoon as theſe Verſicles begin to be ſung, the Church-Warden or Pariſh-Clerk muſt go down to the Sinner, and command him in the Name of Chriſt to come up into the Preſence of God and this Congregation, to deprecate the Sin and Scandal which he has been guilty of: and then the Sinner muſt fall down on *his* Knees at the Entrance into the Chancel (if there be one) but where there is none, at a Place aſſigned for the Purpoſe, not far from the Altar; and after the end of the Hymn, the chief Miniſter of the Church, who muſt always execute this Office himſelf, ſhall briefly lay before the Congregation the miſerable Condition in which excommunicated Perſon lie, as alſo the plentiful Effuſions of God's Grace, which breaks aſunder their Bonds, and reſtores them again to Liberty, when by Repentance they turn to him: And that in this Form.

" Beloved in the Lord! There now lies before " the Tribunal of the divine Grace this afflicted and " penitent Sinner, who by reaſon of his Contempt " of the moſt holy Word of God, and by his ob- " ſtinate Continuance in his Wickedneſs, did ren- " der himſelf unworthy of the Communion of the " divine Grace [*here the Heinouſneſs of his Sin muſt* " *be ſhewn.*] Therefore (out of that Apoſtolical " Authority and Power which the only begotten " Son of the Almighty God, our High Prieſt and " Saviour Jeſus Chriſt, going out of the World " hath left and granted to his Church and to all " his true Diſciples, that *whatſoever they ſhall bind* " *on Earth ſhall be bound in Heaven*) as a Man to be " reſtrained by the Bonds of the Church, was ſome " Time ago excluded from the Communion of " Saints and the uſe of Chriſt's Benefits in his holy " Church; do you conſider with your ſelves, in " what a miſerable Condition was he then left; for, " when a Man is under Excommunication, is he " not under the Anger of God, *a Child of Wrath*? " Eph. ii. 3. Is he not under the Dominion of Sin " and Satan, a Servant to *his Luſts* and the Devil? " *Rom.* vi. 12, 16. Is he not *without Chriſt, and a* " *Stranger from the Covenant of Promiſe*? Eph. ii. 12. " Is he a Man? No, he is rather the Carcaſe of " a Man, and *a Canker which eateth up* the whole " Body, *Eph.* ii. 12. He is a Dog, to whom *that* " *which is holy is not to be given*, Mat. vii. 6. A " *Dog without*, Rev. xxii. 15.

" Oh! What a dangerous, what a loſt State of " Life is ſuch a Sinner under? To ſpeak the Truth, " we may ſay of ſuch a one, as *Mattathias*, the " High Prieſt, ſaid of the Temple of *Jeruſalem*, " when under the Tyranny of *Antiochus*, it was de- " filed by profane Men. *The Sanctuary of the Lord* " *is in the hand of Strangers: the Temple is be-* " *come as a Man without Glory* (or as our old *Da-* " *niſh* Tranſlation renders it, as a condemned Man) " 1 *Macc.* ii. 8. This is the Joy, this is the Glo- " ry of the Children of God in this World, that " they are *the temple of the living God, as God hath* " *ſaid, I will dwell in them, and walk in them*, 2 Cor. " vi. 16. Of theſe it is truly affirmed, *there is no* " *condemnation to them who walk not after the fleſh,* " *but after the Spirit*, Rom. viii. 1. But when by " the Defilement and Guilt of Sin, Satan is received " into this Habitation of God, ſo that through " his wicked Deceits, there is no Place left for the " wholſom Admonitions of God; what is a Man " then, but a *Temple without glory*, the Seat of the " Devil, and in the Condition of a Reprobate? " Of whom, and of all others like him, if they " continue in their Wickedneſs, the ſame may be " ſaid which Chriſt ſaid of the *Jews*, *I go my way,* " *and ye ſhall ſeek me, and ye ſhall die in your Sins*, " John viii. 21.

" Hitherto this poor Sinner here before us has " lived in this wretched and miſerable State; but " bleſſed be God and the Father of our Lord Jeſus " Chriſt, who has granted him *Knowledge of Sal-* " *vation* by turning from *his* wicked Courſe, for " the Remiſſion *of his Sins*, Luke i. 77. He has now " come to the Knowledge of his Sins, how great " a Puniſhment he has deſerved, if God ſhould call " him to a ſtrict Account: He now bewails the " Hardneſs and Wickedneſs of his Heart, which " ſo blinded his Underſtanding, as to run boldly up- " on everlaſting Damnation: He now feels the " Rod of God's Anger by which he was whipped " out of the Temple, *Luke* xix. 45. and fears leſt " this Whip of *Solomon* ſhould be turned into *Re-* " *hoboam's* Scorpion, 1 *Kings* xii. 2. and into the " *Worm which ſhall not die*, Iſa. lxvi. 24. but ſhall " be expoſed to eternal Torments, unleſs he pre- " vent them by a timely Repentance: Therefore " he caſts himſelf down an humble Supplicant at " the Throne of God's Grace, and lying upon the " Ground out of an hearty Contrition for the Sins " which he has committed, and with a certain " Reliance upon God's infinite Grace, and moſt " plentiful Mercy in Chriſt Jeſus, cries out with " the Publican preſt with the Burden of his Sins, " *Lord be merciful to me a Sinner*, Luke xviii. 13. " and with the Prodigal Son, *Father, I have ſinned* " *againſt Heaven and before thee, and am no more* " *worthy to be called thy Son*, Luke xv. 21.

" God has now at laſt melted down his Heart; " that which was before hard as Iron or Steel, is " now become ſupple as Wax; ſo that he has " now a Heart of Fleſh which was formerly as " hard as Stone, *Ezek.* xxxvi. 26. Therefore we " may now juſtly acknowledge, that God has in " his Anger remembred Mercy, who not only invi- " teth repenting Sinners to come to him, *Mat.* xi. " 28. but *prevents* them with his Grace, that they " may have Power to repent, *Pſal.* lxix. 10.

" Know therefore, that the *Grace of God*, which " you appeal to, is *not to be received in vain*, 2 Cor. " vi. 1. knowing, that *becauſe of theſe things com-* " *eth the Wrath of God upon the Children of Diſobe-* " *dience*, Eph. v. 6. Take therefore diligent Care " that your Repentance be ſerious and ſincere, " ſo that you may truly confeſs with *David*, *the* " *troubles of my heart are enlarged: Oh! bring thou* " *me out of my diſtreſſes. Look upon my afflictions* " *and my pain: and forgive all my ſins*, Pſal. xxv. " 17, 18. Give Thanks to God, who has made " his Word to be ſo efficacious in thy Heart, who " hath given thee *a godly ſorrow, which worketh re-* " *pentance not to be repented of*, 2 Cor. vii. 10. Fix " the Eyes of thy Faith upon the immaculate " Lamb of God, *who taketh away the Sins of the* " *World*, John i. 29. and with full Reliance upon " him, caſt upon him this and all the Sins which " thou haſt committed: Bear up thy ſelf with " this Comfort, that all thy Sin is laid upon him, " that thou mighteſt be juſtified; that he bears

" the

" the *Chaſtiſement*, that thou mighteſt have *Peace*,
" Iſa. liii. 5.

" Therefore you muſt take Care by conſtant
" Prayer to implore the divine Aid and Aſſiſtance,
" that you do not, for the future, fall into any
" Sin, or however not ſuffer it to *reign in you*,
" Rom. vi. 12. ſo that you may always enjoy the
" Peace of a good Conſcience towards God, till
" you ſhall enjoy everlaſting Peace with him in
" Heaven.

" Now that your Repentance and Grief for
" your heinous Sins, your firm Reliance upon the
" Divine Grace in Chriſt Jeſus, and your fixed Re-
" ſolution of amending your Life, may appear more
" clear and evident to this Church of God, I there-
" fore ask you, *&c.*

Here the Miniſter ſhall put to him the Queſtions ſet down before in the Office of *Publick Abſolution*; to all which when the Sinner has clearly and diſtinctly anſwered, and deprecated the Scandal which he has given, before the whole Church, the Miniſter ſhall proceed in this manner.

" Foraſmuch as God *willeth not the Death* of any
" *ſinner*, but that he *repent and live*, Ez. xxxiii. 11.
" we ought not only to rejoice among our ſelves
" at the Converſion of this Sinner, *Luke* xv. but
" after the Example of Chriſt joyfully to receive
" him, and to *reſtore him in the ſpirit of meek-*
" *neſs*, Gal. vi. 1. joining our hearty Prayer to
" God with him, that by the Merits of his Son
" Chriſt Jeſus, *who came into the World to ſave ſin-*
" *ners, to be merciful to his ſins, and to remember his*
" *iniquities no more*, Heb. viii. 12. For we are not
" to make any doubt of the extenſiveneſs of God's
" Grace, whoſe Arms are always open to receive
" Sinners who turn unto him. Therefore *I, an unworthy Servant of God, according to the Confeſſion made by thee, and thy Deprecation publickly made before this Church of God, by the Authority of God and my Holy Office, in the Name of the Lord Jeſus, do pronounce thee to be free from the Bonds of the Church, wherewith thou haſt been bound, granting thee liberty hereafter to hold Communion with us, as our Communion is with the Father, and with his Son Jeſus Chriſt*, 1 John i. 3.

And that thy Joy may be full, and thou made more certain of the Divine Grace for the greater confirmation thereof,

By the Power committed to me by the Lord Jeſus; relying upon his clear and efficacious words, I do pronounce to thee N. N. *the pardon of this thy ſin* N. *and of all thy other ſins, in the Name of God the Father, Son and Holy Ghoſt.*

Ariſe, go in the peace of the Lord, give God thanks, who has received thee into his favour; and hereafter ſin no more.

After this, the Church-warden, or Pariſh-Clerk ſhall carry *him* to the place *he* had in the Church before Excommunication; in the mean time, before the Communion Service begins, are Sung theſe four Verſicles, *Venerunt*, &c. of the Hymn *Dixit Filius*, &c.

A PRAYER for Preparation to the LORD's DAY, out of the Liturgy of Newchatle.

O Almighty God, we praiſe thee, and with Heart and Mouth we thank thee, for all the Benefits which thou haſt beſtowed upon us, during the courſe of our whole Lives, and particularly during this Week which is now concluding. We beg of thee likewiſe to pardon all the ſins which we have committed, and to grant us thy Grace, that we may ſpend the following Week, and all the reſt of our Lives, to the glory of thy holy Name, to the Edification of our Neighbours, and to the furtherance of our Salvation.

And foraſmuch as to Morrow is a Day of Reſt which is conſecrated to thy holy Service, grant that we may not neglect the publick Service of the Church, but that with an ardent Deſire, and an hearty Zeal, we may make our appearance in thy Houſe, to celebrate in publick, with the whole Chriſtian Church, the Worſhip which we owe to thee. Prepare our Hearts, O God, that they may be Veſſels of thy Grace, and Temples of the Holy Ghoſt: Grant that on this *Sunday* we may not only abſtain from our Temporal Occupations, but that we may ſanctifie it by acts of Piety, by fervent Prayer, by the hearing, the reading, and the preaching of thy Word, and by Works of Chriſtian Charity.

Give thy Grace to the Miniſters of thy holy Word, that they may acquit themſelves by a diligent and faithful diſcharge of their Duty, and obtain thy Bleſſing upon their Labours. And finally, O Lord, we beſeech thee to grant, that our whole Life may be nothing elſe but a Preparation to that Eternal Reſt which thou haſt promiſed us, and reſerved for us in Heaven, by Jeſus Chriſt. *Amen.*

Out

Out of the FRENCH *LITURGY.*

A PRAYER for the MORNING.

O Thou our good God, our Father and Saviour, who in thy Goodneſs haſt been pleaſed to conduct us through the laſt Night, and to bring us to the preſent day, grant that we may make ſuch a grateful return thereof, as to employ it wholly in thy Service, ſo that we may not think, or ſay, or do any thing but what may be in compliance with, and obedience to, thy Divine Will; to the end that all our Works may be to the Glory of thy Name, and to the Edification of our Neighbours. And whereas thou haſt been pleaſed to make thy Sun to ſhine upon the Earth for the enlightening our Bodies, grant likewiſe that the brightneſs of thy Spirit may enlighten the thoughts of our Hearts, to direct us in the ways of thy Righteouſneſs. So that whatever we apply our ſelves unto, our chief end and intention may always be, to walk in thy fear, to ſerve and honour thee; expecting all our Happineſs and Proſperity from thy Bleſſing alone, which will make us enterpriſe nothing but what is agreeable to thee, and grant, that whilſt we labour for the Body and for this preſent Life, we may always look further, namely, to that eternal Life which thou haſt promiſed to thy Children. Nevertheleſs, be thou pleaſed to be our Protector both in Body and Soul, ſtrengthening us againſt all Temptations of the Devil, and preſerving us from all dangers which may happen unto us.

And foraſmuch as nothing is well begun which does not go forward, be thou pleaſed to receive us into thy Protection, not only this Day but all the reſt of our life, daily continuing and augmenting thy Grace in us, 'till thou haſt brought us to a perfect Union with thy Son our Lord Jeſus Chriſt, who is the true Sun of our Souls, who ſhineth Day and Night to all Eternity. And that we may obtain theſe Favours of thee, be pleaſed to forgive all our paſt Offences, pardoning us by thy infinite Mercy, which thou haſt promiſed to all thoſe who ſeek thee with a true Heart. Hear our God, our Father and Saviour, for the ſake of our Lord Jeſus Chriſt; in whoſe Name we pray to thee, as he hath commanded us, ſaying, *Our Father*, &c.

A Prayer at Night.

O Lord God, ſince thou haſt been pleaſed to create the Night for the Repoſe of Man, as thou didſt ordain the Day for Work, grant us ſo to reſt our Bodies this Night, that our Souls may always watch to thee, that our Hearts may be refreſhed by thy Love, and that we may ſo eſcape all terrible ſollicitudes, and that we may be comforted as our Infirmity requires, that we may never forget thee, but that the remembrance of thy Goodneſs and Favour may always be imprinted upon our Memory; and that by this means our Conſcience may have its Spiritual, as our Body takes its corporal Repoſe. And grant, that our Sleep may not be immoderate, to an unreaſonable indulgence of our Fleſh, but only to ſatisfie the weakneſs of our Nature, to the end that we may be the better diſpoſed to thy Service. And be thou pleaſed to preſerve us both in purity of Body and Mind, and to defend us againſt all dangers, ſo that our very Sleep may be to the honour of thy Name. And foraſmuch as we miſerable Sinners cannot paſs over any day, without having offended thee in many particulars, grant, that whereas now every thing is hid by the darkneſs which thou haſt ſent to cover the Earth, ſo all our ſins may be buried by thy Mercy, and that we may not by them be driven from thy Preſence. Hear us, O Lord God, our Father and Saviour, for the ſake of our Lord Jeſus Chriſt; in whoſe Name we pray, ſaying, *Our Father*, &c.

A Prayer to prepare for Reception of the Lord's Supper.

O Lord God, we preſent our ſelves before thy Face, acknowledging that we are no ways worthy to come to partake of thy holy Entertainment, which thou haſt *this* day prepared for thine Elect, unleſs thou cleanſe and purifie our Hearts from all their ſoil and defilement, unleſs thou caſt the Arms of thy Mercy about us wretched Sinners, who are here humbled and abaſed at thy Feet, with great contrition of Heart for having offended thee. Pardon us, good Lord, and receive us this day to thy Holy Table, among the number of thy Children. O Lord God, who by the precious Blood of thy well-beloved Son haſt delivered us from the ſlavery of ſin, we being ready at this time to preſent our ſelves in the midſt of thy People, to worſhip thee and pray to thee, and to taſte and reliſh the eternal Life which thou haſt given us; afford us Grace, O God, attentively to hear the Word which ſhall be * preached and declared by one of thoſe whom thou haſt appointed Paſtors in thy Church, to the end that being prepared by that, we may, being aſſiſted in our Faith, be enabled worthily to partake of the Body and Blood of our Saviour; for without theſe we cannot take a part in the Eternal Life of thy well-beloved; that we may ſincerely acknowledge our wretchedneſs and miſery, and heartily abhor our ſins, which coſt thy Son ſo dear, who is the light that lighteneth us, our Guide who infallibly leads us, the Bread that feeds us, and which will be to day preſented and broken, to be for us an authentick Memorial of his Death, a holy Pledge of the ſacred Union which

* By a Rubrick in the *French* Liturgy, on all Sacrament-days, the Miniſter in the end of his Sermon is to explain the Nature of the Lord's Supper, and the Qualifications required in Communicants. *Le jour qu'on la fait, le Miniſtre en touche en la fin du Sermon: on bien s'il eſt neceſſaire en fait le Sermon entierement*, &c.

which we have with him, a ſtrict Bond of concord with our Neighbours, a firm Support of our Faith, an excellent Seal of thy Grace, and a comfort both in Life and Death. O Lord our God and Saviour, how great was thy Goodneſs towards us, poor Wretches, wallowing upon the Ground in our own filthineſs, to be delivered up for us, to ſave us and to reſcue us out of Death and eternal Damnation which we had juſtly deſerved, and to undergo ſo great Sufferings, that his Soul in the moſt extreme degree of anguiſh did pronounce theſe words, *My Soul is ſorrowful even unto death: My God, my God, why haſt thou forſaken me?* O gracious Lord God! help our Infirmity, confirm us in the Covenant of the Goſpel Promiſes, and receive us among the number of thy Children. Inſtil into our Hearts thy Love, and all other celeſtial Graces, by the operation of thy holy Spirit, that we may this day receive our Redeemer, that we may receive increaſe in our Faith, hope of our Salvation, in all Holineſs and Righteouſneſs. We do repent us, O Lord, of all our former ſins, that we may hereafter live according to thy Word, placing all our hope in thy Mercy, and neither ſeeking nor hoping for any Salvation but in thy Son the Saviour of the World, believing in the Promiſes which he has pronounced by his own Mouth; namely, that he would make us verily to partake of his Body and Blood, that we ſhould poſſeſs it entire, and in ſuch ſort as to be made Fleſh of his Fleſh, and Bone of his Bone, that he might dwell in us, and we dwell in him for ever. O God! how admirable is thy Wiſdom, in having provided a ſtanding Table in thy Church, there to give the precious Body of thy Son to all the faithful, for their ſpiritual nouriſhment, and for quickening them for ever; being willing thereby to aſſure us, That his Body could not be deſtroyed in the Grave, but that we ſhall have him glorious and triumphing over Death in the midſt of us; and that he is aſcended into Heaven, where he remains continually preſent, guiding us aſſuredly by thy Word, and evident ſigns of thy Grace, to the Kingdom of Heaven.

Grant, O God, that with true ſincerity of Heart, and pure Affection, we may this day receive with certainty of Faith the Body and Blood of our Saviour Chriſt; that we may enjoy him and all his Benefits, as he is very God and very Man, and that true living Bread which came down from Heaven, to quicken us and render us happy for ever; that by this ſacred Myſtery we may truly partake of the New and Eternal Teſtament, namely, the Covenant of Grace; that continuing thus in this happy Society of his Body, we may derive from him continual Life and Vigour; and being united with him, we may alſo live with thee our Creator.

For theſe reaſons we addreſs our ſelves unto thee this day, that we may worthily celebrate with thy Church the moſt ſacred Memory of our Saviour, that we may exerciſe our ſelves in this all the days of our Life, declaring the benefit of his Death until he ſhall come to judge the World, at the Reſurrection: So that we purſuing in this manner our courſe of a good Conſcience, in the Communion of Saints, we may go in peace, and meet Death without fear, ſeeing that Chriſt is our Guarantee, our Life, and certain Crown of hope. *Amen.*

A Prayer, when one comes to the Holy Table.

MY God, my Father! raiſe up my Heart to thee, give me thy holy Spirit. Afford me grace to approach thy holy Table, with an humble Repentance, and with an ardent deſire of Jeſus Chriſt our Saviour. Grant that I may receive this holy Sacrament with a firm faith in thy Word, that in receiving theſe viſible ſigns into my Hand, I may with faith receive the Body and Blood of Chriſt, who died for me, to nouriſh me to Eternal Life; that I may be fill'd with that Peace and ſpiritual Joy, which only belongeth to thy Children, with an ardent Love of thee my God, and a firm Reſolution to conſecrate the remaining part of my Life to thy Service, till my Soul be united with Chriſt my Saviour, who hath redeemed me by his Blood. *Amen.*

A Thankſgiving after the Communion.

O Lord, my God, my Father! Thou haſt comforted my Soul, thou haſt filled me with thy good Things: Thou haſt rejoiced my Heart by the Teſtimony of thy Love. How ſweet are thy Conſolations! How excellent are the effects of thy goodneſs towards thoſe that fear thee! What am I poor Sinner, and ſubject to the Curſe, that thou haſt vouchſafed to receive me to thy Table, and to give up thy Son to die for my Sins, to nouriſh me to Eternal Life? What am I better than thoſe Perſons, to whom thou haſt not afforded the like Favour. Therefore, O my God, I will praiſe and glorify thee in the whole courſe of my Life, and henceforth will eſteem every thing elſe to be but Vanity, in compariſon with the ſweetneſs and excellence of thy Grace. Thou art my only Good, my Joy, and my Conſolation. It is this for which I ſupplicate thee, O God, and which I beg of thee with my whole Heart: And becauſe thou doſt enrich us by thy Benefits, do thou alſo give us grace well to uſe them, that they may not be unprofitable to me, but that I may make uſe of them, only under the direction of thy holy Spirit. Therefore give me that Spirit which is the Spirit of Sanctification, which is the Spirit of Adoption, which may ſeal the Promiſes in my Heart, and may be a continual Teſtimony that I am of the number of thy Children. That the grace which thou haſt given me, may always be imprinted in my Memory. That the remembrance of this incomprehenſible Love, which thou haſt ſhewn us in Chriſt Jeſus, may fix my Heart in thy Love.

Let his Death ſerve to mortify my worldly Affections, that I may be conformed to his Reſurrection in newneſs of Life. That his Aſcenſion to Heaven may ſerve to raiſe my Heart thither, where he is gone to prepare a place for us; That my converſation for the future may be as becomes a Citizen of Heaven. Increaſe my Faith, and make it to work by Love, and by every kind of good Works. Fill my Heart with ſpiritual Joy that it may ſerve to qualify the afflictions of this preſent Life, and give me ſuch peace as the World cannot give. Help my infirmities, and fortify me in the Combat which I have againſt the Fleſh, and againſt the Temptations

tions of the World and the Devil. My God, my Saviour, and my Redeemer! I truſt in thy Word, I rely upon thy Promiſes, I give my ſelf up to thy Love, and when I ſhall paſs thro' the vally and ſhadow of Death, I ſhall fear no Evil, for thy Rod and thy Staff ſhall comfort me: For I know that neither Death, nor all the Power of the Enemy, ſhall be able to ſeparate me from the love of God, which he has born me in his well beloved Son. All things ſhall work together for good to them that love God: Their Misfortunes are their Remedies: Death it ſelf, which is ſo frightful in its Nature, is that which ſhall bring me nearer to my God. Under this dreadful Scene our Saviour Chriſt ſhall come unto us, and make us a preſent of Eternal Life. My God ſhall ſave me, and deliver me from every evil Work, and receive me into his Kingdom. There I ſhall ſee the accompliſhment of thoſe things, which are repreſented to us at this Table. There I ſhall embrace Jeſus my Saviour. There I ſhall drink of the Water of Life. There I ſhall ſee my God, and ſhall be transformed into his Image, and ſhall be ſatisfied to the full with his Preſence. So be it.

Out of the HELVETIAN *LITURGY.*

A Form of Prayer appointed to be read after the Examination of Children in their Catechiſm.

Let us make our humble Supplication together before the Lord, Praying thus.

O Merciful God and Heavenly Father! who, according to thy eternal Wiſdom, prepareſt Praiſes unto thy ſelf out of the Mouths of Babes and Sucklings, and teacheſt Wiſdom unto thoſe that have no Underſtanding; thou that giveſt power of beholding thy glorious Face, unto thoſe holy Angels that take a care for us: Whereas thy only begotten Son Jeſus Chriſt hath (in like manner as thou alſo haſt done) commanded that we be brought unto him, becauſe the Kingdom of Heaven belongeth unto us; We therefore give thee our moſt hearty thanks, for our being brought unto thee with due Care and Fidelity, to the end that thou maiſt reveal unto us the Myſteries of thy everlaſting Kingdom, whereupon dependeth all our preſent Happineſs, and our eternal Salvation; and whereby the Kingdom of Satan, our malicious Enemy, is hindred and overthrown; it being nothing but Darkneſs, Ignorance, Ungodlineſs, and all manner of Sin and Vice, the end whereof is temporal Shame and eternal Damnation.

But we moſt heartily beſeech thee, O moſt faithful God and Father, that as we daily grow in Years, and in the ſtature of our Bodies; ſo we may alſo daily increaſe, through the power of thy Holy Spirit, in a right Underſtanding, and in the knowlege of thy divine Word; in all Chriſtian Virtues, in Wiſdom, Godlineſs, Holineſs and Righteouſneſs: That thereby we may continue to Love, to Honour, and Worſhip thee with the greateſt Fervency; and that (as to our inward Man) we may go on from Strength to Strength, from Faith to Faith, from Hope to Hope, from Joy to Joy; to the end we may further enjoy the precious jewel of Peace in our native Country, under the gracious Wings of thy Almighty Protection: And that in due time we may be tranſlated (as well in Soul as in Body) into thy Heavenly and Everlaſting Kingdom.

Grant us all this, O Lord, through our dear Lord and Saviour Jeſus Chriſt: To whom with thee, and the Holy Ghoſt, be Praiſe, Honour and Thankſgiving for henceforth unto all Eternity.

Our Father which art, &c.

A Form of Prayer appointed to be read in time of Perſecution; that God would be pleaſed to deliver our Foreign Brethren from all Diſtreſs, and to keep us from Wars and Tumultuous Inſurrections.

O Lord! Almighty and Eternal God, Heavenly and moſt gracious Father; we proſtrate our ſelves before thee with our hearty Supplication, humbly beſeeching thee, that thou wouldeſt be pleaſed to look with the gracious Eye of thy Pitifulneſs, upon all thoſe godly and faithful Chriſtians, which now at this preſent time are groaning under the heavy Load of Vexations and Oppreſſions in ſeveral Provinces and Countries, by reaſon of our moſt antient and moſt holy Catholick Faith. We confeſs we all have indeed deſerved (long ago) the dreadful Effects of thy Wrath and Judgment: But, O Lord, thoſe Perſecutors of us and our Brethren in the Faith, do not make our Sins the Object of their Cruelty; but the chief and only Reaſon of their being incenſed againſt us, is becauſe we highly prefer thy holy Laws to the Traditions of Men, and becauſe we would not truſt in our own Works, nor in the Merits of Men; but put all our Confidence entirely upon thee the only true God, and upon him whom thou haſt ſent, JESUS CHRIST. Therefore keep us, O Lord, from ſtumbling, leſt [for fear of Terror] we fall away from the Confeſſion of everlaſting Truth. Come (now and ever) to the Deliverance of all diſtreſſed and afflicted People; and convince the Adverſaries of the Truth of thy Word; and give to the World evident Demonſtration

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BY WILLIAM NICHOLLS, D. D.

CHURCH of ENGLAND

OF THE

ARTICLES

On the Fifth Fifteen and Part of the Sixteenth

COMMENTARY

A

A COMMENTARY on the

ARTICLES

OF THE

CHURCH of *ENGLAND.*

King Edward *the* VI*th's* ARTICLES.

* *Articles agreed upon by the Bishops, and other Learned and good Men in the*

The ARTICLES.

Articles whereupon it was agreed by the Archbishops and Byshops of both Provinces, and the whole Cleargie, in

ARTICULI.

Articuli de quibus convenit inter Archiepiscopos & Episcopos, utriusq; Provinciæ, & Clerum universum in Synodo Londini, Anno

* *Articles agreed upon by the Bishops and other Learned and good Men in the Convocation held at* London *in the Year* 1552.] It is become a Controversy whether these Articles of King *Edward* were really drawn up in Convocation, as the Title seems to import, or only by Archbishop *Cranmer* and *Ridley*, and this Title put to them, to make them pass the more current. The former Opinion is maintained by Dr. *Heylin* and Dr. *Atterbury*, the latter by Bishop *Burnet*. The Bishop's Arguments for his Opinion, are these; (1.) The Corruptions of the Church of *Rome*, condemn'd by these Articles, were so *Beneficial to the whole Body of the Clergy, that without a Miracle they could not be agreed to by a Major part*, i. e. of the Convocation. Introd. to the Expos. on 29. Art. (2) That there was the like Art used in setting forth *Poinet*'s Catechism; and for this he vouches the Acknowledgement of *Philpot*, and Archbishop *Cranmer* himself. For thus *Philpot* speaks, *Concerning the Article of the Catechism, I think you are deceived in the Title of the Catechism, in that it beareth the Title of the Synod of* London, *last before this, altho' many of them which were then present, were never made privy thereof in setting it forth; for that this House had granted the Authority unto certain Persons to be appointed by the King's Majesty*, &c. *Fox* Vol. III. p. 20. But the Bishop of *Sarum* is willing to allow *Philpot*'s Evidence, but not his Reason upon it; saying, *That* Philpot *alledged this, being prest with an Objection, to which he had no other Answer ready; he knew there was such a Commission, and therefore he fancied he had prepared these Books.* To this he adds the Testimony of Archbishop *Cranmer*, concerning the said Catechism, in his Examination before the Convocation in *Oxford*, where *Weston* the Prolocutor objected to him in these Words: West. *Also you have set forth a Catechism in the Name of the Synod in* London, *and yet there be Fifty which Witnessing that they were of the number of the Convocation, never heard one word of this Catechism.* Cran. *I was ignorant of the setting to of that Title; and as soon as I had knowledge thereof, I did not like it. Therefore when I complained thereof to the Council, it was answered me by them, that the Book was so intituled, because it was set forth in the time of Convocation.* Fox Vol. III. p. 80. The Bishop of *Sarum* cites the further Testimony of Archbishop *Cranmer*, in the Interrogatories put to him, in order to his final Censure. Inter. *Item, That the said* Thomas Cranmer, *&c. did compile, and caused to be set abroad diverse Books.* Answ. *As for the Catechism, the Book of Articles, with the other Book against* Winchester, *he granted the same to be his doings.* Fox Vol III. p. 656. These Proofs the Bishop thinks so strong, *that they decide the Point, so that it will admit of no more Debate*, Vid. Bp. *Sar.* Reflections on the Rights of Convocation.

Dr. *Atterbury* on the other side contends, that these Articles were passed either by the whole Body of the Convocation, or by a Committee: As to the Bishop's Argument, that the major Part of the Synod could not have agreed to them without a Miracle; he answers, *That the Acts of another Synod, ten Years afterwards, assure us such a Miracle was done.* And for this he cites a Copy of the Acts of the Convocation, 1562, written in a Hand of *the time*, and taken from the Registers of that Convocation soon after it sate, giving an Account of the Proceedings of every Day. And in the 19th of *January* are these words: *Et* (Prolocutor) *ulterius proposuit quod Articuli in Synodo Londinensi tempore nuper Regis Edwardi sexti editi, traditi sint quibusdam aliis viris ex cætu dicti Domûs Inferioris, ad hoc etiam electis, ut eos diligenter perspiciant, examinent & considerent, ac prout iis visum fuerit, corrigant & reforment. And the Prolocutor further proposed, that the Articles set forth by the Synod of* London, *in the time of* Edward *VI.* &c. *Att. Rights*, &c. p. 379. This Journal, the Bishop says, *deserves no Credit, but is a plain Forgery*; but he does not tell us against whom the Charge is laid, nor upon what Reasons it is grounded.

Dr. *Heylin* is of an Opinion not different from that of Dr. *Atterbury*, and says, 'That it may be concluded, 'that the Convocation had devolved their Power on some 'grand Committee, sufficiently Authoriz'd to Debate, Con'clude, and Publish what they had concluded in the name of 'the rest. And being so impower'd to that end and purpose, 'the Articles by them concluded and agreed upon, may war'rantably be affirm'd to be the Acts and Products of the 'Convocation, confirm'd and establish'd for such by the 'King's Authority, as appears further by the Title, *viz.* '*Regia Authoritate editi*; and for this quotes the foremen'tion'd words of *Philpot*, *That the said House had granted the* '*Authority to make Ecclesiastical Laws*, &c. spoken with 'relation to the Catechism. This he says may be also the 'Case of the Book of Articles, which may be truly and 'justly said to be the work of the Convocation, tho' ma'ny Members of it never saw the same. Adding, 'Had

laſt Convocation held at London, *in the* *the Convocation holden at* London, *in the Year of our Lord* God 1562, *according* *1562. ſecundum computationem Eccleſiæ Anglicanæ, ad tollendam O-*

'it been otherwiſe, King *Edward*, a moſt Pious and Religious Prince, muſt needs be looked on as a wicked and lewd Impoſtor, in putting ſuch a horrible Cheat upon all his Subjects, by fathering theſe Articles on the Convocation, which begat them not, nor ever gave conſent to them. And yet it is not altogether improbable, but that theſe Articles being Debated and Agreed upon by the ſaid Committee, might alſo paſs the Vote of the whole Convocation, tho' we find nothing in the Acts thereof, which either have been loſt, or were never Regiſtred. Beſides, it is to be obſerved that the Church of *England*, for the firſt five Years of Queen *Elizabeth*, retained theſe Articles, and none other, as the publick Tenets of the Church, in point of Doctrine; which certainly ſhe never had done, had they been commended to her by leſs Authority than a Convocation".

To give my Opinion freely concerning theſe oppoſite Sentiments, I think the latter is the moſt Charitable, and the moſt Reaſonable. For the Rules of our Religion forbid us to tax any one with a Crime, eſpecially ſo foul an one as Forgery, without ſuch evident Proof and Notoriety of Fact, as is next to Demonſtration. Which Rules bind yet cloſer, when the Perſons accuſed demand, not only Reſpect and Gratitude from us, but the expoſing their Imperfections ſtrikes at our Religion, and gives occaſion to our common Adverſaries to Blaſpheme. With Submiſſion to his Lordſhip, I think it was a little too ſevere to tax Dr. *Atterbury*, or the Writer of the MSS. he quotes, with Forgery; but to Charge ſuch a ſhuffling Trick upon a pious Prince and his Miniſtry, to whom we owe the Benefits of our Reformation, and upon the moſt Eminent of the Proteſtant Clergy, many of which laid down their Lives for our common Religion, is a Degree of Incaution, which one would not have expected from his Lordſhip's Prudence and Moderation. Nor do I think that his Lordſhip's Reaſonings *have ſo decided this Point, that it will admit of no more Debate.* I am humbly of Opinion, that ſome things have drop'd from his Lordſhip's Pen in this Point, which have happened to perplex it more than it was before. What Dr. *Atterbury* advanced, in Proof of the regular paſſing theſe Articles in King *Edward*'s Reign, from the Journal he cited, has brought to light an Authority which had lain unobſerv'd before, and deſerv'd a further Conſideration, than to throw it off, by ſaying, *it is a plain Forgery*. For the words which he cites are not only found in the Tranſcript he made uſe of, but in the very Original Acts themſelves, as I find them publiſhed by Dr. *Gibſon* in his *Synodus Anglicana*, p. 192. without the variation of a Letter or Syllable. So that the Evidence produced by Dr. *Atterbury* ſtill ſtands good, notwithſtanding his Lordſhip's Impeachment, and we have the Authority of the Convocation of 1562, to prove that the firſt Edition of the Articles were in *Synodo Londinenſi tempore nuper Regis Edwardi ſexti editi*; the plain Engliſh of which is, that they were either paſſed in Convocation at *London*, or at leaſt drawn up by order of Convocation. But ſuppoſing the Trick had been play'd, which his Lordſhip ſuggeſts, would Queen *Elizabeth*'s Convocation have ventur'd to have overhal'd this Matter again, ten Years after, and have vindicated a Fraud, which was notorious to all the Popiſh Biſhops and Clergy, who being turned out of their Preferments, would never have ſpared them, could they have had ſuch an Advantage againſt them? If the Convocation of 1562 had been conſcious, of any ſuch indirect Practice of the Proteſtant Clergy in King *Edward*'s time, they would have paſſed the whole matter over in ſilence, they would have compoſed a New Set of Articles themſelves, without any Relation had to the old Book, and not have gone about to have vindicated a Fraud, which muſt tend only to their own Diſgrace, and this too when there was no occaſion for it, and they might as well have gone on upon their work, without it.

Neither do I think that Archdeacon *Philpot*'s Evidence, in this Point, has ſo little weight as his Lordſhip is pleaſed to allow it; and that he only *alledged this, being preſſed with an Objection to which he had no other Anſwer ready*. There is nothing in all Mr. *Philpot*'s Character, which can make us ſuſpect him to have given any diverting or inſincere Anſwer, on account of the hardeſt Objection that he could be preſſed with. He was a Gentleman by Extraction, and a Man of good Senſe; that he wanted neither Honeſty nor Courage, is plain from his dying for his Religion; and therefore we may be ſure, he would never ſolemnly atteſt any thing to be true, which he was not certain of the Truth of. But I do not find that *Philpot* was preſſed by any thing relating to the Articles, or that he was preſſed by any thing elſe. The Convocation meeting the firſt of Queen *Mary*, *Octob.* 20, 1553, Reſolved upon two Points: Firſt, *That Chriſt was naturally preſent in the Sacrament of the Altar*: Secondly, *That the Catechiſm ſet forth in the laſt of King* Edward, *was not of that Houſe's Agreement ſet forth*, and immediately fell to Subſcribing to the Truth of theſe two Propoſitions: This was indeed hot-headed work, to Reſolve and Subſcribe, without either Proof or Debate. Therefore Mr. Archdeacon *Philpot* voluntarily ſtood up in his place, and told them, that this Catechiſm was ſet forth by the Committee for Eccleſiaſtical Law. *And in this Point he thought the Setter-forth thereof nothing to have ſlandered the Houſe, as they by their Subſcription went about to perſwade the World, ſince they had our Synodal Authority, unto them committed, to make ſuch Spiritual, as they thought convenient and neceſſary.* Fox Vol. II. p. 20. But ſtill all this is with relation to the Catechiſm, and not to the Articles. The Articles indeed and the Catechiſm were printed together in 1553; but in the Title of the Book they are clearly diſtinguiſhed from each other. *Catechiſmus Brevis, Chriſtianæ Diſciplinæ ſummam continens, omnibus Ludi Magiſtris Authoritate Regia commendatus. Huic Catechiſmo adjuncti ſunt* Articuli *de quibus*, &c. Lond. cum Privileg. Sereniſs. Regis A. D. MDLIII. Here you may ſee that Archbiſhop *Cranmer* took care, in the *Latin* Edition of the Catechiſm, that it ſhould be attributed only to the Royal Authority, and not to that of Convocation. Upon the whole it ſeems not improbable, that the Articles ſhould have paſſed the whole Houſe, or at leaſt that they were more publickly treated of in the Committee for Eccleſiaſtical Laws, than the Catechiſm. For the Popiſh Convocation never ventures to arraign the Articles, but always the Catechiſm; as appears before in the Citation out of *Cranmer*'s Tryal, *Ye have ſet forth a Catechiſm*, &c. Therefore to be ſure the Articles had ſome clearer Authority of the Synod than the Catechiſm; for ſince the Articles muſt needs grieve them more, they being forced by the King's Injunction to ſubſcribe to them, yet, notwithſtanding this, they have nothing to ſay againſt theſe hated Articles, but are forced to wreek all their Spleen againſt a poor Catechiſm.

As to Archbiſhop *Cranmer*'s complaining to the Council of the falſe Title, this likewiſe relates to the Catechiſm; for there is not a word of the Articles in all that Relation in *Fox*.

As to Archbiſhop *Cranmer*'s making Anſwer, *That as for the Catechiſm, the Book of Articles, with the other Book againſt* Winchester, *he grants them to be his doings*; we may ſay that this does not hinder, but that the Convocation might have a hand in ſome of them likewiſe. The Archbiſhop might call them *his doings*, becauſe he firſt propoſed them to the Convocation; or, when regularly paſſed the Convocation, they might be attributed to him who was Preſident thereof; as all our Provincial Conſtitutions bear the Name of the Archbiſhops who preſided in the Convocations, wherein the Canons were made. And in this Senſe *Conſtitutiones Peckam, Iſlep, Arundel*, &c. are *the doings* of thoſe ſeveral Archbiſhops.

This was ſuch ſufficient Proof of theſe Articles being, ſome way or other, paſſed in Convocation, as ſerved to ſilence all Objections of the Papiſts, as ſatisfy'd the Convocation of 1562, held ten Years afterwards, and ſettled this Matter ſo as hardly any one ever ſince has ventured to Diſpute it. The firſt Man that ever ſeem'd to queſtion it, was *Fuller* in his Church-Hiſtory, who in his triffling way ſays, *this barren Convocation is intituled the Parent of the Articles of Religion*; and ſpeaking of the Committee of Convocation before-mentioned, ſays, *the Convocation* (it ſeems) *paſſed over their Power*; and that he *ſhould be thankful to him who ſhould produce the Original Inſtrument*; ridiculing, in his awkward way, the receiv'd Opinion of their being paſſed in Convocation, which he ſays, the King could not *truſt*, they having *under the fair Rind of Proteſtant Profeſſion, the rotten Core of Romiſh Superſtition.* Fuller's *Church Hiſtory*, p. 420.

Dr. *Heylin*, in his *Examen Hiſtoricum*, takes the triffling Man to task; ſhewing, That this was an impudent Arraignment of the King and Council; That the *King had no reaſon to have any ſuch Jealouſy at that time of the major Part of the Clergy, but that he might truſt them with Power to meddle with matters of Religion* (*which is the only Argument which our Author bringeth againſt thoſe Articles.*) *This Convocation being holden in the ſixth Year of his Reign, when moſt of the Epiſcopal Sees,*

Year 1552, to root out the Diſcord of Opinions, and Eſtabliſh **to the Computation of the Church of Englande, for the avoyding of the† Diver-** *pinionum diſſenſionem, & conſenſum in vera Religione firmandum. Editi Authoritate ſe-*

Sees and Parochial Churches were filled with Men agreeable to his Deſires, and generally conformable to the Form of Worſhip, then by Law Eſtabliſhed. And in Anſwer to his Argument from the ſilence of the Acts, he ſays, *The Truth is, that the Records of Convocation during this King's whole Reign, and the five firſt Years of Queen* Mary, *are very imperfect and defective, moſt of them being loſt, and amongſt others, thoſe of this preſent Year; and yet one might conclude as ſtrongly, that my Mother died Childleſs becauſe my Chriſtning is not found in the Pariſh Regiſter, as that the Convocation of this Year was barren, becauſe the Acts and Articles of it are not entred in the Journal Book.* Exam. Hiſt. p. 122, 123. This perfectly ſtop'd *Fuller*'s Mouth, who in his Reply can ſay nothing to it. Now ſince this was of force to confute the Author of the Objection, it had deſerved ſome Conſideration from thoſe who have been Retailers of his Argument. vid. *Preface.*

† *Diverſities of Opinions.*] Theſe Articles could not be deſigned to oblige all Perſons who are to Subſcribe to them, that they ſhould agree in every Point of Theology, which is controverted among Divines, that being a thing impoſſible; for Men will neceſſarily diſagree in many of theſe things, according to the different Degrees of their Learning, and the ſeveral Courſes of their Studies: But that they ſhould ſo far agree as to own their Satisfaction in thoſe Points, which are expreſly determined by plain words, in theſe Articles. So that any Perſon who believes the Popiſh Doctrines of Purgatory, Tranſubſtantiation, Invocation of Saints, &c. cannot ſincerely Subſcribe to theſe Articles, which do expreſly condemn thoſe Doctrines. And this is the Reaſon of this Expreſſion, of *for avoiding Diverſity of Opinions, and for eſtabliſhing Conſent touching true Religion.* For it would have been a great Blemiſh to our Reformation, to have a Miniſter in one Church preaching up the Doctrine of the Maſs, and another againſt it; one Writing for the Worſhip of the Bleſſed Virgin, and another the direct contrary. But, as for thoſe Theological Points, which do not affect the main of Religion, which ſeldom offer themſelves to be handled in Popular Diſcourſes, and not being in theſe Articles expreſly determined, the Clergy are as much at liberty, to entertain different Opinions from each other concerning them, as they were before.

But then conſiderable Caution muſt be uſed herein, and Men muſt not indulge fanciful Gloſſes, and wiredraw the Words in the Articles to unreaſonable Senſes, to reconcile them to their particular Opinions. I do not know that we have any Authentick Rule, beſides the general Laws of Interpretation, to govern us in this matter; unleſs we will allow that in King *James* the Iſt's Declaration to be one, (tho' I believe the Force of it did not, nor was deſign'd to extend beyond his time,) *That no Man thereafter ſhould put his own Senſe or Comment to be the meaning of the Article, but ſhould take it in the Literal and Grammatical Senſe.* From this the Learned Biſhop *Burnet* draws this Inference, *That an Article being conceived in ſuch general words, that it can admit of different Literal and Grammatical Senſes, even when the Senſes are plainly contrary to each other, both Sides may Subſcribe the Article with a good Conſcience, and without any Equivocation.* Introduct. to the Expoſition on the Thirty Nine Art. p. 6. Theſe words have been the occaſion of a great deal of Diſcourſe and Controverſy, and tho' poſſibly his Lordſhip may have in ſome Particulars extended his own Rule too far, yet I cannot but own, that upon the main this Rule holds true. And tho' I am no ways concerned to vindicate the Biſhop; yet this Aſſertion of his having been ſometimes attack'd, I think, without due caution, I will venture to ſay ſomething in Juſtification of that, and add ſome further Rules, for the Explication of the Articles. 1. It is very probable, that ſome of theſe Articles were purpoſely drawn up in general Terms, for the Satisfaction of Perſons, who had different Sentiments, in ſome particular Points. And this I think can be no doubt to any one who reads over the Names of thoſe, who Compiled and firſt Subſcribed to theſe Articles. Some of them learn'd their Divinity from the Fathers, without any Relation had to the Doctrines of Modern Divines; ſome went upon the foot of *Luther*'s and *Melancton*'s Doctrine; others that had been Exiles at *Geneva* were perfectly wedded to *Calvin*'s Divinity, and perhaps not a little to his Form of Church Diſcipline. Some were for a real, tho' undeterminable Preſence in the Euchariſt; whilſt others thought Chriſt's Body was only there by Figure, or Repreſentation. Now can any one ſay that theſe ſeveral Perſons held no diverſity of Opinions? or can any one think, that they would agree to the paſſing theſe Articles, but that they thought they *were conceived in ſuch general terms, that they all might Subſcribe them with a good Conſcience, and without Equivocation*? Now take this either with relation to King *Edward*'s or Queen *Elizabeth*'s Articles, we ſhall find that the Drawers up of them were in ſeveral things of very different Opinions, not only before, but after their Subſcription to the Articles. For the Truth of this I appeal either to the Writings of ſeveral of thoſe Divines themſelves, or to the Collections made out of them by *Montague* and *Pryn*, *Heylin* and *Hickman*, Biſhop *Coſins*, &c. But for the preſent, this may ſuffice. *Dorman* wrote his Book againſt our Reformation not long after Queen *Elizabeth*'s Articles were publiſhed, wherein he ſays, that our Divines were not agreed about the Doctrine of the Real Preſence, that *Geſt* Preached at *Rocheſter* for the Real Preſence, and *Grindal* at *London* againſt it; that Archbiſhop *Parker* being a *Lutheran*, maintained a third Opinion. His Book was anſwered by Dr. *Howel*, who does not altogether deny the Charge, but will not allow it to amount to a Schiſm, as he taxes it, in our Church: He only ſays, 'Theſe were ſmall 'matters in Compariſon, however he called them by the 'Name of Schiſm; and that they little troubled the State 'of the Church, whilſt he named one as diverſe from other 'in Opinion in one Point, and falſely ſurmized of another 'to be a *Lutheran*'. He diſallows indeed the Imputation againſt the Archbiſhop, but owns the difference between the other two, reckoning it to be but a ſmall matter. Vid. Stripe's *Annals of Queen* Elizabeth, p. 297. And if we conſider *Talbot*'s Petition againſt the Predeſtinarian Doctrine, and the qualifying Clauſes then added, *hath choſen in Chriſt out of Mankind*; and the leaving out the words *though the Decrees of Predeſtination be unknown to us*; and making the Sentence run, *Furthermore we muſt receive God's Promiſes in ſuch wiſe, as they be generally ſet forth unto us in Holy Scripture; and in our doings, that Will of God is to be followed, which we have expreſly declar'd to us in the Word of God:* This does clearly ſhew, that it was the deſign of the Compilers of theſe Articles, to oblige the Subſcribers only to ſome general Agreement, and not to force them all to conſent to any one Particularity of Opinion. And truly this is the Judgment of the moſt Learned and Zealous Defenders of our Church: Men never taxed with any faulty Latitude of Opinions, at leaſt with Diſfavour to the Church. King *Charles* the Iſt, I think, is an unexceptionable Authority in this Point, who in his Declaration publiſhed with the Articles 1630 ſays, If *even in thoſe curious Points, in which the preſent Differences lie, moſt Men of all ſorts take the Articles of the Church of* England *for them, then may be inferred, what the Right Reverend Biſhop of* Cheſter *hath ſaid; This rather gives Teſtimony of the great Wiſdom and Moderation of the Church, which in Points doubtful and controverted, hath propounded only that which no Sober Man can make matter of Doubt, or Subject of Controverſy.* And again, In *theſe curious and unhappy Differences, which have for ſo many hundred Years in different Times and Places exercis'd the Church of Chriſt; we Will that all further curious ſearch be laid aſide, and theſe Diſputes ſhut up in God's Promiſes, as they be generally ſet forth to us in Holy Scriptures, and* the general Meaning *of the Articles of the Church of* England. Archbiſhop *Laud* ſays, *The Church of* England *never declared, that every one of her Articles are Fundamentals in the Faith; for it is one thing to ſay, no one of them is Superſtitious or Erroneous, and quite another to ſay, every one of them is Fundamental.* *Laud* againſt *Fiſher*, § 14. Biſhop *Bramhal* declares his Opinion in this Point thus, *If it were not for this Diſciplinarian Humour, which will admit no Latitude in Religion, but makes each Nicety a Fundamental, and every private Opinion an Article of Faith, which prefers particular Errors before general Truths; I doubt not but that all reformed Churches would eaſily be reconciled; Wherefore in ſuch Points which may be held diverſly of diverſe Men* (ſalva fidei compage) *I would not take any Man's Liberty from him, and humbly beſeech all Men that they would not take mine from me.* Bramhal's *Fair Warning.* Biſhop *Sanderſon*, among

Some of the Compilers of them of different Opinions.

That this was deſigned, the Opinion of the moſt Eminent Perſons of our Church.

Some Articles purpoſely drawn up in general Terms.

the Agreement of true Religion.

Publiſhed by the King's Authority.

ſities of Opinions, and for the Stabliſhing of conſent touching true Religion. Put foorth by the Queens Authoritie.

reniſſimæ Reginæ. Londini, apud Johannem Day, 1571.

Titulus Artic. *Ed.* VI. Lat.

Articuli de quibus in Synodo Londinenſi, A. D. 1552. ad tollendam Opinionum diſſentionem, & conſenſum veræ Religionis firmandum, inter Epiſcopos & alios eruditos Viros convenerat. *Regia* authoritate in lucem Editi.

Excuſum Londini apud Reginaldum Wolfium Regiæ Majeſtatis in Latinis Typographum. A. D. M. D. L. III.

among his Directions for Peace, lays down this for one, *That particular Churches would be as tender as may be in giving their Definitions and Determinations, eſpecially where there may be admitted* a Latitude of Diſſenting, *without prejudice done either to the Subſtance of the Catholick Faith, or to the Tranquility of the Church, or to the Salvation of the Diſſenter.* Sand. Pax. Eccleſiæ. Biſhop *Sparrow* was as great a Lover of our Conſtitution as any one, and yet declares for a greater Liberty of Opinion, than moſt have done. *In Controverſies about Doctrines, wherein the Church has received no ſuch clear Determination of either part from Chriſt and his Apoſtles, ſhe hath Power to declare her own Senſe in the Controverſy, and to determine which part ſhall be received and profeſt for Truth by her Members, and that too under Eccleſiaſtical Penalty and Cenſure, which they are accordingly bound to ſubmit to, not as an infallible Verity, but as a probable Truth, and reſt in her Determination, till it be made plain by as great or a greater Authority, that this her Determination is an Error; and if it ſhall appear to any of the Members to be an Error, or if they ſhall* think *it to be ſo by the weight of ſuch Reaſons as are privately ſuggeſted to them, yet they are ſtill obliged to Silence and Peace (where the Deciſion of a particular Church is againſt the Doctrine of the Univerſal) not to profeſs in this caſe againſt the Churches Determination, becauſe the profeſſing ſuch a controverted Truth is not neceſſary, but the Preſervation of the Peace and Unity of the Church is.* *Sparrow*'s Pref. to his Collection. Dr. *Heylin* was never taxed for want of regard to the Conſtitution of the Church, and yet he expreſſes himſelf thus: *Their* (*i. e.* the Compilers of the Articles) *Moderation was not leſs viſible, in not ſtuffing the Book of Articles with all Concluſions Theological,* in which a Latitude of Judgment *was to be allow'd as far as might be with Peace and Charity. As they omitted many whole Articles, and qualified the Expreſſions of ſome others, in King* Edward's *Book; ſo they were very ſparing in Defining any thing, which was merely matter of Modality.* Hiſt. of Queen *Elizabeth*, p. 159. He yet declares himſelf more expreſly in this Point elſewhere. *The Articles of the Proteſtant Church, in the Infancy thereof,* were drawn up in general Terms, *foreſeeing that Poſterity would grow up to fill the ſame; meaning that theſe holy Men did prudently diſcover, that Differences in Judgment would unavoidably happen in the Church, and were loth to unchurch any, and drive them off from an Eccleſiaſtical Communion for petty Differences, which made them Pen the Articles* in comprehenſive words, to take in all who differing *in Branches meet in the Root of the ſame Religion.* Heyl. Hiſt. Quinquart. P. 2. c. 8.

The meaning of Subſcription ex animo.

But I know not how it has come to paſs, that the Biſhop of *Sarum* has made his own Rule leſs defenſible, by a Proof which he has brought from the Form of Subſcription in the 36th Canon, *I Subſcribe willingly and* ex animo, *&c.* which words, his Lordſhip ſays, ſeem to *declare a Man's own Opinion, and not a bare Conſent to an Article of Peace, or an Engagement to Silence and Submiſſion.* I am not altogether different from his Lordſhip's Judgment in this matter, but I am not ſo well ſatisfy'd with the Reaſon he grounds it upon. For *ex animo* in that Place does not ſignify *according to my Opinion,* or *as I am firmly believe*; but *readily,* or *heartily.* For this Form of Subſcription is not a Form for Subſcription to the Thirty Nine Articles, but to the Three Articles contained in that Canon, which are not ſo much Articles of Opinion as of Conſent, and the Subſcription to them declares, not what the Subſcriber believes, but what he readily Conſents to; for when the Subſcriber by the Second Article promiſes, that he *will uſe the Book of Common-Prayer,* how can he be ſaid to Subſcribe to this, as his Opinion? He Subſcribes to this Clauſe *ex animo,* becauſe he *heartily* conſents to uſe this Book. But beſides, his Lordſhip is under ſome little Miſtake to think, that *ex animo* does ſignify, according to a Man's Judgment or Opinion. For, as far as I am able to obſerve, *ex animo* never ſignifies ſo in the *Latin* Tongue, unleſs joined with the words *dicere, loqui,* &c. *Equidem dicam ex animo quod ſentio.* Tuſc. Q. Lib. iii. ſignifies, *I truly will ſpeak as I think.* And ſo perhaps in a like Senſe, *ex animo credere.* Cic. ad. Att. But when it is joined to words of *willing, wiſhing, loving,* &c. it then ſignifies *readily,* or *heartily.* So *amare ex animo, to love one heartily*; Cic. ad. Q. Fratrem: *Ex animo commendare,* to *recommend one heartily,* Cic. ad Att. So *ex animo miſer,* ſays the Man in *Plautus, I am as miſerable, as a Man could wiſh.* Plaut. Trinum. *Tibi bene ex animo volo. I heartily wiſh your welfare.* Teren. Heaut. *Ille, quem quem beneficio conjungis, ex animo facit; When you have obliged any one he will comply with your deſires readily.* Ter. Adelph. So that by the ſame Analogy the words *willingly* and *ex animo* being joined together; *ex animo* muſt in this Form of Subſcription ſignify *readily.* This may not be improper to be obſerved; for the miſunderſtanding of this Expreſſion, in the Subſcription Form, may occaſion ſome unreaſonable Scruples in conſcientious Men, and keep ſome of the beſt Men from entring into Holy Orders.

Articles to be explained in a Grammatical Senſe.

2. The Subſcriber ought to Aſſent to each Article, taken in the Literal and Grammatical Senſe. For if People were allowed to make far-fetch'd Interpretations of any Article, to take words in an unuſual Meaning, to add or diminiſh, to ſupply Words to be underſtood, to take Emphatical Words for Expletives, that have no Signification; one might by ſuch Method make every thing out of any thing, and explain the Bible into the *Alcoran.* But whereas the Civilians have divided the Grammatical Senſe into two kinds, the *Senſus Grammaticalis ab origine*, and the *Senſus Grammaticalis Popularis.* Grot. de Jure Bell. Lib. ii. c. 16. the latter only is to be allow'd in the Interpretation of any Law or Writing. For to take Words in their firſt Original Signification, which by length of time they have much varied from, may carry them off to a Senſe very different from what they were intended. Therefore the Expreſſions muſt be taken, in the plain common Senſe they are generally uſed in, or were uſed in at the time of the making ſuch Law, or Writing.

There may be more Grammatical Senſes.

3. But then, as the Biſhop of *Sarum* obſerves, there may ſeveral Grammatical Senſes, ſometimes very fairly, be put upon Expreſſions. His Lordſhip inſtances in the third Article of Chriſt's Deſcent into Hell; which Perſons may Subſcribe to, who by Hell either underſtand the Place of Torments, the Grave, or State of ſeparate Souls. This is ſo clear a Caſe that I cannot imagine, why any one ſhould find fault with his Lordſhip, upon this Account; for did not King *Edward*'s Articles determine it to a Local Hell, *his Soul being ſeparate from his Body remained with the Spirits,* &c. And was not this Clauſe ſtruck out in Queen *Elizabeth*'s Articles? Now can any one think that all the Subſcribers to King *Edward*'s Book did, at one inſtant, change their Opinions? or if they had, would not the Article have been drawn up more expreſs than it is? The Truth of the matter is, Archbiſhop *Parker*, and thoſe who drew up the New Edition of the Articles in 1562, ſtruck out the latter Clauſe, which ſeemed a little to Countenance a Popiſh Doctrine, leaving the former part to ſtand, which being ſet down in general words, Perſons might underſtand, according to their own Opinion, either one way or other; and ſo the matter paſſed over quietly, which otherways might have occaſioned a Diſpute.

But not contrary to the known Senſe of the Compoſers.

4. For rightly underſtanding the Senſe of an Article, beſides the Governing our ſelves by the Grammatical Senſe of the words, the Senſe of the Compilers of them is to be highly regarded; a Law being to be Interpreted according to the Mind of the Legiſlator. So that if the Compilers of the Articles have expreſſed themſelves obſcurely in any place, that is to be explained by what we find to have been their avowed Opinions, or by ſome other Place of their Writings or Authentick Books, where they have expreſſed themſelves clearly. For inſtance, in the Twenty Third Article, if it be doubted, what is meant by theſe words, *thoſe we ought to judge lawfully called and ſent, which*

be

King Edward *VI. Articles.*

ARTICLE I.

Of Faith in the Holy Trinity.

ARTIC. Lat.

ARTICULUS I.

ART. I. *Of Faith.*

There is but one living and true God, ever-

There is but [a] one [b] living and [c] true * God, [d] Ever-

Vnus eſt vivus & verus Deus, æternus,

be called and choſen to this work by Men who have publick Authority given them in the Congregation to call and ſend Miniſters: Is the Authority of the Church, or the Authority of the State to be underſtood? Are thoſe that have Authority to ſend Miniſters, to be Biſhops, or mere Preſbyters? If a number of *Eraſtians* or Presbyterians had drawn up theſe Articles, theſe general Words might have been interpreted to their Senſe; but when they were drawn up by Biſhops who well underſtood the Antient Fathers and Canons of the Church, and who themſelves drew up the Forms of Ordination, where all Ordinations are enjoined to be performed by a Biſhop, there can no doubt be made what they meant by *publick Authority*; for neither by the Laws of the Church or by the Laws of the Realm any publick Authority is granted to any other than Biſhops, to ordain, *to call, or ſend Miniſters into the Lord's Vineyard.*

A liberty left for different Interpretations, when drawn up in general Terms.

5. But what if in ſome Points the Minds of the Legiſlators be various, but however for Peace ſake they agree in ſome Propoſition which deſignedly they expreſs in general Terms, that thoſe of each Side may agree to? That this is frequently Matter of Fact, no one can be ignorant, who reads either the Antient or the Modern Councils. Why in ſuch caſe, thoſe that are obliged by the Laws have as much Liberty, for difference of Interpretation, as the Legiſlators themſelves. And if any of theſe Articles do plainly appear to be ſo, as perhaps one or two of them may, they are to be underſtood only as Articles of Peace or Communion, and Divines of different Judgments may conſcientiouſly Subſcribe to them.

In caſe of Repugnancy, the moſt pious ſide to be taken.

6. Another good Rule for Interpretation laid down by the Civil Law is, that if any Part of a Law ſhall ſeem contrary to another, that Part ſhall prevail, *Quæ cauſas habet, aut magis honeſtas aut magis utiles*; *Which ſhall be moſt conducing to Piety or the common Good.* Now in the XVIIth Article there does appear to be the ſame ſort of Repugnancy. The former part of it is drawn up ſo, as very much countenances the Syſtematical or particular Predeſtination, *i. e.* God's Determination of every Man's final Doom from all Eternity: The latter part poſitively aſſerts the Predeſtination as 'tis delivered in Scripture, which denotes only a Call to the Goſpel. Now whereas the latter Senſe ſeems more to conduce to the Honour of God, to the Advancement of Piety, and to the Quiet of Mens Conſciences, I ought to cloſe with that rather than with the former.

What is laſt ſaid muſt preponderate.

7. Another Rule which the Civilians in a like caſe lay down is: *Quod poſtremo dictum eſt vincat*: *The Obligation lies in that which is laſt ſaid.* Therefore, to inſtance again in the XVIIth Article. Tho' the former part thereof did as much countenance the rigid Predeſtinarian Doctrine, as is pretended; yet the latter part, *we muſt receive God's Promiſes in ſuch wiſe, as they be generally ſet forth to us in Holy Scripture*, muſt direct our Judgment in this matter, it being deſigned to qualify what had been ſaid before; ſo that I am not obliged to own any manner of *Predeſtination, Decree* or *Purpoſe*, but what is *ſet forth in Scripture.*

Original of the Word GOD.

**God.*] The uſe of the word *God*, to ſignify the ſupreme Being, ſeems to be of vaſt Antiquity in our Northern Nations; which the *Romans* having turned into *Latin*, took the Deity deſigned by it to be a particular Local *Numen*. *Aſſerius*, in the Life of King *Alfred*, makes him and his *Saxon* Predeceſſors to be deſcended from *Geada, quem Pagani pro Deo venerabantur*; whom the *Pagans Worſhipped for a God.* And the Poet *Sedulius*, a *North-Britain*, who lived in the time of *Theodoſius* the Younger, ſpeaks of the ſame as a particular Deity of the *Britains*, and other *Northern* Nations.

Cum ſua gentiles ſtudeant figmenta Poetæ,
Grandiſonis pompare modis, tragicoq; boatu
Ridiculove GEDÆ —

Whilſt Gentile Bards ſtudy their feigned Gods
With pompous Verſe to praiſe, with Tragick cry
To GEAD odd-ſhapen Idol —

But it does not appear, that the *Saxons* by their GEAD meant any thing elſe than the other *Germans* did by their WOD, or WODEN, for the G and W are reciprocally uſed in *German* and *Gauliſh* words, as *Galls*, *Walls*: *Wilhelm*, *Guilhelm.* So that in all probability, the *Northern* Nations (tho' they had ſeveral other Deities afterwards, as *Friga*, *Seater*, &c.) yet in the moſt Antient Times they worſhipped GEAD or WOD, as their Supreme Deity; from which we have derived to us our *Engliſh* Word GOD. And the Name ſeems to be given from the Adjective *Good*, formerly gead or gude: drawn from the moſt principal Attribute of God, his Goodneſs. For not only in ours, but in other Languages, the Name of God is taken from ſome Attribute of the Divine Nature. The *Hebrew* Name is particularly remarkable above any others, becauſe it is drawn from the very Original Nature and Eſſence of the Deity, or at leaſt from his firſt great Attribute, his *Self-exiſtence.* For *Jehovah* is but a Participle of the Verb *Haiah*, *fuit*, and denotes by way of Eminence the *Being*, or the *who is*, or as *Moſes* expreſſes it in the firſt Perſon, the *I AM*, *Maim. More. Nev.* c. 63. In like manner the *Greek* Θεὸς is derived, ἀπὸ τοῦ θέειν from *Seeing*, being a Name given to the Deity from his Providence.

What is meant by the Word GOD

Having thus ſpoken of the word *God*, we muſt now conſider what is meant or ſignified by it. As it is impoſſible to give an adequate Definition of *God*, ſo we cannot but acknowledge that all Men, who either own a God, or deny ſuch a Being, do grant that the common Notion which Men have thereof, is, That he is a *Being of infinite Perfection, the Cauſe of all other Beings, and on which they do depend for their Conſervation and Government.* And therefore both Heathen and Chriſtian Philoſophers do take in the complex Notion of all of theſe Ideas, or ſome of the principal of them, whenever they deſcribe the Deity or Supreme Being. *Thales* calls him the πρεσβύτατον τῶν ὄντων: The oldeſt *of all Beings*, Laert. in vit. *Plato* calls him the Θεὸν δημιουργὸν πάντα θνητὰ καὶ φυτὰ: The God that *made all things that are born and die*, Plat. Soph. He elſewhere deſcribes him by a Proverbial Speech in uſe among the *Greeks*: ὁ μὲν δὴ Θεὸς ὥσπερ καὶ ὁ παλαιὸς λόγος, ἀρχήν τε καὶ τελευτὴν καὶ μέσα τῶν ὄντων ἁπάντων ἔχων: *for God, according to the antient Adage, has in his Power the beginning, the end and the middle of all things*, Plat. de Leg. Lib. 4. He elſewhere calls God the ὄντως ὄν: *the really Being*: the αὐτὸ ὄν he Being it ſelf, *Plat. de Leg. Ariſtotle* ſays, ἀίδιον πᾶσιν εἶναι καὶ ἀρχή: That *he is the Cauſe and Beginning of all things*, Met. Lib. 1. c. 2. *Theophraſtus* calls him Θεία πάντων ἀρχὴ, δι' ἣν ἅπαντα καὶ ἔστι καὶ διαμένει: *The Divine Principle by which all things are, and are preſerved*, Theoph. Metap. Cap. 1. In like manner the ancient Chriſtian Writers. *Deus plenæ & perfectæ divi-*

nitatis eſt nomen: the *word God denotes a full and perfect Divinity*, Hil. de Trin. Lib. 11. And thus St. *Auſtin*, *Sic intelligamus Deum quantum poſſumus, ſine qualitate bonum, ſine quantitate magnum, ſine indigentiâ Creatorem, ſine ſitu preſentem, ſine habitu omnia continentem, ſine loco ubiq; totum, ſine tempore ſempiternum, ſine ſui ulla mutatione mutabilia facientem, & nihil patientem. Let us underſtand God as much as we are able, good without Quality, and great without Quantity, a Creator without Want, preſent without Sight, containing all Things without Habit, being all every where without Place, eternal without Time, making things Changeable without Change of himſelf, and ſuffering nothing.* Aug. de Trin. Lib. 5. From hence it appears that the generality of Men have fixt and ſettled Notions of the Nature of the Deity. And therefore *Salluſtius* the Philoſopher ſays very well. Κοιναὶ δὲ εἰσὶν ἔννοιαι, ὅσας πάντες ἄνθρωποι ἐρωτηθέντες ὁμολογήσουσι· οἷον ὅτι θεὸς ἀγαθὸς, ὅτι ἀπαθὴς, ὅτι ἀμετάβλητος. *There are ſome common Notions, which all Men being asked will agree in*, viz. *that God is good, impaſſible, and unchangeable.* Salluſt. de Dii & Mundo, C. 1. He does not mean any innate Notions and Propoſitions, in a true and proper manner inſcrib'd upon the Mind, (for that is a Modern Fancy of the Schools) but ſome general Notions which all Men have of the Deity, which they readily aſſent to whenever any Diſcourſe is had of the Divine Being; all or moſt of which they join together to frame their Idea of it.

The Arguments which have forced the Aſſent of all Men, in the ſeveral Ages of the World, for the Acknowledgment of ſuch a Being, are theſe.

I. *Argument, for the* BEING *of a God, from the Neceſſity of a firſt Cauſe.*

The firſt is drawn from the Cauſality of things. For we cannot aſſign any thing but which was cauſed by another, and that by a third, the third by a fourth which had its Exiſtence before all of them, 'till we come up to ſome firſt Cauſe which had no beginning and no Cauſe of it. For if it has any Cauſe, it is not the firſt Cauſe; but another prior Cauſe muſt be ſought for: neither can it be a Cauſe to it ſelf, for that implies many Contradictions, as its not being at all, and yet being a Cauſe; as being before it ſelf as a *Producer*, and yet as not being till afterwards as the *Produced*: or as ſuppoſing the greateſt Contradiction of all, that nothing which has no Cauſality can produce ſomething. Therefore there muſt be one firſt Cauſe, which never was produced, and this is what we call GOD. This is the Reaſoning of that great Maſter of Reaſon, *Ariſtotle*, ὅτι ἀρχὴ τις καὶ οὐ ἄπειρα τὰ αἴτια τῶν ὄντων. *There muſt be one firſt Principle, the Cauſes of Things not being infinite.* Ariſt. Met. Lib. ii. c. 2. This Argument is ſo admirably ſtrong and cogent, that *Proclus* grudges the *Ariſtotelians* the Honour of it, and ſays it was ſpoiled by them, by their admitting too much of Fortune in the Production of things. Μόνος δὲ ὁ Πλάτων τοῖς Πυθαγορείοις ἑπόμενος πᾶν τὸ γινόμενον, ὑπ' αἰτιάς γινέσθαι φησιν ὀρθῶς ἡμαρμένην ὁπισήσαι τοῖς γινομένοις καὶ Θεόν. κἂν γὰρ πολλὰ, καὶ διεσπαρμένα τὰ γινόμενα ᾖ, καὶ διὰ τοῦτο ἐκ πολλῶν αἰτίων γίγνεται ἄλλων ἄλλως ποιούντων. ἀλλ' ὅτι μία ἓν αἴτιον, τῶν ποιούντων συναγωγὸν καὶ συλλεκτικόν. *For* Plato *alone following the* Pythagoreans, *ſays, that all things were made by a certain firſt Cauſe, ſetting a God and a Providence over all things that are made. For tho' there be many things that are of a diverſe Nature, and therefore ariſe from many Cauſes, of which ſome have a different Effect, yet there is one Cauſe which collects theſe Efficients into one.* Procl. 2. in Tim.

II. *Argument, from the Direction of things to a proper end.*

The Second great Argument for the Being of a God, is drawn from the Direction of all things to a proper End. Now whereas we find that every part of Nature, which we are capable of obſerving, is ſuited to ſome very wiſe end and purpoſe, which it could not be if it had its Being from Chance or Neceſſity; therefore we muſt conclude, that there was ſome wiſe Orderer of theſe things, which ſo excellently adapted them to theſe ſeveral purpoſes. This Argument will have the utmoſt force of Demonſtration, if we take a view of the ſeveral works of Nature, which are ſo fitted to their particular Ends that they ſerve for, that better means cannot poſſibly be contrived. Can any thing be better contrived than the Air for Breathing, or the Sun for conveying Light and Heat? Or will any ſay that they were not made for theſe ends? But not to go further than the frame of our own Bodies, the Natural Philoſophers have ſhewn the wiſe Ends, for which the ſeveral Parts thereof are faſhioned. Our Skin is contrived (as *Ariſtotle* ſays) πρὸς τὴν φυλακὴν τῆς συνεχείας, *to be Caſe to incloſe the ſeveral Parts within.* Ariſt. de part. An. Lib. I. c. 8. That εἴ τε φλὲψ μὴ τὶς κεχωρισμένη καὶ μὴ συνεχὴς πρὸς τὴν ἀρχὴν ἦν ἐξ οὗ ἐζώζετο τὴν ἐν αὐτῇ αἷμα, *Unleſs the Veins were diſtinct and cloſe all along from their beginning, they could not contain the Blood*, ib. cap. 9. That the Tongue is particularly figured πρὸς τὴν τῶν χυμῶν αἴσθησιν, *for taſting the Food*, and eſpecially in Man is made tender and broad, πρὸς τὴν τῶν γραμμάτων διάρθρωσιν, *for framing the articulate Sound of Words*, ibid. Lib. II. c. 7. That the Teeth are ὀπὴν τὴν τῆς τροφῆς ἐργασίαν, *for the Buſineſs of chewing the Food*, ibid. Lib. III. c. 1. in ſome Animals βοηθείας χάριν, *inſtead of Weapons for their Security*, ibid. That the Foreteeth are made ὀξεῖς ἵνα διαιρῶσι, *ſharp to divide or chop off the Food* which is to be taken into the Mouth: That the Cheek-teeth are made πλατεῖς ἵνα λεαίνωσι, *broad to grind the Food* after it is taken in, ibid. To omit innumerable other Arguments drawn from the uſe of the other Parts of the Body, by the *Phyſiologiſts* and *Anatomiſts*. Now ſince theſe things were all contriv'd, and adapted to their reſpective Ends by ſome wiſe and powerful Being, this can be no other than what we call God.

III. *Argument, from the beautiful Conſtructure of the Univerſe.*

Another Argument is drawn from the admirable Beauty of the Conſtructure of the Univerſe, the excellent Subordination and Harmony of its Parts, all contributing to the Well-being and Regularity of the whole; which being a Syſtem of ſuch a ſurprizing Art and Wiſdom, could not be framed but by ſuch a Wiſe and All-powerful Being as we call God. Divines and Philoſophers have filled their Books with Inſtances, which illuſtrate and inforce this Argument. *Cicero* forms this Argument thus, *Si eſt aliquid in rerum natura*, &c. *If there be any thing in Nature, which the Mind of Man, which human Reaſon, Force and Power cannot do; there is certainly ſomething which does it greater than Man. But the heavenly Bodies and indefinite Order of their Revolutions, could not be cauſed by Man: There is therefore ſomething by which they are done greater than Man. And what ſhall I call this but God?* —An vero ſi domum magnam, &c. *If you behold a great and a fine Houſe, tho' you do not ſee the Maſter of it, you cannot be brought to think, that this was built by Mice and Weeſels: And ſhall not you ſeem mad to imagine, that this gallant Ornament of the Univerſe, that this ſo great a variety and beauty of the heavenly Bodies, the Power and Greatneſs of the Seas and the Earth, is only a Houſe for you Men, and not rather the Building and Seat of the Immortal Gods?* Cic. de Nat. Deor. Lib. II. *Sextus Empiricus* urges the ſame Argument, with great Beauty and Strength thus. Ὥσπερ γὰρ εἴ τις ἐπὶ τῆς Τρωικῆς, &c. *If any one ſitting on the Top of the* Trojan *Mount* Ida, *ſhall ſee the Army of the* Greeks *marching over the Plain with great Beauty and Order, firſt the Horſemen and Chariots, and then the Foot; will not he immediately think, that there was ſome Perſon who marſhalled them into this Order, and who having Command over the Soldiers diſpoſed them ſo Beautifully; as ſuppoſe* Neſtor *or ſome other of the Heroes, who knew,*

Κοσμήσαι ἵππους καὶ ἄνερας ἀσπιδιώτας,

To range the Horſes and the ſhielded Men?

In like manner if any one who has any Knowledge of maritime Affairs, ſhall ſee at a diſtance a Ship ſailing with a brisk Gale, all her Sails expanded, he will conclude, that there is a Pilot who directs her, and carries her to the deſigned Port. So they who look up to Heaven, and take a view of the Sun δρόμως καθευούσα (the Pſalmiſt's very Expreſſion) *like an Athletick running his* Stadium *from Eaſt to Weſt, together with the well-meaſured Dances of the Stars, will they not look out for ſome Author of all this beautiful Order, not thinking that it come to paſs by Chance, but that it was contrived by ſome better and immortal Being, which is God?* Sext. Emp. contr. Dogm.

IV. *Argument, from the Conſent of all Nations.*

Another Argument for the Being of a God, is drawn from the Conſent of all Nations. *Tully* ſays, *Inter omnes omnium gentium ſententia conſtat: omnibus enim innatum eſt, & in animo quaſi inſculptum, eſſe Deos. This is a Truth which is manifeſt from the Opinion of all Men: for it is an innate Principle, and as it were ingraven in the Mind, that there is a Deity.* Cic. de Nat. Deor. Lib. II. And *Seneca*, *Nulla gens uſquam eſt adeo contra leges moreſque projecta, ut non aliquos Deos credat. There is no Nation ſo devoid of Laws and Morals, as not to believe there are no Gods.* And thus *Maximus Tyrius*, Ἕνα ἴδοις ἂν πάσῃ γῇ ὁμόφωνον νόμον καὶ λόγον, ὅτι Θεὸς

εἷς

ὅς πάντων πατὴρ καὶ βασιλεύς. And afterwards, Ταῦτα ὁ Ἕλλην λέγει καὶ ὁ Βάρβαρος. &c. *You may obſerve one uniform Law and Reaſoning all the World over, that there is one God, the Father and King of all* — *This is acknowledged both by* Greek *and* Barbarian, *&c.* Max. Tyr. Diſſ. 1. This is very good Evidence of the Reality of a Supreme Being, and whether we ground it upon Tradition, or univerſal Principles of reaſoning, it is a better Foundation to reſt upon, than the fanciful Speculations of ſome particular private Perſons, who are more liable to be miſtaken, than the moſt learned and wiſe Men of all Nations, and all Ages of the World; and who probably could not have all fallen into the uniform Opinion of a Divine Creator and Governor of the World, unleſs he had been pleaſed ſome time or other in the early Ages of the World to have revealed it to them, which they readily at firſt embraced, and afterwards tenaciouſly adhered to, finding it ſo highly agreeable to their Reaſon. It avails little to ſay, that there may be a ſtupid Clan or two of barbarous People, who have very little of theſe Notices. For the Obſervation of ſuch Peoples Practices and Opinions may not have been exactly enough made by thoſe Traders who have made theſe Reports, for want of their *Lingua*, and by reaſon of their ſhort and imperfect Converſation with them: Or however, were the Obſervation true, the contrary Opinion of a few ſtupid People, who are almoſt degenerated into Beaſts, is but a ſorry Pretence to ſet up againſt the Judgment of ſo many civilized Nations, in ſo many ſucceſſive Ages of the World, confirmed by the Reaſon of ſo many wiſe and learned Men who have been educated in them.

V. *Argument, from the Checks of Conſcience.*

Another Argument for the Being of a God, is drawn from the Checks of Conſcience in wicked Men, after the Commiſſion of any great Sin. *Conſcientia* (ſays *Tully*) *eſt grave pondus*: *Conſcience is a heavy weight.* Cic. de Nat. Deor. Lib. III. 'Tis an excellent ſaying of *Menander*,

Ὁ συνιστορῶν αὐτῷ τινὰν ἢ θεασύταλθ-
Ἡ σύνεσις αὐτὸν δειλόταλον ἐν ποιεῖ.

For, tho' the Criminal be ne'er ſo bold,
Conſcience will make him fear —

To the like purpoſe *Iſocrates.* Μηδὲν ἀποκρύπτεσθε, μηθ' ὧν κέκτησθε, μήθ' ὧν ποιεῖτε, μήθ' ὧν μέλλετε πράττειν, εἰδότες, ὅτι περὶ τὰ κεκρυμμένα τῶν πραγμάτων, ἀναγκαῖον ἐστὶ πολλὰς φόβους γίνεσθαι. *Let not any one hide what he unlawfully does, or poſſeſſes, or deſigns to do, knowing that ſuch Secrets muſt produce a great many Fears.* Iſocr. in Nicoc. Now ſince all Men are in fear of an Avenger of ſecret Actions, it follows, that they ſtand in awe of a God, whoſe All-ſearching Eye they cannot ſhun, and whoſe Juſtice they are lyable to; tho' their Craft, or Subtilty, or Power, has ſet them out of the reach of human Cogniſance.

VI. *Argument, from the Eternity of Ideas and Truth.*

There is another Argument drawn from the Maxims of the Platonick Philoſophy, which may have its weight with ſpeculative Genius's. And that is this. Since the Ideas of things are different from the things themſelves, and had a Being before the things were, namely, in the Mind of him that formed them: and ſince there are a number of Relations and Correſpondencies, which they bear to one another, which are Eternally true; as for inſtance, there never was a time in which it would not have been true to have ſaid, *A Man is a Rational Animal*, That *the outward Angle of a Triangle is equal to the two internal Oppoſite*; Therefore there muſt of neceſſity be a Mind to which theſe Ideas muſt from all Eternity have exiſted in, and in which theſe Eternal Truths muſt have been lodged. For thus *Alcinous* the Platonick argues. Ἔτι γὰρ μὴν εἰ ὁ Κόσμος μὴ ἐκ ταυτομάτου τοιοῦτός ἐστιν, ὑ μόνον ἐκ τινός ἐστι γεγονὸς, ἀλλὰ καὶ ὑπὸ τινος, καὶ ὑ μόνον τοῦτο, ἀλλὰ καὶ πρός τι. τὸ δὲ πρὸς ὃ γέγονε, τί ἂν ἄλλο γένοιτο ἢ ἰδέα. *If the World be not by Chance, it is made not only out of ſomething, but by ſome one. And not only ſo, but is made after ſomewhat. But that ſomewhat after which it is made, what can it be but the Idea of it?*

Of the divine Attributes in general.

a *One.*] The Articles not only affirm the Being of a God, but alſo declare the ſeveral Attributes, which belong to him. Which Attributes are not diſtinct Beings really different from the Divine Eſſence, but different Excellencies, Properties, or ways of Operation, by which the Divine Nature is pleaſed to diſplay it ſelf to us. Theſe Attributes ſome of the antient Hereticks, as the *Eunomians*, were wont ſo to confound with the very Divine Eſſence, as not to allow them to be diſtinguiſhed from it, even by the Mind or Underſtanding. Others, as the *Anomeans*, made them Parts and Branches of the Divine Nature, out of which the Deity was as it were compoſed, as of integral or conſtituent Parts. To both which the Orthodox Writers of the Church with good Reaſon oppoſed themſelves. For thus St. *Cyril*, Εἰ τοίνυν ὅσα περσῶναι λέγεται καλὰ φύσιν τῷ Θεῷ, ταῦτα πάντας, ἔσαι αὐτῆ καὶ οὐσία· λείπεται λέγειν αὐτὰ τῇ οὐσία συμβεβηκότα μέχει μόνης φωνῆς, ἅτω νοούμενα. οὐκ ἔχει γὰρ ἡ ἀνθρωπε φύσις μεῖζόν τι τῆδ καθ' ἑαυτὴν λέγειν ἐπὶ θεοῦ. διὸ δὴ τοῖς ἰδίοις ἔθεσιν ἐπ' αὐτὸ κεχρήμεθα τὰ καθ' ἑαυτοὺς, μειζόνων ὑπόδειγμα ποιούμενοι ὥσπερ οἱ ἐν μικρῷ πίνακι τὸν ὄφιον καταγράφοντες κύκλον. *All things which are in God, and which are predicated of God, do not ſignifie his very Eſſence: it remains therefore, that we call them a ſort of Accidents, becauſe they are diſtinguiſhable by the Mind as ſuch. For human Nature cannot ſay any thing greater of the Divine Nature, than it is in its ſelf. Wherefore in ſpeaking thereof, we uſe our own common ways of Expreſſion, thereby making a faint Repreſentation of greater things: as thoſe who deſcribe the Circle of the Heavens in a little Table.* Cyr. Theſ. 31. And *Gregory Nazianzen*, ſhewing the blaſphemous Conſequences of the *Anomean* Opinions, ſays, ἢ καὶ τὸ ἀθάνατον, καὶ τὸ ἀκακον καὶ τὸ ἀναλόιωσον, οὐσία θεοῦ· ἀλλ' εἰ τοῦτο, πολλαὶ οὐσίαι θεοῦ καὶ ὁ μίαν ἢ σύνθετον ἐκ τούτων τὸ θεῖον, ὃ γὰρ ἀσυνθέτως ταῦτα ὥπερ οὐσία.

The firſt of theſe Divine Properties or Attributes here mentioned is God's *Oneneſs*, or *Unity*. This Attribute is a Corollary or Conſequence of the Self-exiſtence of God, or his being the firſt or Original Cauſe of all things; for as it is neceſſary that there muſt be ſomething which was eternally Exiſtent without having any Cauſe, ſo there is no neceſſity of there being more than that one Cauſe, which being the Fountain of all Cauſality does neceſſarily include Unity. But the Ancient Chriſtians, who vindicated this Attribute of the Deity againſt the Heathen Idolaters, made uſe of more popular Arguments, that were better accommodated to the Capacities of ordinary People, and were for the moſt part as ſtrong and concluſive.

Unity of the Deity proved from the Teſtimony of the wiſeſt Heathens.

The firſt was drawn from the Opinion of the wiſeſt and moſt learned of the Heathen themſelves. As that of *Orpheus*,

Εἷς ἐς' αὐτογένης· ἑνὸς ἔκγονα πάντα τέτυκται
Ἐν δ' αὐτοῖς αὐτὸς περιγίγνεται· οὐδέ τις αὐτὸν
Εἰσορόα θνητῶν αὐτὸς δέ γε πάντας ὁρᾶται.

There is one Self-exiſtent God, who made
All things that are; his own great Self being in them:
Inviſible to all, yet ſeeing all Things.

Thoſe noted Verſes of *Sophocles* are quoted by moſt of the Apologiſts upon this Head.

Εἷς ταῖς ἀληθείαισιν· ὃς ἐστιν θεὸς
Ὃς οὐρανὸν ἔτευξε καὶ γαῖαν μακρὴν,
Πόντου τε χαροπὸν οἶδμα κἀνέμων βίας·
Θνητοὶ δ' πολλοὶ καρδίαν πλανώμενοι
Ἱδρυσάμεθα πημάτων παραψυχας,
Θεῶν ἀγάλματα ἐκ λίθων τε καὶ ξύλων
Ἢ χρυσοτεύκτων, ἢ ἐλεφαντίνων τύπους,
Θυσίας δὲ τούτοις, καὶ καλὰι πανηγύρεις
Τεύχοντες, ὅτως εὐσεβῶν νομίζομεν.

There is but One in Truth, One only God
Who did create the Heav'n and the wide Earth,
The boiſtrous Waves of Sea, and force of Winds.
But fooliſh Mortals have, inſtead of theſe,
Made to themſelves, for ſolace of their guilt,
The Images of Gods, of Stone and Wood;
Or Statues made of Gold, or Ivories white.
To theſe they Sacrifice, to theſe they Feſtal Days
Do dedicate: And this they call Devotion.

To the ſame purpoſe *Heſiod.*

Αὐτὸς γὰρ πάντων βασιλεὺς, καὶ κοίρανός ἐστιν
Ἀθανάτων· οὐδ' ὅτ' εὑρήεισαι Θεὸς ἄλλος.

He is the King of all, the Soveraign of th' Immortals,
Nor can there any other God be found than He.

The

The ſame was the Doctrine of the great Father of the Ethnick Philoſophy, *Socrates*, who died a Martyr for this Truth, as *Cicero* ſays; *ab Anyto quodam Divite & Melito Poeta & Lycone Oratore accuſatus quaſi Deos communes non coleret*: *being accuſed by a certain ſtrict Man called* Anytus, *by* Meletus *a Poet, and* Lyco *an Orator, becauſe he did not worſhip the ordinary Gods.* Cic. de Or. Lib. 3. His Opinion of the Deity, and that of his Scholar *Plato*, is thus related by *Plutarch*. Σωκράτης καὶ Πλάτων τὸ ἓν τὸ μονοφυὲς καὶ αὐτοφυὲς, τὸ μοναδικὸν, τὸ ὄντως ἀγαθὸν. Socrates *and* Plato *taught, that the Deity was a ſingle Self-exiſtent Being, of one ſimple Nature, truly Good.* Plut. de Plac. Phil. But not to enter into a long detail of Citations out of the ancient Philoſophers and Poets, any one may obſerve in reading the Books of not only *Plato*, but *Ariſtotle*, *Tully*, *Seneca*, &c. that when they ſpeak ſtrictly and philoſophically of the Deity, they uſe the word *God*, as we Chriſtians do, in the ſingular Number; and, when they mention the word *Gods* in the plural, they only accommodate themſelves to the Language and Capacity of the Vulgar whom they converſed with. So that unleſs we will Balance the Opinion of the Rabble againſt the Doctrine of the moſt wiſe and learned Men of the ſeveral reſpective Ages, we have the Teſtimony even of Heathen Antiquity on our ſide, for the Unity of the Divine Nature.

From the Incongruity of the Divine Nature being communicated to more than one.

Another Argument for the Unity of the Deity is drawn, from the Incongruity of the Divine Power being communicated to more than one God; becauſe this would infer ſeveral infinite Powers, and infinite Goodneſs's: For if one of them had all Power and all Goodneſs, the other would have no Power and no Goodneſs at all. For thus *Athenagoras*. Εἰ δὲ δύο ἢ ἀρχῆς, ἢ πλείους ἦσαν θεοὶ, ἤτοι ἐν ἑνὶ, καὶ ταυτῷ ἦσαν, ἢ ἰδία ἕκαστος αὐτῶν. ἐν μὲν οὖν ἑνὶ καὶ ταυτῷ εἶναι οὐκ ἐδύναντο. οὐ γὰρ ὅμοιοι· ἀλλ' ὅτι ἀγέννητοί τε καὶ γεννητοὶ, οὐχ' ὅμοιοι. τὰ μὲν γὰρ γεννητὰ, ὅμοια τοῖς παραδείγμασι. τὰ δὲ ἀγέννητα, ἀνόμοια, οὐ γὰρ ἀπό τινος, ὥστε πρός τινα γινόμενα. *If from the beginning there were two or more Gods, they were either conjoined in one and the ſame Nature, or they were ſingly ſeparate. They cannot have one and the ſame Nature: For the Gods are not alike. For ſome of them are unborn, and ſome of them born; and therefore not alike. Thoſe that are unborn are unlike, as neither produced by any one, nor according to any exemplar.* Athen. Seq. pro Chriſt. In the like manner *Lactantius* argues, *Si plures partiantur orbem, minus virium ſinguli habebunt, cum intra præſcriptam portionem ſe quiſque contineat. Eodem etiam modo Dii, ſi plures ſunt, minus valebunt, aliis tantundem in ſe habentibus; If more Governors ſhould divide the World between them, each of them would have leſs Power, becauſe they would have a limited Power. In the ſame manner the Gods, if there be a Plurality of them, will not have an omnipotent Power, each of them having but a ſhare of it.* Lactan. Inſt. Lib. 1. And again. *Si autem* [Dii] *ſunt multi, dum habent ſinguli poteſtatis aliquid, ac numinis, ſumma ipſa decreſcit: nec poterunt ſinguli habere totum, quod eſt commune cum pluribus; unicuique tantum deerit, quantum cæteri poſſidebunt. If there are many* [Gods] *whilſt each of them have ſome Power or Portion of the Deity, the Total of the divine Power will be leſſened: for each of them cannot have the whole which is common to more: for ſo much will be wanting to every one which the reſt poſſeſs.* Lact. de Ira Dei, cap. 2.

Unity of the Godhead, proved from the Contrariety of the Wills of different Gods.

Another Argument for the Unity of God, is taken from the Contrariety of Judgment and Will, which muſt neceſſarily be, in a ſuppoſed Plurality of Gods; and the hurry and tumult which would from thence ariſe in the Government of the World. For thus *Athanaſius* argues. Καὶ ἡ τάξις δὲ αὐτὴ τῆς διακοσμήσεως, καὶ ἡ τῶν πάντων μεθ' ὁμονοίας ἁρμονία, οὐ πολλὰς, ἀλλ' ἕνα τὸν αὐτῆς, ἄρχοντα, καὶ ἡγεμόνα δείκνυσι λόγον. οὐκ ἂν γὰρ, εἴπερ ἦσαν πολλοὶ τῆς κτίσεως ἄρχοντες, ἐσώζετο τοιαύτη τάξις τῶν πάντων. ἀλλ' ἦν πάλιν ἄτακτα πάντα διὰ τὰς πολλὰς, ἕλκοντος ἑκάστου πρὸς τὴν αὐτοῦ βούλησιν πάντα, καὶ μαχομένου πρὸς τὸν ἕτερον. *For from the Order of Adminiſtration, and the Harmony of Conſent, the Scripture ſhews, that there are not many Gods, but one Ruler and Governor of the World. For if there were more Governors of the World, the Order of all things could not be preſerved. But all things would be out of Order by reaſon of thoſe many Governors, one drawing all things to his Will, and oppoſing the other.* Athan. contr. Gent. Both this and the former Argument are joyned together in theſe Verſes of *Prudentius*.

Aut unus Deus eſt, rerum cui ſumma poteſtas,
Aut quia jam duo ſunt, minuuntur diſpare ſummo;
Porro nihil ſummum, niſi plenis viribus unum.
Diſtantes quoniam, proprium dum quiſq; revulſo
Vindicat imperio, nec ſumma nec omnia poſſunt.

The Chief God muſt be One: for were there two
Chief Deities, Omnipotence it ſelf would leſſen;
God therefore muſt be One, with plenitude of Power.
For different Gods would always be a ſcrambling
For Rule, and none of them poſſeſs Omnipotence.
Prud. in Hamartig.

b *Living.*] This Title of *Living* is added here, in the Enumeration of the Divine Attributes, becauſe in the holy Scriptures it is ſo frequently aſcribed to God, in Oppoſition to the Heathens, who gave this Title to their Idols, who were inanimate and ſenſeleſs Gods without Life. For nothing was more common, not only among the vulgar Heathen, but among their Writers, to call an Image a God. For ſo *Horace*.

Olim truncus eram ficulnus, inutile lignum
Cum faber incertus, ſcamnum faceretne Priapum
Maluit eſſe Deum.

I was a Fig-tree's Stump, that ſorry Wood:
The Carpenter uncertain what to make me,
Whether a Bench, or Image of Priapus,
At laſt he'd have me be a God.—— Hor. Lib. I. Ser. 8.

To the like propoſe *Martial*.

Qui fingit ſacros auro vel marmore vultus,
Non facit ille Deos: qui rogat ille facit.

He that of Gold or Marble makes an Image
Don't make them Deities, but their Votaries Prayers.
Mar. Lib. VIII. Ep. 44.

Upon this account *Moſes* diſtinguiſhes the true God from the fictitious Deities and dumb Idols of the Heathens, by the Name of the *living God*. *Ye have heard the Voice of the living God*, Deut. v. 26. So *Joſuah*, *Hereby ye ſhall know that the living God is among us*, Joſ. iii. 10. And *David*, *Who is this uncircumciſed Philiſtine, that he ſhould defy the Armies of the living God?* 1 Sam. xiv. 26. It was alſo a Cuſtom among the *Jews* to Swear by *the living God*. *As the Lord liveth*, &c. 1 Sam. xiv. 39. 1 Sam. xix. 6. xx. 21. xxvi. 10. 1 *Kings* ii. 24. 2 *Kings* v. 20. The ſame form is uſed by the *Jews*, when they put any to their Oath by way of Adjuration, as appears clearly by the Oath put to our Saviour at his Trial. *I adjure thee by the living God.* Mat. xxvi. 23. And as the *Jews* thought this the moſt ſacred and binding of all Oaths, ſo they did not think the ſwearing by any other Oath, or at leaſt by any of the Heathen Deities, binding. As appears by that of *Martial*, concerning a *Jew*.

Ecce negas juraſq; mihi per templa Tonantis
Non credo: jura, verpe, per Anchialum.

Tho' you deny and ſwear by th' Thunderer's Temple,
I don't believe you, Jew; *ſwear by* Anchialus.
Mart. Lib. xi. Ep. xcv.

Which is a plain Alluſion to the Jewiſh form of Swearing, *Chaielohim*, or *Chaieloha*, *as the Lord liveth*, or as they then pronunced it *Chiala*; from which the Poet formed the word *Anchialus*.

What is meant by the LIFE of God.

But when Life is aſcribed to God, it muſt not be underſtood any new Vigor added to the Deity, or aſcititious Act joined to his Eſſence, as when one is added to one it makes two: or any Effect reſulting from a Soul added to his Being, as the Life of Man is, the Separation of which occaſions Diſſolution or Death: or any thing which depends upon a prior Cauſe for its Original or Conſervation, as the Life of Angels does: but the Divine Nature it ſelf conſidered as eternally perceiving and enjoying its own Excellence and Good, independent of any other Cauſe, but continuing by its own Power, without any decay or diminution. Upon which account God is ſaid in a peculiar manner, beyond any of his Creatures, to *live* in Scripture, *I live for ever*, Deut. xxxii. 40. *Who liveth for ever and ever*, Rev. iv. 9. *Who only hath Immortality*, 1 Tim. vi. 16. *Who giveth to all things Life, Breath, and all Things*, Acts xvii. 25. Hence ſome

lasting, without Body, Parts, or Passions; of lasting [e] without Body, *incorporeus, impartibilis, immensæ potentiæ,*

some of the Fathers call him ἀυτοζωὴ, who has Life in himself, and communicates it to all others. *Dion. Areop. de Div. Nom.* cap. ii. Sect. 8. And in this Sense Life is an incommunicable Attribute of God, which none of his Creatures do partake of.

c *True.*] God is said to be True in several Respects.

What is meant by the TRUTH of God.

1. With relation to the Reality of his Deity, in opposition to the feigned Gods of the Heathens. And in this respect he is mostly called in Scripture by the Title of the *true God. The Lord is the true God*, Jer. x. 10. *This is eternal Life to know thee the only true God*, John xxvii. 3. *Ye turned to God from Idols, to serve the living and true God*, 1 Thess. i. 9. 2*dly*, In Respect of his Intellectual Truth, or the exact Conformity of his Understanding to the true nature of Things; by which he is uncapable of all Error or Mistake or change of his Judgment. 3*dly*, In respect of his Moral Truth or Faithfulness. Hence he is called *the God of Truth*, Psal. xxxi. 5. *the Lord holy and true*, Rev. vi. 10. *Abundant in Goodness and Truth*, Exod. xxxiv. 6. *God is not a Man that he should lie, neither the Son of Man that he should repent, hath he said and shall not he do it?* &c. Which is agreeable to what *Plato* says concerning both the Intellectual and Moral Truth of the Divine Nature. Οὐ γὰρ ὅσιον ψεύδεσθαι θεὸν ἕνεκα θεὸς ψεύδοιτο; &c. Κομιδῇ ἄρα ὁ θεὸς ἁπλοῦν καὶ ἀληθὲς, ἔντε ἔργῳ καὶ λόγῳ· καὶ ὅτε αὐτὸς μεθίσταται (forte μεθοδεύεται) ὅτε ἄλλους ἐξαπατᾷ· ὅτε κατὰ φαντασίας, ὅτε κατὰ λόγους, ὅτε κατὰ σημεῖων πόμπας, ὅθ' ὕπαρ, ὅθ' ὄναρ. *For, what reason is there that God should lie?* [he having shewn before that he has no one to fear, no one who can oppose or contradict him.] *God is simple and true, both in Word and Deed; he is neither himself changed* [or deceived] *nor does he deceive others; neither by false Appearances, or Revelations, or by Signs, or Visions, or Dreams.* Plat. de rep. Lib. ii.

d *Everlasting.*] Our *English* word *Everlasting* here used does answer to the *Greek* αἰωνιος, and the *Latin æternus*; and does denote something that has lasted or continued before the present time, and will last or continue to all Eternity after it; for this is the true Notion of Everlastingness or Eternity. So *Origen* defines Eternity, *Æternum propriè dicitur quod neq; initium ut esset habuit, neq; cessare unquam potest esse. That is properly said to be Eternal, which never had a beginning to be, and can never cease to be.* Or. Periarch. cap. 3. The Reasoning of *Gregory Nazianzen*, as well as his Eloquence, upon this Head is very just. Ἀρχὴν τὸ ἀπέιρον θεωρεμένη κατὰ τε ἀρχὴν, καὶ τέλος, &c. *Infinite time is considered in a twofold respect, namely with relation both to beginning and end*, &c. ὅταν μὲν εἰς τὸν ἄνω βύθον, &c. *For when the Mind looks back into the profound Abyss of time past, and cannot tell where to set her Foot, relying upon its imaginations which it has of the Deity, at length it gives a name to this interminable tract of time which it cannot go over, and calls it without beginning; and when it descends to the lower or future times, she calls it immortal, and which never hath an end; and when she has joined both together, she calls it Eternal*, Naz. Orat. xxxviii. The like Description the Apostle gives of Eternity, having *neither beginning of Days, nor end of Life*, Heb. vii. 3. So that when we speak of God's being Everlasting or Eternal; we mean he had eternal Existence without any Beginning, and shall continue in the Possession of it without end.

God's ETERNITY, ex parte ante.

Now that God was eternally Existent without Beginning, may be proved, Because he is the first Cause of Things. For if he never was caused or produced, he must always be. Upon this reason is grounded that Answer of *Thales* in *Plutarch.* Τί πρεσβύτατον; θεὸς, ἔφη Θάλης, ἀγένητον γὰρ ἐστι. *What is the oldest of all Beings? God*, says *Thales, because he never was produced.* Plut. in Convivio. So likewise *Philo* argues from the necessary Connexion between Uncreatedness and Eternity. Γενητὸς, οὐδεὶς ἀληθείᾳ θεὸς, ἀλλὰ, δόξῃ μόνον, τὸ ἀναγκαιότατον ἀναφερόμενος αἰδιότητα. *No one that was ever created can in truth be a God, but only a Titular one, wanting that which is necessary to the Godhead, Eternity.* Philo de Philaut.

God's future Eternity is demonstrated, Because there is no Power Superior to him to destroy his Being; Therefore, as the Divine Nature now is, and always was, so it must always be. Upon which account *Plato* says, τὸν μὲν ἀεὶ γένεσιν δὲ οὐκ ἔχον, ἀιὲι καθὰ ταὐτὰ ὄν. *That which was always and never had a beginning, must always continue in the same manner*, Plat. in Tim. And so S. *Austin* Reasons: *Summum bonum quo superius non est, Deus est: & per hoc immutabile bonum est: & ideo vere æternum ac immortale. The chief Good which has no Superior is God; who for this reason does admit of no Alteration, and consequently is Eternal and Immortal.* Aug. de Nat. boni. contr. Manich. 'Tis upon Account of this Attribute, which is so essential to the Divine Nature, that the Holy Scripture does so frequently join this Compellation to the Name of God, The *Eternal God*, Deut. xxxiii. 27. *The King Eternal*, 1 *Tim.* i. 17. *The everlasting God*, Gen. xxi. 33. *The everlasting Father*, Is. ix. 6. *Everlasting King*, Jer. x. 10.

e *Without Body, Parts.*] There was a stupid sort of Hereticks which started up in *Egypt* about the latter end of the fourth Century, who contended that God was of Human Shape, grounding their ridiculous Opinion upon that Passage of *Genesis, Let us make Man after our Image*, and upon the *Eye*, *Hand*, &c. of God being frequently mentioned in Scripture, *Socr.* Lib. vi. c. 7. *Soz.* Lib. viii. c. 11. But these Passages of Holy Writ may easily be accounted for, by saying that by the first is understood the rational Soul of Man, which bears a nearer Similitude to the Deity, than any other Parts of the Creation. And that by the *Eye of God* is meant his Providence, by the *Hand* of God is meant his Power, &c. which was occasioned by the narrowness of the *Hebrew* Tongue, which wanted words to express abstracted Notions, and which were afterwards coined in those Nations where the *Pagan* Philosophy was cultivated. And the *Hebrew* Criticks lay down several very excellent Rules for the understanding any of these Metaphorical Expressions in Scripture, and for reducing them to a strict and proper Sense. *Vid. Maimon. More Nevoc.* Lib. 1. *Buxt. Lex. in voce* כבי. The belief of God's Incorporeity is so fundamental a Part of Religion, that God in his Revelation to the *Jews* made it one of the first Precepts of the Jewish Religion not to make any Image of him, lest it should lead them into the gross Error of the Idolatrous Heathen Nations, of God's being of an Human Shape or any other Bodily Figure, *Exod.* xx. *Deut.* iv. 12. And our Saviour informed us, whilst he was teaching us the Doctrines of Christianity, *That God is a Spirit*, John iv. 24. We likewise are instructed by Reason, that God is an Incorporeal Being, which the Ancients draw from several very Excellent Topicks.

No Countenance from the Scripture Phraseology, for God having a Body.

The INCORPOREITY of the Deity proved, from the Excellency of Mind beyond Body.

(1.) From the Superior Excellency of a Mind beyond that of Body; now since these are the two great Classes to which all Beings are reduced, it is necessary, that God who is the most perfect of all Beings should be a Mind rather than a Body. For thus *Maximus Tyrius* argues, Πᾶ τοίνυν τοῦτον τὸν θεὸν τάξωμεν; πότερα ἐν τῷ ἀνθρώισμαξι; ἀλλὰ ὑφημεῖν ἄξιον. λείπεται δὴ ὥσωερ εἰς ἀκρόπολιν ἀναβιβασαμένους τῷ λόγῳ τὸν θεὸν ἱδρῦσαι καὶ τὸν νῶν αὖ τὸν ἀρχηγικώταξον. *Under which rank of these shall we place God? Among the crowd of Bodies? God forbid. It remains therefore, that our Dissertation place him, as in the highest Tower of Beings, a Mind the chief Governing Principle of all*, Max. Tyr. Diss. 1.

Because inconsistent with the Simplicity of the Deity.

(2.) Because Corporeity would be inconsistent with the Simplicity of the Divine Nature. For thus a learned Platonick argues upon this Head. Εἰ γὰρ σῶμα ὁ Θεὸς, ἐξ ὕλης ἂν εἴη καὶ εἰδῶς. διὰ τὸ πᾶν σῶμα συνδύασμά τι εἶναι ἐκ τῆς ὕλης, καὶ τῆς σὺν αὐτῇ εἰδους, &c. ἄτοπον δὲ τὸν Θεὸν ἐξ ὕλης εἶναι καὶ εἰδους, ὃ γὰρ ἐστι ἁπλῶς, οὐδὲ ἀρχικὸς. *If God were a Body, he would be compounded of Matter and Form, because every Body is a Composition of these Two*, &c. *But it is absurd*

infinite Power, Wiſ- Parts, or [f] Paſſions, of [g] infi- *ſapientiæ & bonitatis,*

to ſay God is compounded of Matter and Form; for then he would neither be a Simple, nor yet the primary Being, &c. Alc. c. 10. (3.) Becauſe Corporeity does infer a Capability of Diſſolution, which is repugnant to the firſt Notion of a God. For thus *Alcinous* reaſons. Κὶ γὸ ἐ σῶμα ὄτι Θεὸς, κ) φθαρτός ἐστι κ) μεταβλητός. ἕκαστον δὲ τούτων ἄτοπον ἐπ' αὐτῷ. *If God were a Body, he would be ſubject to Corruption, and Generation, and to Change. But 'tis the greateſt Abſurdity to attribute any of theſe to him*, Alc. ibid. The ſame Argument is proſecuted with greater force by *Gregory Nazianzen.* Πῶς γὸ σεπτὸν, ὁ περίγραπτον; ἢ πῶς φεύξεσθαι τὸ ἐκ στοιχείων συγκεῖσθαι, κ) εἰς αὖσὰ πάλιν ἀναλύεσθαι, κ) ὅλως λύεσθαι; σύνθεσις γὸ ἀρχὴ μάχης· μάχη δὲ διασάσεως· ἡδὲ λύσεως· λύσις δ' ἀλλότριον πάντῃ θεῦ, κ) τῆς πρώτης φύσεως. ὅπου διάσασις, ἵνα μὴ λύσις· ὑδὲ μάχη, ἵνα μὴ διάσασις· ὑδὲ σύνθεσις, ἵνα μὴ μάχη. διὰ τοῦτο ὐδὲ σῶμα, ἵνα μὴ σύνθεσις. *How is God worthy of Adoration if he be a circumſcrib'd Body? And then how ſhall we avoid ſaying that he is compounded of the Elements, and is reſolved into them again, and conſequently wholly diſſoluble? For Compoſition is the Cauſe of Strife, Strife of Diviſion, and that of Diſſolution. But Diſſolution is incompatible with the Nature of God, and the firſt Cauſe. Therefore there is no Diviſion in the Divine Nature, becauſe there can be no Diſſolution; nor Strife, becauſe there is no Diviſion; nor Compoſition, becauſe there is no Strife: and therefore God has no Body becauſe he has no Compoſition.* Greg. Naz. Orat. xxxiv.

Becauſe it would infer a Poſſibility of Diſſolution.

f *Paſſions.*] Altho' the Holy Scriptures do frequently repreſent God as being ſubject to ſuch Emotions of Mind as we commonly call Affections or Paſſions, as when he is ſaid to Love, to Fear, to Hate, to be Angry; yet we muſt underſtand theſe Expreſſions as being Condeſcenſions made to our Capacities, and are only Repreſentations of the Tendencies of the Divine Will, by the Idea we have of our own Inclinations. But when it is requiſite to ſpeak more ſtrictly concerning the Divine Nature, the Holy Scripture perfectly excludes from it, all the Perturbation and Commotion of Human Affection, making God devoid of all Affection or Paſſion properly ſo called. For thus *Samuel* ſpeaks of God. *The ſtrength of* Iſrael *will not lie nor repent: for he is not a Man that he ſhould repent*, 1 Sam. xv. 29. So God himſelf in the Prophet *Hoſea* declares againſt his having any vindictive Temper in him, like that of Man, *I will not return to deſtroy* Ephraim: *for I am God and not Man*, Hoſ. xi. 9. The ſame is deducible from the Dictates of human Reaſon, which cannot poſſibly conceive a God, but it muſt at the ſame time conclude that he is not ſubject to the Uncertainties and Fluctuations of Paſſion. This the Ancients argue from ſeveral very proper Topicks.

God's IMPASSIBILITY proved from Scripture.

1. From the Perfection and Dignity of the Divine Nature, which is too great and excellent to ſubmit to the Weakneſſes and Wants and Changeableneſs which Paſſion does imply. The very *Epicureans*, who had the groſſeſt Thoughts of any of the Philoſophers concerning the Deity, could nevertheleſs acknowledge that the Divine Nature could not be ſubject to Paſſion.

Proved from the Dignity of the Divine Nature.

Quicquid enim Divûm natura neceſſe eſt, &c.
Nam privata Dolore omni, privata periclis
Ipſa ſuis pollens opibus, nihil indiga noſtri
Haud bene promeritis capitur, nec tangitur ira.

For what ſo e'er's Divine ———
——*Muſt be from* Fears *and* Dangers *free,*
Sufficient to its own Felicity:
Muſt nothing want; *nor* joyouſly *be glad*
For well-done Acts; nor ſtorm *againſt the bad.*
Lucret. Lib. 1.

Plato, who always ſpeaks very juſtly concerning the Deity, ſays. Θεὸν μὲν γὸ δὴ τὸν τέλῳ ἔχοντα τῆς θείας μοίρας, ἔξω τούτων ἴσ) λύπης κ) ἡδονῆς· τὸ δὲ φρονεῖν κ) γιγνώσκειν καλὰ πάντα μᾶλλον ἀνάγκη. *God, who is endowed with the Divine Nature, muſt neceſſarily be without either Grief or Joy: exerciſing a moſt perfect Wiſdom and Underſtanding.* Plat. Epin. *Athanagoras* does with great Strength of Reaſon expoſe the Heathen Theology. Καὶ τοὶ ἐι σαρκοειδεῖς μόνον ἔλεγον αὐτὺς κ) αἷμα ἔχειν κ) σπέρμα, κ) πάθη ὀργῆς κ) ἐπιθυμίας. κ) τότε ἔδει λῆρον, κ) γέλωτ῀ λόγους τούτους νομίζων· ἔτε γὸ ὀργὴ ἔτε ἐπιθυμία κ) ὄρεξις, ὑδὲ παιδόποιον σπέρμα τοῦ θεῦ. *But if they ſhall ſay they are of a fleſhly Nature, and that they have Blood and Seed, and are ſubject to the Paſſions of Anger and Deſire, this is Trifling and Ridiculous; for in God there is neither Anger, nor Luſt, nor Deſire, nor Child-begetting Seed.* Athan. Leg. pro Chriſt.

2. They argue the ſame from the Immutability of the Divine Nature, and the moſt abſurd Conſequence which would enſue thereupon, a tendency to Diſſolution and Deſtruction. *Salluſt* reckons it as a κοινὴ ἔννοια, a common Maxim that which all Mankind agree in, ὡς πᾶς θεὸς ἀπαθής· ὅτι ἀμετάβλητος, &c. *That God is without Paſſions, and unchangeable*, &c. Salluſt. de Mund. The Abſurdity of attributing Paſſion to the Deity, is thus urged by *Arnobius. Ubi eſt ullus affectus ibi neceſſe eſt eſſe Paſſionem. Ubi paſſio ſita eſt, perturbationem conſentaneum eſt conſequi. Ubi perturbatio ibi dolor & ægritudo eſt, imminutioni & corruptioni jam locus eſt. Quæ duo ſi vexant, adeſt vicinus interitus, mors omnia finiens, & cunctis adimens ſentientibus vitam. Where there is Affection there muſt needs be Paſſion. Where Paſſion is ſettled there muſt of courſe be Perturbation. Where there is Perturbation there muſt be Grief and Pain. Under the vexation of which, Diſſolution muſt be nigh, and Death which makes an end of all, and puts a period to Life.* Arnob. contr. Gent. Lib. 1. To the ſame purport *Lactantius. Pertinaciter meminiſſe convenit nos, ſemper univerſos animorum affectus ignotos Diis eſſe; conſentaneum eſt credere nunquam Deos iraſci ——quicquid enim vexatur rei alicujus, e motu paſſibile eſſe conſtat, & fragile, quod Paſſioni fragilitatique ſubjectum eſt, id neceſſe eſſe mortale. Ira autem vexat, & patientes ſe ſolvit. Ergo eſſe mortale dicendum eſt, quod paſſionibus Subjectum eſt. We ought conſtantly to remember, that all Affections are for ever unknown to the Gods; and that 'tis agreeable to believe that the Gods are never angry——For whatſoever is diſturb'd by any thing, it is plain from the Perturbation that it is paſſible and fragil, becauſe it is ſubject to Paſſion and Fragility, and muſt therefore be mortal. But Anger diſturbs, and tends to the Diſſolution of thoſe who ſuffer by it. Therefore that muſt needs be Mortal which is ſubject to Paſſions.*

Becauſe Immutable and Incorruptible.

g *Of infinite Power.*] The Holy Scripture is very expreſs in ſetting forth this great Attribute of God. He is called *God Almighty*, Gen. xxxv. 2. it is there ſaid that he *can do every thing*, Job. xlii. 2. that *with God nothing ſhall be impoſſible*, Luke i. 37. *with God all things are poſſible*, Mat. xix. 26. that *he is mighty in Strength, who hath hardned himſelf againſt him?* Job. ix. 4. *Thine, O Lord, is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty*, &c. Chron. xxix. 2. *O houſe of Iſrael, cannot I do with you as this Potter? ſaith the Lord. Behold as the Clay is in the Potter's hand, ſo are ye in my hand, O houſe of Iſrael.* Jer. xviii. 6. Beſides this, there are ſeveral Arguments uſed by the Ancients, which do either prove or confirm this principal Attribute of God.

God's OMNIPOTENCE proved from Scripture.

1. The firſt is drawn from his being the great Creator and Governor of the World, to which ſuch a plenitude of Power is neceſſary, both for the firſt producing it, and afterwards for the keeping it in good Order. And this is that, which the Ancient Poets do ſo frequently inſiſt upon; thus he is called in *Orpheus* his Hymns, παντόκινήτα, *The Mover of all things, or Director of them at his Pleaſure. Homer* calls him

Becauſe the Governor of the World.

——πατὴρ ἀνδρῶντε θεῶντε.

The Father (*i.e.* The Creator and Governor) *of Gods and Men.*

And elſewhere ſpeaking of God's Almighty Power, he ſays,

Ἀλλ' ἀίει τε Διὸς κρείσσων νόῳ ὅσσε περ ἀνδρῶν. Il. π.

That his determination can over-rule Mens Actions.

Pῶα

dom and Goodneſs; nite Power [h] Wiſdom, and *creator & conſervator*

Ῥᾳ̃α Θεὸς γ' ἐθέλων κ) τήλοθεν ἄνδρα σαῶσαι.

That when he is pleaſed he can at a diſtance ſuccour any one. Odyſ. 2.

——Θεοὶ ὅ τε πάντα δύνανται.

——*That the Gods can do all things.* Odyſ. 2.

For the ſame Reaſon *Virgil* calls him

Pater Omnipotens, rerum cui ſumma poteſtas.

The Almighty Father, who has the chief Power over all things. Virg. Æn. 10.

And *Horace*:

Reges in ipſos imperium eſt Jovis,
Cuncta ſupercilio moventis.

The Empire of God is over Kings, he diſpoſing of all things at his Pleaſure. Hor. Lib. III. Od. 1.

Becauſe the Origin of all Power.

2. Another Argument for God's Omnipotence is drawn from his being the firſt Cauſe or Origin of all Power, ſo that nothing can be Powerful enough to reſiſt him from whom that and all other Power came. And this is the meaning of that Sentence of *Callimachus* quoted by *Plutarch*. Ἐι θεὸν οἶδα, ἴσθι ὅτι κ) δαίμονι ῥέξαι πᾶν δυνατόν. *If you know what God is, you muſt know, that he can do all things.* Plut. Lib. I. de plac. Phil. On this Head *Cicero* argues thus: *Materiam enim rerum, ex qua, & in qua, omnia ſint, totam eſſe flexibilem & commutabilem, ut nihil ſit, quod non ex ea quanvis ſubito fingi convertique poſſit, ejus autem univerſæ fictricem & moderatricem divinam eſſe providentiam. Hanc igitur quocunque ſe moveat, efficere poſſe quicquid velit. For Matter, out of which, and in which, all things do conſiſt, muſt be flexible and changeable, ſo that there can be nothing, which may not out of that be ſuddenly changed and turned: the Framer and Governor of which is the divine Providence. And this, whitherſoever it turns it ſelf, it can do whatſoever it pleaſeth.* Cic. de Nat. Deor. Lib. III. The like is urged by ſeveral of the Chriſtian Writers, from the ſame Power remaining in God ſtill, which he was veſted with, when he made the World out of Nothing, the moſt ſtupendous Inſtance of an Almighty Power; For thus *Theophilus Antiochenus*. Θεῦ ὃ δυνάμις ἐν τούτῳ φανερᾶται, ἵνα ἐξ ὐκ ὄντων ποιῆ ὅσα βέλεται. *We have a Demonſtration of God's Almighty Power in this, that he made all things which he pleaſed out of Nothing*, Theoph. ad Autol. Lib. II. To the ſame purpoſe *Euſebius Emiſſenus*, *Cuncta, quæ non erant, tanquam ſubito aliunde producta, ante nutum ejus, velociter adſtiterunt, nulla apparente materia. Origo fuit rerum, efficax Creatoris imperium. All which things were not, being produced of a ſudden, ſtood before him at his Pleaſure, tho' there was no matter to make them of. The efficacious Power of the Creator was the Original of things.* Euſeb. Emiſſ. Hom. I. de Symb.

God does not do all that he Can.

But then there are ſome Rules to be obſerved, in ſtating the Doctrine of God's Omnipotence. 1. The *firſt* is, That Men ſhould not conclude, that God has actually done, or will do, all that he can. Which is of good uſe to confute the Errors of thoſe, who oftentimes under the Shelter of God's Almighty Power, would give Countenance to their own groundleſs Fancies, *Tertullian* ſpeaks very well in this Caſe. *Plane nihil Deo difficile. Sed ſi tam abruptè in præſumptionibus noſtris hac ſententia utamur, quidvis de Deo confingere poterimus: quaſi fecerit, quia facere potuerit. Non autem, quia omnia poteſt facere, ideoq; credendus eſt, illum feciſſe etiam quod non fecerit; ſed an fecerit requirendum. There is nothing difficult with God, but, if without Conſideration we ſhall apply this Maxim to all our Fancies, we may feign any thing of God; as if he had done, what he could have done. For, becauſe he can do all things, it muſt not therefore be believed, that he has done what he has not; but we ought to look out whether he has done it or no.* Tertull. adv. Prox. Cap. x. To the ſame purpoſe ſpeaks *Athanaſius*. Ἠδύνατο κ) μηδόλως ἐπιδημήσαι Θ αὐτὸς μόνον εἰπὼν ὁ Θεὸς, κ) λύσαι τ κατάραν, ἀλλὰ σκοπεῖν δεῖ τὸ τοῖς ἀνθρώποις λυσιτελοῦν, κ) μὴ ἐν πᾶσι τὸ δυνατὸν τ̃ Θεῦ λογίζεσθαι, &c. *It was poſſible that Chriſt might not have come, and that God might have diſſolved the Curſe, only by a word. But we ought to conſider what was moſt expedient for Men, and not in all things to judge what God is able to do*, &c.

God cannot do Contradictions.

2. The *Second* Rule is, not to aſcribe to God the Power of doing any thing which implies a Contradiction. This was a Truth ſo obvious, that the Heathens could not but take Notice of it.

Μόνῳ γὸ αὐτ̃ κ) Θεὸς ςπείζεται·
Ἀγένητα ποεῖν ἄυ' ἂν ἦ πεπραγμένα.

God's Power is bounded by one thing alone;
To make things undone, which have once been done.
Agatho the Poet in *Ariſtotle*'s Ethicks, Lib. VI. cap 2.

And *Plotinus* gives the Reaſon of this, becauſe it would be ἐλθεῖν εἰς το χεῖρον, to do that worſe, which he had with the greateſt Wiſdom done before; which is contrary to the Perfection of the Divine Nature: for, ſays he, τὸ τὰ ἀντικείμενα δύνασθαι, ἀδυναμίας ὄζιν τ̃ ἀεὶ ςῆναι μένειν, *to be able to do Contradictions, is an Inability to continue in what is beſt.* Plot. Ennead. 6. Lib. VIII. c. 21. The like is to be ſaid concerning God's making Matter not to be extended, that two and two ſhould not be four, that Ten ſhould be Twenty, &c. which does not proceed from any defect of Power in the Deity, but that he has already willed what their reſpective Natures muſt be. Or as St. *Cyril* in a like Caſe ſays, Οὐκ ἀδυναμίας ὄζι σημαντικὸν, ἀλλὰ τ̃ ποτὲ μὲν πολλάκις κ) φυσέων ἑδραιότητα κ) ἀσιῶν ἀκλόνητον ςάσιν, ἢ ἐφ' οἷς ἢ ὄζιν, ἢ γέγονεν ἑκάςῳ τὸ σημαινομένων, κ) ἄτερ οἷδε φυσικῶς τε κ) ἀμεταθέτως ἐνεργῶν. *This is no ſign of Imperfection in God, but it ſhews only a ſort of a ſteadineſs and unſhakeable Conſiſtancy in the Nature of things, which is in each of theſe Particulars, and which he knows does naturally and unchangeably operate in them.* Cyril. Comment. in Joh. vi.

God cannot do any thing contrary to his Holineſs.

3. The *Third* Rule is, not to aſcribe to God the doing of any thing, which implies Moral Obliquity, or which is contrary to his Holineſs and Purity. Thus in the holy Scriptures, it is declared of God, that he *cannot lye*. Tit. i. 2. Heb. vi. 18. The Reaſon of which is thus given by *Origen*. Οὐ δύναται διαψεῦ ὁ Θεοὶ. ἐπεὶ ἔσαι ὁ Θεος δυνάμενΘ μὴ εἶναι Θεὸς· εἰ γὸ ἀισχρόν τι δρᾶ ὁ Θεος, ὐκ ἔςι Θεὸς. *God cannot do any vicious things; becauſe then it could be in the Power of God not to be God. For if he could do any thing vitious, he would not be God.* Orig. Lib. iv. contr. Celſ. The ſame Argument is uſed by S. *Ambroſe*. *Quid ergo Deo impoſſibile? Illud utique quod naturæ ejus contrarium eſt, non quod virtuti arduum. Impoſſibile eſt* (inquit) *ei mentiri; & impoſſibile iſtud non infirmitatis eſt, ſed virtutis & majeſtatis, quia veritas non recipit mendacium, nec Dei virtus levitatis errorem. What therefore is impoſſible to God? that which is contrary to his Nature, not that which is too hard for his Power. It is impoſſible* (he ſays) *for him to lye; but that Impoſſibility does not argue his Infirmity, but his Power and Majeſty, becauſe he who is Truth does not admit of a Lye, nor the Power of God the error of Levity.* And ſo St. *Chryſoſtom*. Ὥσπερ γὸ ὅταν λεγωμεν κ) ἡμεῖς, ἀδύνατον κ) Θεὸν ἁμαρτεῖν, ὐκ ἀσθένειαν αὐτ̃ καλῃγορ̃μεν, ἀλλὰ κ) ἀῤῥήτου τινὰ δύναμιν αὐτ̃ ὁμολογ̃μεν. *When we ſay, that it is impoſſible for God to Sin, we do not beſpeak any Weakneſs in him, but only declare an unſpeakable Power which belongs to him.* Chryſ. Hom. xxxviii. in Joh.

h *Wiſdom.*] To make up the Character of perfect Wiſdom two things are Neceſſary, Firſt a perfect Underſtanding of the Nature and Circumſtances of things, and Secondly a Wiſe Ordering of them. Both of which Qualifications are in the Deity, in an Infinite degree of Perfection.

Of

Of God's Intellectual Wiſdom, or his Knowledge.

In ſpeaking of which it will be requiſite to Obſerve,

God's KNOWLEDGE different from ours.

I. That the Underſtanding of God is a thing vaſtly different from our Underſtanding both in Nature and Manner as well as in Degree. For in us Underſtanding is a Quality, which Improves and Exerts it ſelf gradually, and in ſhort is ſomething new ſuperinfuſed upon the Mind; but God who is one pure ſimple Act cannot admit of any ſuch Habit, and therefore the Knowledge of God is only the very Eſſence of God conſidered as Knowing or Underſtanding. So that on this Account, *Ariſtotle* argues very juſtly, that if God's Underſtanding were a Habit, ἔυλογον ἐπίσονον εἶναι τὸ συνεχὲς αὐτῷ ἡ νοήσεως, *his perpetual Cogitation* (or thinking of ſuch a number of things together) *would be laborious to him.* Ariſt. Met. 12. Cap. 9. And thus *Plotinus.* Δεῖ δὲ νῦν λαμβάνειν, εἴπερ ἐπαληθέυσομεν πῷ ὀνόματι, μὴ ἡ δυνάμει, μηδὲ ἡ ἐξ ἀφεσύνης εἰς νῦν ἐλθόντα. Εἰ δὲ μὴ, ἄλλον πάλιν περὶ αὐτῷ ζητητήσομεν· ἀλλὰ ἡ ἐνεργείᾳ καὶ ἀιεὶ νῦν ὄντα· ἓι δὲ μὴ, ἐπακτον τὸ φρονεῖν ἐχει. *If we would ſpeak properly, we ought not to conſider the Divine Mind as a Habit, or as making a Progreſs from Ignorance to Knowledge. For then we muſt ſeek out further for ſome other Mind. But we ought to conſider it as a Mind which is in Act, and always in being. For otherwiſe it would have an Aſcititious Underſtanding, i. e.* it would be beholding to ſomething without to perfect it. *Plot. Enn.* v. *Lib.* 9 *c.* 5.

Underſtands all things that are.

II. That God has a perfect Knowledge of all things that have a Being; and 1*ſt*, of the moſt tranſcendent of all Beings, Himſelf. For, as *Alcinous* ſays, ἐπεὶ δὴ ὁ πρῶτος νῦς κάλλιστος, δεῖ καὶ κάλλιστον αὐτῷ νοητὸν ὑποκεῖσθαι· ὐδὲν δὴ ἑαυτοῦ κάλλιον· ἑαυτὸν ἂν ἦν, καὶ τὰ ἑαυτοῦ νοήματα ἀιεὶ νοοίη. *Foraſmuch as the firſt Mind is the moſt excellent, it is neceſſary that that, which is the moſt excellent, ſhould be the Object of its Underſtanding. But nothing is more excellent than its ſelf, therefore it muſt underſtand its ſelf and its own thoughts.* Alcin. c. 10. And to the like purpoſe *Plotinus*: ὅταν αὐτὸ τι ἀ πν νοῇ, ὁ δὴ καὶ κυρίως ὄτι νοεῖν: *when God contemplates himſelf, then he is moſt properly ſaid to underſtand*, Plot. Lib. V. c. 13. 2*dly*, Of all other things. (1.) Becauſe of the admirable Penetration of the Divine Nature, and the inherent Light and Clearneſs of its Underſtanding. From this Topick *Philo* reaſons thus. Τῷ ὄ Θεῷ, ὡς ἐν αὐγῇ καθαρᾷ πάντα ἀεὶ δηλα· καὶ γὰ ἄχει πῶ ψυχῆς μυχῶν φθάσας, ἃ πῖς ἄλλοις ὄτιν ἀόρατα, πλαυγᾶς πέρυκε καθορᾶν, καὶ προμηθέα, καὶ προνόια χρώμενος, οἰκείαις ἀρεταῖς, ὐδὲν ἀπελευθεριάζειν, καὶ ἔξω ἡ ἑαυτοῦ ⸗καταλήψεως βαίνειν ἐᾶ. ἐπειδήπερ ὐδ' ἡ πῶ μελλόντων ἀδηλότης αὐτῷ συμβαίνει· ὐδὲ γὰ ἄδηλον, ὅτε μέλλον ὄτι Θεῷ ὐδέν. *All things are manifeſt to God as in a pure Light. For penetrating to the inward parts of the Soul, he by his own Nature clearly ſees things which are unobſervable by others: and making uſe of his Wiſdom and Providence, and proper Excellencies, ſuffers nothing to paſs by and to eſcape his Underſtanding. Foraſmuch as the Obſcurity of future things is obvious to him. For nothing is uncertain or future to God.* Phil. Lib. de Immutab. Dei. (2.) Becauſe all things are preſent to him. And to this Head relate thoſe *Orphick* Verſes.

Becauſe all things are preſent to him.

Ὄμμα μέγα τρομεώμεν· ὃ καὶ γαίης ὑπένερθεν
Λύσει, καὶ πόντοιο μέγαν ἐύθον, ὅσα τε κέυθει
Νῶς μερόπων· τέμνει δ' ὐδὲν χρόνῳ, ἀλλα πάρεστι
Πάντα Θεῷ·——

Let's tremble at that mighty Eye, which looks
Into the Ground, and over all the Ocean;
Which ſees what Men deſire to conceal;
Whoſe Sight no time impairs: for every thing
Is preſent unto God——

Upon which Conſideration the *Ægyptians* framed their Hieroglyphical Repreſentation of the Deity, hanging up in their Temples Eyes and Ears of Gold, to denote that God ſees and hears all things. *Clem. Alex. Lib.* V. *Strom.* (3.) Becauſe all things are made and preſerved by God, who upon that account muſt moſt intimately know them. For thus *Ammonius* in his Commentary upon *Ariſtotle*'s Book of Interpretation writes.

Becauſe all things are made and preſerved by him.

Ἀλλ' ἀγνοεῖν μὲν ὐδὲν φῶ ὄντων αὐτὸς ἐνδέχεται. τὰ πάντα παραγόντας τε, καὶ διακοσμέντας. *The Gods cannot be ignorant of any things that are, ſince they produced them and put them in order.* And thus St. *Clement* of *Alexandria* excellently ſpeaks. Κινδεύευσι τοίυν οἱ φάσκοντες, &c. *They that ſay that Philoſophy did not come hither from God, ſeem to ſay that 'tis impoſſible that God ſhould ſee all things: and that he is not the cauſe of all good things, if they be particulars. For 'tis plain that nothing can be without the Will of God. But if all things are by his Will, then Philoſophy is from God, who would have it be as it is for their ſakes, who would upon no other account abſtain from evil. For God knows all things, not only thoſe things which are, but thoſe which are to come, and how every one of theſe is: foreſeeing all their particular Motions, provides for all things and hears all things; ſeeing the naked Mind of every one, has an eternal Underſtanding of all particulars. And, as it is in a Theatre, where People ſee diſtinctly all that is before them and about them; ſo it is in God;* ἀθρόως τε γὰ πάντα, καὶ ἕκαστον ἐν μέρει, μιᾷ περιβολῇ περιβλέπει; *He ſees all things at one view, and every particular thing with the ſame glance of his Eye.* Clem. Al. Lib. VI. Protr. Therefore it is greatly to be wondered at, how it ſhould enter into the Thoughts of ſo learned, and in ſome things ſo acute a Man, as St. *Jerom*, to deny the Knowledge of God as to all the particulars of Nature. *Abſurdum eſt* (ſays he) *ad hoc Dei deducere majeſtatem, ut ſciat per momenta ſingula quot naſcantur culices, quotve moriantur, quæ cimicum & pulicum & muſcarum ſit in terra multitudo, quanti piſces in aqua natent; & qui de minoribus majorum prædæ cedere debent. It is abſurd to bring down the Majeſty of God to take notice, how many Gnats are every moment born, or die; what number of Gnats or Flies there is in the World; how many Fiſhes ſwim in the Sea; and what little Fiſhes are to be a prey to the greater.* Hier. in 1. Cap. Habac. Now take this, either to relate to God's Knowledge, or Providence, it is certainly a very irreligious Thought: and 'tis much the Atheiſts do not defend this Paradox of his, after the Example of ſome others who have vindicated his Fancy of the Identity of the Orders of Biſhops and Presbyters. But it is no wonder, that this Father ſhould depreciate the Dignity of Biſhops, when he has made ſo bold with the Omniſcience of Almighty God.

Knows all future Contingents.

III. God has a perfect Knowledge of all future Contingents. This ſome of the Heathen Philoſophers denied, but others with greater force of Reaſon maintain'd. *Cicero*, or at leaſt his Interlocutor, in his Book of Divination, was of the negative ſide. *Nihil enim eſt tam contrarium rationi & conſtantiæ, quam fortuna: ut mihi ne in Deum quidem cadere videatur, ut ſciat quid caſu & fortuito futurum ſit. Si enim ſcit, certe illud eveniet. Sin certe eveniet, nulla fortuna eſt. Eſt autem fortuna: rerum igitur fortuitarum nulla eſt præſenſio. There is nothing ſo contrary to Reaſon and Conſtancy, as Fortune: So that I do not think it is in the Power of God, to know what caſual things ſhall come to paſs. For if he does know them they will certainly come to paſs: If they certainly will come to paſs, then there is no Fortune. But there is Fortune, therefore there is no knowing fortuitous things.* Cic. de Div. Lib. II. The force of this Objection will be hereafter anſwered in a more proper Place. In the mean time let us ſee what Arguments there are to evince the Truth of God's knowing future Contingents.

This proved from the Predictions in Scripture.

1. This a Truth confirmed both by the Doctrine and by the Predictions of Holy Scripture. From the Prophet *Iſaiah* we learn, that this Knowledge is one of the Characteriſticks of the true Deity. For thus, inſulting the Heathen Deities, God ſpeaks. *Shew the things that are to come hereafter, that we may know that ye are Gods*, Iſa. xli. 23. And again, *I am the firſt and I am the laſt, and beſides me there is no God. And who, as I, ſhall call and ſhall declare it*, &c. *and the things that are coming, and ſhall come?* Iſ. xliv. 6, 7. The Sins of the Jews are foretold, *Iſ.* liii. 1. Our Saviour foretels his Paſſion, *Mat.* xx. 17, 18. and that he ſhould be betrayed by *Judas*, *Mat.* xxvi. 21. That *Peter* ſhould deny him thrice, *Mat.* xxvi. 34. The coming of falſe Prophets is foretold, *Mat.* xxiv. 5. 1 *Tim.* iv. 1. and of Anti-Chriſt, 2 *Theſſ.* ii. 3, *&c.* The ſame Truth is evinced by Reaſon.

The want of which would argue Imperfection of the Deity.

(1.) Drawn from the Excellence of the Divine Mind, the want of which Qualification would argue great Imperfection, which in all Thoughts and Words relating to the Deity ought to be avoid-

ed.

the Maker and Pre- [i] Goodneſs, the [k] Maker *omnium, tum viſibili-*

ed. For thus *Origen*, Τὸ χαρακτηριστικὸν τῆς Θεότητος τὸ περὶ μελλόντων ἐπαγγελία. *The foretelling of future things is the Characteriſtick of the Deity.* Orig. cont. Celſ. Lib. vi. And in another Paſſage of his, cited by *Euſebius*, ὅτι μὲν ἓν ἕκαστον τῶν ἐσομένων πρὸ πολλοῦ οἶδεν ὁ Θεὸς γενησόμενον, καὶ χωρὶς μὲν γραφῆς, αὐτόθεν ὃν τῆς ἐννοίας τοῦ περὶ Θεοῦ δῆλον τῷ συνιέντι ἀξίωμα δυνάμεως τοῦ Θεοῦ. *That God does foreknow every thing which is to come, altho' the Scripture ſaid nothing of it, yet this would be manifeſt from the Notion of God, which every one muſt acknowledge, who Underſtands the Dignity of the divine Power*, Euſeb. de Præp. Lib. vi. (2.) Becauſe God makes and orders all things, and therefore cannot but know their future Conditions. For thus *Ammonius* the Philoſopher reaſons. Ῥητέον τὸν Θεὸν γινώσκειν μὲν πάντα τὰ γεγονότα, καὶ τὰ ὄντα, καὶ ἐσόμενα δὲ μέλλοντα, τοῖς θεοῖς πρόσηκοντα τρόπον· τοῦτο δ' ἔστι μιᾷ καὶ ἀεισμένῃ, καὶ ἀμεταβάτῳ γνώσει· διόπερ δεῖ ἐνδεχομένων περιληφέναι τὴν ἔδησιν, ἅτε καὶ πάντα τὰ ἐν τῷ κόσμῳ παρέχονται. *It muſt be ſaid that the Gods do know all things, that have been, and are, and ſhall be, in that manner which is agreeable to the Gods: that is, by one defined and immutable Knowledge. And therefore they muſt be endowed with the Knowledge of Contingents, as thoſe who produce all things that are in the World.* Ammon. in Com. de Lib. Ariſt. de Interp. To the ſame purpoſe St. *Ambroſe. Ideo non potuit Creator omnium ignorare quod fecit, neſcire quod donavit. Novit ergo diem qui fecit*, &c. *Ergo qui fecit quæ futura ſunt, eo genere quo futura cognovit. The Creator of all things cannot be ignorant of what he has made, and not know what he has given. Therefore he knows the day which he made*, &c. *Upon the whole, he who made thoſe things which are to come, knows them, in that manner that futures are known*, Lib. v. de fide, c. 7. (3.) He knows theſe by an infallible Knowledge, not from conjecture. For thus *Ammonius* argues. Γινώσκειν μὲν τοὺς τὰ ἐνδεχόμενα κρεῖττόνως τῆς αὐτῶν ἐκείνων φύσεως. διόπερ ταῦτα μὲν, ἀόριστον ἔχοντα τὴν οὐσίαν δύνασθαί τε καὶ ἐκβαίνειν, καὶ μὴ ἐκβαίνειν· ἐκείνους δ', ἅτε κρείττονας, τῆς φύσεως αὐτῶν τῇ γνώσει περιληπτοὺς ὡρισμένους καὶ ταῦτα εἰδέναι. *The Gods know Contingents in a more excellent manner, than according to their Nature. For ſince they have an undefined Nature, and may happen or not happen, they (the Gods) in a more excellent manner than this, have an anticipated Knowledge of them, and know them definedly.* Ammon. ibid. And ſo likewiſe *Plotinus*. Καὶ ἡ γνῶσις δὴ μελλόντων εἴπερ αὐτῷ συγχωρεῖται παρεῖναι, οὐ τοιαύτη ἂν εἴη, οἵα τοῖς μάντεσι πάρεστιν, ἀλλ' οἵα αὐτοῖς τοῖς ποιοῦσι τοῖς πεπιστευκόσιν ὅτι ἔσται· τοῦτο δὲ ταυτὸν τοῖς πάντα κυρίοις, οἷς οὐδὲν ἀμφίβολον ὅτε ἀμφιγνοούμενον· οἷς ἆρα ἄρρεν ἢ θῆλυ τέκνον παρέσται· ἢ αὐτὴ ἆρα καὶ περὶ μελλόντων φρόνησις. οἵα καὶ ἡ περὶ παρόντων κατὰ τὸ εἰδέναι. *The knowledge of future Events, if they* [the Gods] *have it, is not ſuch as that of Conjecturors, but like that of thoſe who have a firm perſuaſion that a thing ſhall be. For this is of thoſe who have all things in their Power, to whom nothing is uncertain or doubtful. For with them there is a ſteady Knowledge of Futures, as well as Preſents, as to their Stability.* (4.) That this Knowledge is not inconſiſtent with the freedom of human Will. And this, 1. becauſe God does not ſo much determinably will things to be future, as he looks upon them in their future ſtate as preſent; which Intuition does not lay any force upon Man's Will. For thus *Boetius* argues upon this Point. *Atqui Deus ea futura, quæ ex arbitrii libertate proveniunt, præſentia contuetur, Hæc igitur ad intuitum relata divinum, neceſſaria fiunt per conditionem divinæ notionis: per ſe vero conſiderata, ab abſoluta naturæ ſuæ libertate non deficiunt. God looks upon thoſe futures which depend upon the Liberty of the Will, as things preſent. Therefore theſe things as they relate to the Divine Knowledge are neceſſary; but conſidered by themſelves, they do not vary from the abſolute Liberty of their Nature.* Boet. & Conſ. Lib. v. 2. Becauſe to foreſee is not to determine, as *Origen* excellently well Reaſons. Πρὸς ὃν λεκτέον ὅτι ἐπιβάλλων, &c. "To whom we anſwer, That, "when God deſigned to make the World out of No- "thing, he took a view of all things, and ſaw this was to "be, and this was to be conſequent upon it. But if this "come to paſs, then that will follow: But if this be ſo, "ſomething elſe will happen. And ſo going on to the end, "he knows whatever things ſhall come to paſs: but yet "not ſo, as to cauſe thoſe things which he knows to come "to paſs. As he that ſees that one who walks careleſly "will ſlip, his looking on and foretelling his Fall is not "the cauſe of his ſlipping: So it muſt be underſtood, that "God does foreſee whatever each Perſon will do, but "his looking on is not the Cauſe of this Man's doing ill, "or that Man's doing well.

Because he makes and orders all things.

God does not know Contingents only by Conjecture.

God's Knowledge of future Contingents not inconſiſtent with human Will.

Of God's Wiſdom in the Diſpoſal and Ordering of things.

I need not here ſpeak much concerning this Branch of the Divine Wiſdom, becauſe I ſhall have occaſion to inſiſt more fully of it in treating of Providence in the Note *l*. I ſhall only obſerve, (1.) That this Attribute is frequently aſcribed to God in holy Scripture. *He is mighty in Strength and Wiſdom*, Job xxxvi. 5. *Bleſſed be the name of the Lord for ever and ever, for Wiſdom and Might are his.* Dan. ii. 20. Particularly with relation to the Creation of the World. *O Lord how wonderful are thy works, in Wiſdom haſt thou made them all*, Pſal. civ. 24. *Who hath eſtabliſhed the World by his Wiſdom, and ſtretcheth forth the Heavens by his Diſcretion*, Jer. x. 12. And ſo with relation to the Redemption of the World. Upon this account Chriſt is called the *Wiſdom of God* 1 Cor. i. 24. And the Goſpel is called the *Hidden Wiſdom of God, and the manifold Wiſdom of God*, Eph. iii. 10. Nay, Wiſdom in Scripture is in a peculiar manner aſcribed unto God, as in a true and proper manner belonging to no one elſe. The Conſideration of this made St. *Paul* to cry out, *O the depth of the riches, both of the Wiſdom and Knowledge of God*, Rom. xi. 33. and to ſay, that *the Lord knoweth the Thoughts of the wiſe that they are but vain*, in compariſon of the Divine Wiſdom, 1 *Cor.* iii. 20. (2.) The ſame is deducible from human Reaſon. Becauſe the want of Wiſdom would argue a great Imperfection; and it would be the higheſt degree of Arrogance for Creatures to claim Wiſdom to themſelves, and to deny it to their Creator. Beſides, if this Perfection were wanting in God, the reſt of his Perfections would be to little purpoſe. For what would ſignify infinite Power, to be able to do all things, and to want Wiſdom to Conduct thoſe mighty Actions? This would only ſerve, to fill the whole Creation with Irregularities and Blunders, and ſet all things jarring and fighting with one another. What would it ſignify, to know the reſpective Natures and Tendencies of all things, and not to be able to diſpoſe them to wiſe and good purpoſe? This would occaſion ſuch untoward Combinations of Cauſes and Effects, as would put the whole World into diſorder. But when infinite Wiſdom is joyned with the like Knowledge and Power, it cannot but produce that Harmony and Regularity, which are obſervable in every part of Nature, and in every Branch of the Divine Providence.

WISDOM of God proved from Scripture.

Want of this would imply the greateſt Imperfection in the Deity.

i Goodneſs.] The Goodneſs of God does denote all that is Excellent, Holy, and Bountiful in the Divine Nature. Therefore his Goodneſs is branched into theſe three Parts, 1. His Metaphyſical Goodneſs, *i. e.* his Excellency, or Perfection. 2. His Moral Goodneſs, *i. e.* his Purity or Holineſs. 3. His beneficial Goodneſs, *i. e.* his Bounty or Favour to his Creatures, particularly to Mankind.

Of God's Metaphyſical Goodneſs, or his Excellency.

The Name of Good in Scripture is generally applied to God's Moral or Beneficial Goodneſs, but his Metaphyſical Goodneſs or Eſſential Perfection is uſually expreſſed by *Excellent*, *Gen.* xv. 7. *Pſal.* cxxxviii. 13. *Pſal.* cl. 2. *Iſ.* xxviii. 29. or Great, *Deut.* x. 17. *Chron.* xvi. 25. *Pſal.* xlviii. 1. *Job* xxxvi. 26. *Jer.* xxxii. 18. tho' perhaps that Paſſage of our Saviour may be interpreted in this Senſe, *None is good ſave one, Luke* xviii. 19. none has an original, inherent and perfective Goodneſs, or an Accumulation of all Excellencies, but God. Now this Branch of the Divine

God's Essential GOODNESS proved from his Perfection.

Goodness may be proved: (1.) From the Essential Perfection of the Divine Nature, which contains in it all that is Good and Excellent. Hence the Platonists call God the τ' ἀγαθὸν, *The Good*, by way of Eminence. And *Proclus* makes a Distinction, between *good* and *The good*. Ὃυ γὰρ ταυτὸν τ' ἀγαθὸν ὄζι, καὶ ὁ ἀγαθός. *The good it self, and he that is good, are very different.* Procl. Lib. in Timœum. And again, τ' ἀγαθὸ ὃ, ὅτι ἀγαθον, ἀλλ' ἁπλῶς ἀγαθὸν. *The good it self is not any good thing, but that which is simply good*, ibid. And, he says, that every created Being is only, ἀγαθοειδὲς, μεθέξει ὃ αὐ τοιοῦτον ὄζι· τὸ ὃ αὐτοαγαθόν ὄζι πρώτως, ἀγαθόν: *only something like to good, and such by Participation, but* the Good it self *is primarily good*, ibid. In like manner, *Origen* speaks. Ὃυ γὰρ ὅμοιον τ' ὁμοίως εἶναι τῷ ὑσιωδῶς ἀγαθῷ τὸ κατὰ συμβεβηκὸς, καὶ ἐξ ἐπιγενήματος ἀγαθὸν. *The Good which is so substantially, is not like that which has its Goodness by accident, and by the bye.* Orig. contr. Cels. Lib. vi. (2.) Because he is the Fountain from which all Excellency is derived. For, thus *Alcinous* reasons. Καὶ μὴν ὁ πρῶτος θεὸς ἀϊδιός ὄζιν, ἄῤῥητος, αὐτοτελὴς, τουτέστιν ἀπεριδεὴς· ἀτελὴς, τελέσιν ἀεὶ τέλειος, παντελὴς, τελέσι πάντη τέλειος· θειότης, ὐσιότης, ἀλήθεια, συμμέτρεια, ἀγαθόν. *He is eternal, ineffable, self-sufficient, that is, wanting* nothing: *always perfect, that is, at no time having Imperfection: but perfect in every respect; being the Godhead, the Substantiality, the Truth,* THE GOOD. Alcin. de doct. Plat. Cap. x. And thus *Dionysius.* Τέλειον δ' ἂν λέγεται, καὶ ὡς ἀναυξὲς, καὶ ἀεὶ τέλειον, καὶ ὡς ἀμείωτον, ὡς πάντα ἐν ἑαυτῷ περέχον καὶ μίαν τὴ ἄπαυσον, καὶ ταυτὴν, καὶ ὑπερπλήρη καὶ ἀνελάτλωτον χορηγίαν καθ' ἣν τα τέλεια πάντα τελεσιυργεῖ καὶ τ οἰκείας ἀποπληροῖ τελειότητος. *The first Principle is therefore called* Perfect, *because it is not increased, but is always Perfect and never Diminished: as containing all things in its self, according to one superfull undiminishible Bounty, by which he perfects all things, and fills them up with his own Perfection.* Dionys. Cap. xiii. de Div. Nom. (3.) Because he Possesses, in the most Eminent manner, every thing that is good and perfect. And thus an acute Philosopher writes, upon this Argument. Τὸ ἀρα πρώτως καὶ τ' ἀγαθὸν ὑπέρθε πάντα τὰ ὄντα ἀναπέφανται ἡμῖν, καὶ μόνον ἀγαθόν, καὶ ἀδὲν ἔχον ἐν ἑαυτῷ, ἀλλ' ἀμιγὲς πάντων, καὶ ὑπὲρ πάντα, καὶ αἴτιον πάντων. *The Original Good, or the Good it self, we have demonstrated to be above all things, and only good, having nothing in its self but good, unmixed with any thing else, above all, and the Cause of all.* Plot. Enn. v. Lib. v.

From his being the Fountain of all Excellency.

Of God's Moral Goodness.

God's Moral GOODNESS proved from Scripture.

This is in Scripture called by the general Name of Holiness. He is said to be *Holiness* it self, *Is.* lxiii. 15. the *holy one*, Is. xl. 25. *holy in all his ways and works*, Psal. cxlv. 17. And all moral Obliquity is denied of him, in Holy Scripture. *A God of Truth and without iniquity*, Deut. xxxii. 4. *The strength of* Israel *will not lie*, 1 Sam. xv. 29. *Far be it from God that he should do Wickedness*, Job xxxiv. 10. And Reason dictates the same thing. I. That God is endowed with such an Essential Rectitude of Nature, that he cannot do any thing contrary to the Rules of Moral Goodness. And for this the antient Divines assign several Reasons. (1.) God cannot Sin, Because he is eternal and uncreated, for, since all Sin does proceed from some Weakness or other, *viz.* want of Power, fear of Shame, or Punishment, &c. the great Creator of all things, being free from these Imperfections, is not lyable to Sin. This Argument is prosecuted by S. *Austin* with great strength against the *Manichees*. *Aug. contr. Jul. Lib.* 1. (2.) Because his Nature is unchangeable. S. *Austin* says, *Mala omnino nulla essent nisi natura mutabilis, quamvis bona, & à summo Deo, atque incommutabili bono, qui bona omnia condidit, instituta, peccando mala ea sibi ipsi fecisset. There would be no Evils, unless there were a changeable Nature: which being made good by the great God who is an unchangeable Good, brought upon its self evil by Sinning.* Aug. de Civ. Dei. Lib. xxii. cap. 1. The same Reason is assigned by *Philo*. There is (says he) in God, ἄτρεπτον καὶ ἀμεταβλητον, ὅθ' ἑδέποτε ἐν ταυτῷ, βεβαίως, ἱδρυμένος, ἄλλοτε ἀλλοίας δέχεται μεταβολὰς, καὶ ὑποσκελιζόμενος ὁ δυσυχὴς (ὅλιθος γὰρ ὁ σύμπας βίος ὄζιν αὐτῷ) μέγα πῶμα πίπτει: *Something unmoveable and unchangeable, and is not like Man who never stands at the same stay, but is subject to continual Changes, whose heels, unhappy Creature! being tripped up (for his whole Life is a slip) suffers a greivous fall.* Philo. de nom. comm. (3.) Because of the innate Goodness of his Nature. For thus *Gregory Nyssen* reasons on this Argument, tho' with particular Relation to the second Person of the Trinity. Πάντα δὲ δυναμένην τὴν τῦ λόγυ προαίρεσιν πρὸς οὐδὲν τῶν κακῶν τὴν ῥοπὴν ἔχειν· ἀλλοτρία γὰρ τῆς θείας φύσεως ἡ πρὸς κακίαν ὁρμή· ἀλλὰ πᾶν ὅτι παρεσὶν ἀγαθὸν, τῦτο καὶ θέλεσθαι· βυλομένην δὲ πάντως καὶ δύνασθαι· δυναμένην δὲ μὴ ἀνενέργητον εἶναι. ἀλλὰ πᾶσαν ἀγαθῦ προαίρεσιν εἰς ἐνέργειαν ἄγειν. *Whereas the Divine Will is able to do all things, it has no manner of Propension to evil. For a Propension to Evil is perfectly foreign to the Divine Nature. But all that is good it does necessarily Will: and being willing is able to do it: and being thus able does not sit idle, but brings to perfection every good, which it has made its choice of.* Greg. Nyss. Catech. c. 1.

Because of his Essential Goodness

II. That he cannot be the Author of Sin. This is proved (1.) from the Essential Goodness of God. For thus *Plato* reasons. Ὀσὲ μὴ βλάπτει, κακόντι, ποιεῖ; ὀδὲ τῶν. ὁ ὢ μηδὲν κακὸν ποιῶν. ἆρ' ἂν τινος ἄλλυ κακῦ αἴτιον. *Since God does not hurt, does he do any evil? not this neither; now that, which does no evil, is the cause of no evil.* Plat. de rep. Lib. II. And again blaming *Homer* for imputing this to the Gods, Τὴν ὢ τῶν ὅρκων, &c. *That breaking of Oaths and Leagues, which was occasioned by* Pandarus, *tho' any one impute it to* Pallas *or* Jupiter, *we will not assent to him, neither will we suffer our young Men to hear what* Æschylus *says,*

God cannot be the Author of Sin,

Because of his Essential Goodness

——Θεὸς μὲν αἰτίαν φύει βροτοῖς,
Ὅταν κακῶσαι δῶμα παμπήδην θέλει.

——Jove *makes a Family be wicked,*
When e'er he pleases to destroy it. Ib.

And to the like purpose *Philo*, Ὃυ γὰρ, ὡς ἔνιοι τῶν ἀσεβῶν τὸ θεὸν αἴτιον κακῶν φησι Μωυσῆς, &c. *Nor does* Moses, *as some wicked Persons do, make God the Cause of Sin*, &c. Phil. Quod. det. pot. And elsewhere, Ἐν ἡμῖν γὰρ αὐτοῖς, οἱ κακῶν εἰσὶ θησαυροί. παρὰ θεῷ ὢ μόνων ἀγαθῶν. *In our selves are the Treasures of all evil things; but in God of good things.* Phil. de Prof. (2.) Because otherwise the guilt of Sin could not be chargeable upon Men. Which Argument is thus excellently urged by *Origen*. Ἡμεῖς ὢ φαμὲν, ὅτι κακὰ μὲν τὸ κακίαν, καὶ τὰς ἐπ' αὐτῆς πράξεις ὁ Θεὸς οὐκ ἐποίησε. πῶς γὰρ οἰόντε ἦν τὸ φερὶ τ κείσεως κήρυγμα παῤῥησίαν ἔχειν διδάσκον, κολάζεσθαι μὲν ἐπὶ ταῖς τ κακίαν πράξεσι, κατ' ἀναλογίαν τῶν ἡμαρτημένων, τὰς φάυλας· μακαρίως δ' εἶναι, καὶ τεύξεσθαι τῶν ὑπὸ Θεῦ γερῶν τὰς κατ' ἀρετὴν βιώσαντας, ἢ τὰς κατ' ἀρετὴν πράξεις ποιήσαντας, εἰ τὰ ὅλως κακὰ ποιεῖται ὁ Θεός; *We answer to this* (*i. e.* the Heathens Objection, of the Christians making God the Author of Sin) *that Evil or Sin, or Actions which flow from thence, are not caused by God. For otherwise with what Confidence could they teach the Doctrine of a future Judgment, that wicked Men shall be punished for their evil deeds, according to the nature of their Crimes; and that they shall be rewarded by God, who live according to the Rules of Virtue, and do virtuous actions; if God be the cause of these Sins?* Orig. contr. Cels. Lib. VI. (3.) Because this is a blasphemous Opinion, and very injurious to the Honour of Almighty God. For *Methodius* very justly says,

Because, this is a blasphemous Opinion.

From Reason.

Because he is an uncreated Being.

Because unchangeable

καὶ τὸ ἐντεῦθεν, ὁλόκληρον εἶναι τὸ κακὸν αἴτιον ἔχειν, δημιυργήσας ὁ Θεοὶ, ὅπερ ἀσεβὲς. *From whence it appears, that God the Creator of all things is not the cause of Evil, which is an impious Opinion.* Method. apud Photium. To the same purpose St. *Basil* writes more expressly. Ἄφρων ἔν ὄζιν ὡς ἀληθῶς ἐσησαρημένος νῦ καὶ φρονήσεως, ὁ λέγων ὅτι ἔκ ὄζι Θεός· παραπλήσιος δὲ τύτῳ, καὶ ὁδὲν κατὰ τ' ἀφρσύνην ἀπολειπόμενος, καὶ ὁ λέγων τῶν κακῶν αἴτιον εἶναι τ Θεὸν. ὁμότιμον γὰρ αὐτῷ εἶναι τίθεμαι τ' ἁμαρτίαν, διότι ἑκάτεροι ὁμοίως ἀρνῦνται τ' ἀγαθόν. ὁ μὲν ἐκ εἶναι τὸ παράπαν λέγων· ὁ ὢ ἐκ ἀγαθὸν αὐτὸν εἶναι διοριζόμενος.

ζόμενος. εἰ γὰρ κακῶν ἄλλος, οὐκ ἀγαθὸς δηλονότι. ὅσῳ ἀμφοτέρωθεν ἀφηνίᾳς ὁ τὸ Θεῖον. *He is a Fool and void of Mind and Senſe, who ſays there is no God. And like to him, and little different from him in Folly, is he that ſays God is the cauſe of Sin. And I think the Crime of both of theſe is equal; becauſe both of theſe do deny the good God: he poſitively denies his Being, the other denies him to be Good. For if he be the Author of Sin he is not good. Wherefore both of theſe Opinions is a denying of God.* Baſ. Hom. *Quod Deus non eſt Cauſa*, &c.

JUSTICE of God in not letting Sin go unpuniſhed.

III. That he will not ſuffer Sin, or the Violation of his Laws, to go unpuniſhed; nor Virtue, or the diligent Obſervance of them, to be unrewarded. This branch of the Divine Goodneſs is generally called God's JUSTICE. And this is evidently proved out of Holy Scripture. As for God's vindictive Juſtice we learn that from *Rom.* i. 18. *The wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs.* And ſo *Eph.* v. 8. *This ye know that no Whoremonger, nor unclean Perſon, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Chriſt and of God.* We are likewiſe therein ſufficiently informed, *It is a righteous thing with God to recompenſe Tribulation to them that trouble you: and to you that are troubled reſt with us, when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels.* 2 Theſ. i. 6, 7. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that Day.* 2 Tim. iv. 8. *God is not Unrighteous, to forget your work and labour of love.* Heb. vi. 10. This, indeed, is not ſtrictly due to our Merit, nor does it flow as an Original Debt from the Divine Juſtice, but follows only from God's gracious Promiſe, which he has engaged himſelf, that he will beſtow upon us; and therefore only conſequentially, by vertue of that and our performing the Conditions of the Covenant on our ſide, he ſtands obliged to confer it upon us. This is ſhortly ſummed up by St. *Baſil.* Ἐστὶ δικαιοσύνη ἐξανόθεν ἐπαγομένη παρὰ τοῦ δικαίου κριτοῦ. ἥτε ἐπανορθωτικὴ καὶ πλὴν ἀποδοτική. *There is Juſtice ſent down from Heaven by the righteous Judge; the one Punitive, the other Diſtributive.* Baſ. in Prov. To the ſame effect *Clemens* of *Alexandria.* Τὸ μόνον δίκαιον μέτρον, ὁ μόνῳ ὄντως Θεὸς, ἴσος ἀεὶ, κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχων. μέτρεῖται πάντα καὶ σταθμᾶται οἱονεὶ τρυτάνῃ τῇ δικαιοσύνῃ, τὴν τῶν ὅλων ἀρρεπῶς περιλαμβάνων καὶ ἀνέχων σύσιν. *There is one juſt meaſure, which is the only true God, who is always equal and the ſame, who meaſures and weighs all things by his Juſtice, as in a Ballance, and exactly ſcans the Nature of all things.* Clem. Alex. in Protrept.

MERCY of God in withholding Puniſhment till Men are Incorrigible.

IV. That God is not diſpoſed, to inflict that extremity of Puniſhment, which his Juſtice might ſtrictly demand of Men, for their Sins, whilſt they are capable of growing better. This branch of the Divine Goodneſs is called his MERCY. Now becauſe, in this State of Imperfection, it is impoſſible for us to perform an unſinning Obedience, and our manifold Violations of God's moſt Holy Laws do expoſe the beſt of Men to his Juſtice; therefore it has pleaſed God, for our Comfort, to reveal to us this his gracious Diſpoſition, to reſcue us from this Miſery, which our Sins make us liable to, upon our complying with thoſe Conditions which he has made known to us by the Goſpel. This gracious Diſpoſition of the Divine Nature, which is an admirable Temperament of God's Juſtice, is ſtiled in the Scripture Language his *Mercy*; being a Metaphor drawn from that Tenderneſs, which we find in our human Nature, when we have a miſerable or diſtreſſed Object before us. And we learn (1.) That there is ſuch an Affection in the Divine Nature, whereby he is inclined to reſcue us from the Miſery and Puniſhment entailed upon Sin. *God who is rich in Mercy, for his great Love wherewith he loved us, even whilſt we were dead in Sins, hath quickened us together with Chriſt*, Eph. i. 4, 5. *Who hath called you out of darkneſs into his marvellous Light: which in times paſt were not a People, but are now the People of God, which had not obtained Mercy, but now have obtained Mercy*, 1 Pet. ii. 9, 10. *Be ye merciful as your Father in Heaven is merciful.* ——— *Who according to his abundant Mercy has begotten us again unto a lively hope*, 1 Pet. i. 3. (2.) That this Life is the only proper time for exerting God's Mercy, his Juſtice being to be diſplay'd moſt in the other. This is evident from the whole Tenor of the Goſpel, and the Apoſtolical Writings, which are deſigned to exhort Men to make their Peace with God, and to make the beſt Preparation for another World, during their ſtay in this. But more eſpecially the Parable of *Dives* and *Lazarus*, and that of the wiſe and fooliſh Virgins, with our Saviour's moſt admirable Diſcourſe thereupon, of Mens final Doom being awarded at the Reſurrection, *Mat.* xxv. are Demonſtration to Chriſtians, that this Life only is the Time for God's Mercy; at leaſt, as far as Revelation has informed us thereof. Upon which St. *Cyprian* well remarks. *Quando iſtinc exceſſum fuerit, nullus jam Penitentiæ locus eſt, nullus ſatisfactionis effectus hic vita aut remittitur aut tenetur, hic ſaluti æternæ cultu Dei, & fructu fidei providetur. When we depart hence there is no room for Repentance, and Satisfactions will have no effect; here Life is either loſt or gained, here, by the Worſhip of God and the Fruit of Faith, proviſion is made for our Happineſs for ever.* Cyp. contr. Demetr. And to the ſame Senſe St. *Auſtin. In quo quemque invenerit ſuus noviſſimus Dies, in hoc dum comprehendet mundi noviſſimus Dies: quoniam qualis in die iſto quiſque moritur, talis in die judicii judicabitur. In that State which every ones laſt Day finds him, in that ſhall the World's laſt Day take him: ſuch as in that Day he dies, ſuch in the other Day ſhall he be judged.* Aug. Epiſt. xviii. ad Heſych.

Of God's Beneficial Goodneſs.

This is the moſt delightful and amiable to us of all God's Attributes, becauſe it comes to us fraught with ſuch innumerable Kindneſſes and Favours, which our natural Self-love will help us on to admire and adore. The Prophet *Zachary* does with great Elegance repreſent this Affection of God, as the Beauty of the Deity. *How great is thy goodneſs, how great is thy Beauty*, Zach. ix. 17. Now that this admirable Affection does belong to Almighty God, we ſhall prove from theſe following Topicks; from Scripture: from Reaſon: from Experience.

God's BOUNTY proved from Scripture.

I. In the moſt early Revelation made by God to the *Jews*, he notifies his Name to *Moſes* by this Characteriſtick, *the Lord God gracious and merciful, long-ſuffering and abundant in GOODNESS.* Exod. xxxiv. 6. The Pſalmiſt deſcribes God thus, *Thou art Good and doeſt Good*, Pſal. cxix. 68. *O give thanks unto the Lord, for he is good.* Pſal. xxx. 7. Mat. vi. 26. Pſal. viii. 6. Acts xiv. 17.

From Reaſon, becauſe this is a Natural Notion all Men have of God.

II. Our Reaſon ſhews us, That this is an Affection which is moſt juſtly to be aſcribed to Almighty God. (1.) Becauſe this is a Notion which Men ſo naturally have of God, that the very Heathens could not help the attributing it to the Perſons whom they Worſhipped for the Supreme God. Wherefore Ζεὺς ὕψιστε μεγίστε, Jupiter *the Good, the Great*, was the Title given by the *Greeks* to *Jupiter*, and among the *Latins*, *Jupiter Optimus Maximus.* (2.) Becauſe this is the chiefeſt of God's Excellencies, which ſweetens and tempers others, that viewed ſingly by themſelves, look of a rougher and harſher Nature. For what would be Almighty Power without Almighty Goodneſs, but only an infinite Tyranny, which all indeed muſt Obey, but no one could Love? Infinite Wiſdom would only be an all-over-reaching Craft, unleſs Goodneſs inclined to purſue no Methods, but kind and good ones, to bring about its ends by. On occaſion of which Reflexion, *Seneca* adviſes, that Men ſhould *Diis reddere majeſtatem ſuam, reddere Comitatem, ſine qua nulla Majeſtas: Should aſcribe Majeſty or Greatneſs to the Gods, and Goodneſs, without which there can be no true Majeſty, or Greatneſs*, Sen. de Benef. (3.) Becauſe there is ſomething of this Perfection obſervable in God's Creatures, which does very much raiſe their Character, and make them beloved and valued, and therefore it muſt neceſſarily be, in a moſt Eminent Degree, in the Creator himſelf. This *Novatianus*, or the Author of the Book of the Trinity, argues from the Goodneſs of the whole Creation. *Dei Bonitatis teſtis eſt totus mundus, quem non inſtituiſſet, niſi bonus fuiſſet. Nam ſi omnia valde bona, conſequenter & merito, & quæ inſtituta ſunt bona bonum Inſtitutorem probaverunt. The whole World is the Witneſs of the Goodneſs of God, which he had not made, had he not been good. For if all things are very*

Becauſe God's chiefeſt Excellency.

Becauſe ſomething of this is in the Creature.

good

good, by conſequence, and with very good Reaſon, they prove the *Maker of them to be good*. De Trin. Cap. 4. But 'tis plain, even by the Expreſſions of the Heathen, that they naturally had the greateſt Thoughts of God's Beneficent Goodneſs; by their ſtiling thoſe extraordinary Perſons, who were Benefactors to them, by the Name of *Divi*, Ἡμιθεοὶ, *Semidei*, Θεοείκελοι, &c. becauſe they thought, that by reaſon of their Goodneſs and Beneficence, they reſembled God, and were a ſort of leſſer Deities: which they would not have done, had they not thought that the Deity was in the higheſt degree Good and Beneficent.

From Experience.

III. Our Experience informs us, how highly we ſtand indebted to the Divine Beneficence. This the Ancient Divines and Philoſophers have reduced to ſeveral Heads, according to the ſeveral Ways and Methods, by which we are befriended by the Divine Goodneſs. (1.)

Becauſe he confers it without Compulſion.

His beneficent Goodneſs is remarkably diſplay'd, by the free Communication of it; whereas he might if he had pleaſed, being All-ſufficient, have enjoyed his Happineſs to himſelf alone. On this Account thus *Hierocles* expreſſes himſelf. Διὰ αὐτὴν τὰ πάντα πρὸς τὸ εὖ εἶναι παράγον. αἰτία γὰρ τῆς τῶν πάντων ποιήσεως ἀβρεμία ἄλλη πείσεσιν ἔυλογον πλὴν τῆ καθ' ὑσίαν ἀγαθότητι; ἀγαθὸς γὰρ ἦν φύσει· ἀγαθῷ δὲ ἀβρὸς περὶ ἀβρενὲς ἀβρέποτε ἐγγίνεται φθόνος. αἰτία γὰρ τοῦ ἀγαθότητα λεγόμενον αἰτίαν τῆς δημιργίας τοῦτο τοῦ παντὸς, ἀνθρωπίναις περισάσεσι μᾶλλον, ἢ θεῷ πρέπουσι. *By God's Goodneſs all things were brought to be good. For no other reaſonable cauſe of the making of all things can be aſſigned, beſides the ſubſtantial Goodneſs. For he was good by his Nature. But no Envy could at any time, upon any account, be in him. And whatſoever other cauſes are aſſigned, for God's making the World, they ſavour more of human Affections, than of God.* Hier. in Aur. Carm. Pyth. But this was no more than what he learned from *Plato*, who on the ſame acccount ſpeaks almoſt in the ſame words. Λέγωμεν δὴ δι' ἣν αἰτίαν γένεσιν. καὶ τὸ πᾶν τόδε ὁ ξυνιστὰς ξυνέστησεν· ἀγαθὸς ἦν· ἀγαθῷ δὲ ἀβρὲς περὶ ἀβρενὲς ἀβρέποτε ἐγγίνεσθαι φθονερός. τούτου δὲ ἐκτὸς ὢν, πάντα ὅτι μάλιστα ἐξελήθη γενέσθαι παραπλήσια αὐτῷ· Ταύτην δὲ γενέσεως κόσμου μάλιστ' ἄν τις ἀρχὴν κυριωτάτην παρ' ἀνδρῶν φρονίμων ἀποδεχόμενος, ὀρθότητα ἀποδέχοιτ' ἄν. *Let us enquire what was the cauſe which moved God to the making of the World. He was good. Now no Envy comes near Goodneſs. Being without this, he made all things like himſelf. This is the juſteſt reaſon of God's making the World, which I have learned from wiſe Men, and which ought as a true one to be received.* Plat. in Tim.

Without proſpect of Advantage.

(2.) God Almighty beſtows his Benefits upon us, without any proſpect of Advantage to himſelf. For thus *Plato* remarks. Πάντα τὰ ἀγαθὰ παρ' ἀυτῶν λαμβάνομεν, ἐκεῖνοι δὲ παρ' ἡμῶν ἀβρὲν. *We receive all good things from the Gods, and they nothing from us.* Plat. in Eutyphron. And ſo St. *Chryſoſtom.* Οὐδὲ δεόμενος ὁ Θεὸς τῶν παρ' ἡμῶν ἐποίησεν ἡμᾶς. ὅτι δὲ ἀβρενὲς ἐβρεῖτο ἐβρήλωσεν ἐκ τῶ μετὰ ταῦτα. εἰ γὰρ ἐβρεῖτο, πάλαι ἂν ἐποίησεν. *God has made us without expecting any Advantage by us. For he has demonſtrated that he did not want us by making us ſo late. For if he had wanted us he had made us long before.* Chryſ. Hom. iii. in Ep. ad Phil. And to the like purport St. *Auſtin* ſpeaks. *Non frui nobis Deum ſed uti: nam ſi fruitur eget bono noſtro, quod nemo ſanus dixerit. God does not enjoy us, but makes uſe of us: for if he did enjoy us as a good to himſelf, he would ſtand in need of us, which no Man in his Senſes will aſſert.* Aug. de Chriſt. Doctr.

With the greateſt readineſs.

(3.) God confers his Benefits upon us with the greateſt readineſs, without making us wait for them (like other Benefactors) and tiring us out with Expectations. This Obſervation is admirably well purſued by *Seneca*. Of *Human Benefits* he remarks this. *Pleriſque hoc vitium eſt*, &c. *Moſt Men are faulty out of an evil Ambition in deferring their Promiſes, leaſt the crowd of their Addreſſors ſhould be leſs.——They do nothing quickly, they do nothing at once. Their Injuries are very quick, but their Benefits are ſlow.* Sen. de Ben. Lib. ii. cap. 5. But of God's conferring his Favours, he ſpeaks thus. *Quocunque te flexeris, ibi illum videbis ocurrentem tibi: nihil abillo vacat: opus ſuum ipſe implet. Whereſoever you turn you, you ſhall find him meeting you; there is nothing void of him: he fills his whole work.* id. Lib. iv. cap. 8. See the whole Vth and VIth Chapter of this Book.

Becauſe he is good to all.

(4.) Others are bountiful only to ſome few, but God is good to all. Who, as our Saviour remarks, *maketh his Sun to ſhine upon the evil and the good*, Mat. v. 25. *Seneca* ſpeaks to the ſame purpoſe, and almoſt in the ſame words. *Si deos imitaris, da & ingratis beneficia. Nam & ſceleratis Sol oritur, & Piratis patent maria. If you would imitate the Gods, do good turns even to ungrateful Perſons. For the Sun ariſes upon the wicked, and the Seas are open to the very Pirates*, Sen. de Benef. Lib. iv. cap. 26.

Becauſe he is good at all times.

(5.) Mens Benefits are conferred oftentimes by fits, as their Humour leads, or Opportunity ſerves them, but God at all times diſperſes his Favours. This is excellently well expreſſed by *Gregory Nyſſen.* Τὶς γὰρ ὁ χαρακτὴρ τῆς τῆς ἀληθινῆς ἀγαθότητος; τὸ μὴ μόνον πρὸς τι τὸ ὠφέλιμον ἔχειν, μηδὲ κατὰ καιρούς τινας ἢ ἐπωφελὲς, ἢ ἀχρηστον φαίνεσθαι· μηδὲ τινὶ μὲν εἶναι καλὸν, ἑτέρῳ δὲ ἀ τοῦτο· ἀλλ' ὅπερ ἐστὶ καθ' ἑαυτὸ κατὰ τὴν ἰδίαν φύσιν ἐστὶ καλὸν, καὶ πάντη καὶ πάντως ὡσαύτως ἔχει. *Is there any mark of true Goodneſs? This is, not to be profitable only to ſome particular thing; not to be ſometimes profitable and other times unprofitable; not to be good to one, and to another not ſo; but to be in its ſelf and its own Nature good, to every one, and at all times.*

Becauſe he is particularly bountiful to Mankind.

(6.) God's Benefits are in a peculiar manner extended to Mankind. And this with Relation both to his Body and Soul. The Books of the Ancient Poets, and Philoſophers, do abound with Obſervations on this Head. For thus *Ovid.*

Pronaque cum ſpectent animalia cætera terram,
Os homini ſublime dedit cælumque tueri
Juſſit, & erectos, ad ſidera tollere vultus.

Whilſt other Animals look to the Ground,
He gave to Man a Face which upwards looks,
And bad him raiſe his Countenance to Heaven.
Ovid. Met. Lib. i.

And thus *Manilius*:

Quis dubitet poſthæc hominem conjungere cælo?
Eximiam natura dedit linguamque capaxque
Ingenium. volucremque animam: quem denique in unum
Deſcendit Deus, atque habitat, ipſumque requirit.

Who then can doubt to join Man unto Heaven?
To whom a nimble Tongue Nature has giv'n,
A Wit capacious, and a ſprightly Soul,
Into whoſe Breaſt alone God does deſcend,
And dwell therein; and does with Care look after.
Manil. Lib. ii.

Juvenal makes the ſame Obſervation.

Sortiti ingenium, divinorumque capaces,
Atque exercendis capiendiſque artibus apti,
Senſum a cæleſti demiſſum traximus arce.

We have a Wit capable of things Divine,
For Learning, and for exerciſing Arts
Diſpos'd: having a Soul from Heav'n deſcended.
Juvenal. Sat. xv.

Cicero, in many places, employs his Eloquence upon the ſame Subject, in his Offices, Lib. i. de Finibus. Lib. v. but particularly in this Paſſage of his Book of Laws. "*Ipſum hominem eadem natura, non ſolum celeritate mentis ornavit, ſed & ſenſus quaſi ſatellites attribuit ac nuncios, & rerum plurimum obſcuras & neceſſarias intelligentias enudavit, quaſi fundamenta quædam ſcientiæ: figuramque Corporis habilem & aptam ingenio humano dedit. Nam cum cæteras animantes abjeciſſet ad paſtum, ſolum hominem erexit, & ad cæli, quaſi cognationis domiciliique priſtini, conſpectum excitavit. Tum ſpeciem ita formavit oris, ut in ea penitùs reconditos mores effingeret. Et oculi, quem admodum animo affecti ſumus, loquuntur: & is, qui appellatur vultus, qui nullo in animante eſſe præter hominem poteſt, indicat mores*". *Nature has adorned Man not only with a ready Mind, but has likewiſe given him Senſes to be as it were Centinels and Meſſengers for his uſe: has cleared up for him many obſcure but neceſſary Problems as the Foundation of his Knowledge, has made the figure of his Body ſuitable*

ſuitable to his Wit. For when he had made other Animals look downward, to their Food, he raiſed up Man alone and made him look upwards, as it were to take a view of his heavenly Kindred, and his antient Habitation. Cic. de Leg. Lib. i. St. *Chryſoſtom* makes the ſame Obſervation, but draws a further Uſe from the erect Shape of Man's Body. Οὕτω ὁ πρὸς τὸν οὐρανὸν πτίσας, ἵνα τὰ ἐκεῖ περιπολῇ καὶ ἐν ἐκείνοις φιλοσοφῇ καὶ ἐκεῖνα φαντάζηται, καὶ ὀξύδερκες ἔχῃ τὸ ὄμμα τῆς ψυχῆς. *Man is made looking upwards to Heaven, that he may look about the things there, and Philoſophize upon them, that he may make Obſervations upon them, and have the Eye of his Soul ſharp-ſighted.* Chryſ. in Pſal. cxxi. And elſewhere he draws a like Conſequence; *viz.* that Man ſhould for this Reaſon, μηδὲν πρὸς τὴν γῆν κοινὸν ἔχειν, μηδὲ κάτω σύρεσθαι καὶ ἕρπειν, ἀλλ' ἄνω πέτεσθαι διηνεκῶς, καὶ πρὸς τὸν ἥλιον τῆς δικαιοσύνης ἐνορᾶν. *That he ſhould have nothing common with the Earth, that he ſhould not be dragged or creep downward, but conſtantly fly upwards, and look up to the Sun of Righteouſneſs,* Id. Hom. xxiv. in 1 Cor. The ſame Father argues the Bounty of God, to Man, becauſe all things are made for his Uſe. Ἄνθρωπος ἐστι τὸ μέγα ζῶον καὶ θαυμαστὸν, καὶ τῆς κτίσεως ἁπάσης τῷ Θεῷ τιμιώτερον, δι' ὃν ὁρατὸς καὶ γῆ καὶ θάλαττα, καὶ τὸ λοιπὸν ἅπαν τῆς κτίσεως σῶμα. *Man is a great and an admirable Animal, more dear to God than all other Creatures, for whom the Heaven and the Earth and the Sea, and all the reſt of the Creatures were made.* Hom. ii. Tom. v. But the greateſt Benefits of all, which God has beſtowed upon Mankind, are thoſe which he confers upon us, with relation to our Souls; the State of future Glory, which he has prepared for us, and the Methods of Grace in order to it. To omit the many Paſſages of Scripture, wherein this Truth is illuſtrated, and innumerable others in the Wrings of the Fathers, let this Paſſage of *Baſil* of *Seleucia* ſuffice. Διά σε Θεὸς ἐν ἀνθρώποις, πνεῦμα ἅγιον διανομὴ, θανάτου καταλυσις, ἀναστάσεως ἐλπὶς· θεῖα πρόσταγματα, τελειοῦντά σου τὴν ζωὴν, πορεία πρὸς τὸν θεὸν διὰ τῆς ἐντολῆς· βασιλεία οὐρανῶν εὐτρεπὴς· στέφανοι δικαιοσύνης ἕτοιμοι τῷ ὑπὲρ τῆς ἀρετῆς πόνους μὴ ἀποδράντι. *For thee, O Man, God appeared among Men: for thy ſake was the diſtribution of the Holy Spirit, the deſtruction of Death, and the hope of the Reſurrection: the divine Commandments which perfect thy Life: the way to God by the Precepts of Religion: the Kingdom of Heaven was made ready, and the Crowns of Righteouſneſs prepared, for thoſe who do not decline to ſuffer for Virtue's ſake.* Baſ. Orat. in *Verba Moſis* Attende tibi ipſi.

k *Maker.*] The words *Maker of all things viſible and inviſible* are taken out of the *Nicene* Creed as it now ſtands, or out of the Confeſſion of Faith delivered by *Euſebius* to that Council: Πιστεύομεν εἰς ἕνα θεὸν τὸν τῶν ἁπάντων ὁρατῶν καὶ ἀοράτων ποιητήν. *We believe on God the Maker of all things viſible and inviſible.* Socr. Hiſt. Eccl. Lib. i. cap. 7. ed. Steph. Biſhop *Pearſon* has remarked that this Expreſſion is not found in many of the antient Creeds; but the Subſtance of it ſeems to be contained in the word παντοκράτωρ. But however *Irenæus* makes it to be of Apoſtolical Tradition, *Quia ſit unus Deus omnipotens, qui omnia condidit per verbum ſuum — ſive viſibilia ſive inviſibilia, ſive ſenſibilia, ſive intelligibilia, ſive temporalia, ſive æterna: That there is one Almighty God, who has made all things by his word — whether Viſibles or Inviſibles, whether Temporal or Eternal.* Iræn. Lib. i. cap. 19. And again, *Unum Deum fabricatorem cæli & terræ — Eccleſia omnis per univerſum orbem hanc accepit ab Apoſtolis traditionem: That there is one God, the Creator of Heaven and Earth — the whole Church throughout the univerſal World has received it as a Tradition from the Apoſtles.* Iræn. Lib. ii. cap. 9. And the Profeſſion of it ſeems to be grounded upon an Oppoſition,

God declared to be the Maker of the World, in oppoſition to thoſe who held the Eternity of it.

1. To thoſe Philoſophers, who maintained the Eternity of the World, principally from the neceſſary Emanation of God's Goodneſs, who being eſſentially Good, could not but neceſſarily from all Eternity communicate his Goodneſs. But this was a miſtaken Notion of God's communicative, or beneficial Goodneſs, or an undue Confuſion of it with his Moral Goodneſs. For God is of neceſſity morally Good, becauſe no time can be aſſigned in which he could have done Evil. But it cannot be ſaid of his Beneficent Goodneſs, that he muſt always communicate it; for this would reſtrain his Liberty, when it does not imply Imperfection, which does as eſſentially agree to him as any other of his Attributes. Upon which conſideration, *Clemens* of *Alexandria* thus argues, concerning the Deity. Ψιλῷ τῷ βούλεσθαι δημιουργεῖ, καὶ τῷ μόνον ἐθελῆσαι αὐτὸν ἔπεται τὸ γεγενῆσθαι. *God creates by his mere Will; and Production follows his willing it.* Cle. Alex. in Protrep. Beſides, the Abſurdity of this Opinion is urged even by Philoſophers of other Sects; as particularly, becauſe no action of conſiderable Antiquity is remembred,

Prætenea, ſi nulla fuit genitalis origo
Terrarum & cæli, ſemperque æterna fuere;
Cur ſupra Bellum Thebanum & tempora Trojæ
Non alius alii quoque res cecinere Poetæ?

But grant the World Eternal; grant it knew
No Infancy, and grant it never new.
Why then no Wars our Poets Songs employ
Beyond the Siege of Thebes, *or that of* Troy?
Why former Heres fell without a Name,
Why not their Battles told by laſting Fame?
Lucr. Lib. v. ex verſ. Creech.

And ſo again he argues from the late Invention of Arts.

Quare etiam quædam nunc artes expoliuntur
Nunc aliam augeſcunt, nunc addita navigiis ſunt
Multa, &c.

And therefore Arts that lay but rude before
Are poliſh'd now, we now increaſe the Store.
We perfect all the old, and find out more:
Shipping's improv'd — — — Ibid.

In oppoſition to thoſe Hereticks who would have it made by Angels.

2. In oppoſition to thoſe Hereticks who pretended that the World was made either by Angels, or, as others of them more wickedly, by an evil Principle, or the Devil. *Simon Magus,* the Founder of this abominable Spawn of Hereticks, aſſerted ὑπὸ τῶν ἀγγέλων δημιουργηθῆναι τὸν κόσμον. *That the World was made by Angels.* Theod. Ep. Hær. Fab. So did *Menander,* Iræn. Lib. i. cap. 21. *Saturninus,* id. Lib. i. cap. 21. as likewiſe the *Baſilidians,* Theodor. de Hær. Feb. and *Carpocratians* Epiph. contr. Hær. *Marcion* taught, ἄλλον τινὰ νομίζειν μείζονα τοῦ δημιουργοῦ θεόν. *That there was a God greater than he that was Maker of the world,* Juſt. Apol. ii. And *Cerdon* taught that there were *duos deos, unum bonum & alterum ſævum; bonum ſuperiorem, ſævum hunc mundi Creatorem. Two Gods, one good, and the other cruel: the good the ſuperior God, the other the Creator of the World.* Tert. de Preſcr. contr. Hær. But this was (as *Ireneus* obſerves) not only a wicked but a fooliſh Reflection of theirs upon God's Omnipotence: *Qui non credunt quidem, quoniam ipſam materiam, cum ſit potens, & dives in omnibus Deus, creavit, neſcientes quantum poteſt Spiritualis & Divina Subſtantia: Who do not believe that God could make Matter, when as he is mighty and rich in all things, being ignorant of the Power of a ſpiritual and divine Subſtance,* Iræn. ad. Hær. Lib. ii. cap. 10.

In oppoſition to thoſe who aſſerted the Pre-exiſtence of Matter.

3. In oppoſition to thoſe Philoſophers and Hereticks who aſſerted the eternal Pre-exiſtence of Matter. For that many of them did ſo, St. *Chryſoſtom* does in a very few words inform us. Κἂν Μανιχαῖος προσέλθῃ, λέγων τὴν ὕλην πρωτάρχειν, κἂν Μαρκίων, κἂν Οὐαλεντῖνος, κἂν Ἑλλήνων παῖδες, λέγε πρὸς αὐτοὺς, ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. *Altho' the* Manichee *come and ſay, That Matter does Pre-exiſt, tho'* Marcion *and* Valentinus, *and the Greek Philoſophers, tell them that in the beginning God created the Heaven and the Earth.* Chryſ. Hom. ii. in Gen. But the Orthodox Chriſtians always maintained, that the World was created by God out of Nothing, and not out of any Matter Pre-exiſting. And this Doctrine they grounded chiefly upon the word of God. For, tho' the word *Barach* in the firſt of *Geneſis,* God *created the Heaven and the Earth,* does not in the ſtrict Senſe of the word denote a Creation out of nothing, it being uſed promiſcuouſly with the word *gnaſar* and *gnatzar,* which ſignify to make or to form any thing, tho' out of preceding Matter; yet that God did Create the World out of nothing, is more manifeſtly evi-

ſerver of all things, and [1] Preſerver of all things, *um tum inviſibilium,*

dent from other places of Scripture; which do denote that this firſt Production was out of nothing. For that Expreſſion of St. *Paul* is a plain Alluſion to this Senſe: *Which calleth thoſe things which be not as though they were.* And more plainly in the Epiſtle to the Hebrews. *Through Faith we underſtand that the Worlds were framed by the word of God, ſo that things which are ſeen, were not made of things which do appear,* Heb. xi. 3. This ſeemed ſo evident a Truth, that St. *Chryſoſtom* expreſſes himſelf thus. Τὸ δὲ λέγειν, ἐξ ὑποκειμένης ὕλης τῷ ὄντα γεγονέναι καὶ μὴ ὁμολογεῖν, ὅτι ἐξ οὐκ ὄντων αὐτὰ παρήγαγεν ὁ τῶν ἁπάντων δημιουργὸς, τὸ ἐσχάτης παραφροσύνης ἂν εἴη σημεῖον. *To ſay that things which are were made out of Pre-exiſtent Matter, and not to confeſs that they were made out of nothing, is a ſign of the laſt degree of Frenzy.* Chryſ. Hom. ii. in Gen.

Providence of God every where aſſerted in Scripture.

1 *Preſerver.*] I. The Holy Scripture is full of Inſtances, wherein the Providence of God in Preſerving and Governing all things is declared, and Examples thereof recorded. As, *O Lord thou preſerveſt Men and Beaſts,* Pſal. xxxvi. 6. *God giveth to the Beaſt his Food, and to the young Ravens which cry,* Pſal. cxlvii. 9. *He giveth to all Life, Breath, and all things,* Acts xxvii. 25. And our Saviour teaches us, that God preſerves the Fowls of the Air and the Lilies of the Field, *Mat.* vi. 26. And that a Sparrow does not fall to the Ground without his Permiſſion, *Mat.* x. 29. And not only in Preſerving them but in Governing them. *Who maketh his Sun to riſe upon the evil and upon the good,* Mat. v. 45. *Who covereth the Heaven with Clouds and prepareth Rain for the Earth,* Pſ. cxlvii. 8. who *gives us Rain from Heaven and fruitful Seaſons, filling our Hearts with Food and Gladneſs,* Acts xiv. 17. *The Lord from the place of his Habitation looketh upon all the Inhabitants of the earth: He faſhioneth their Hearts alike: he conſidereth all their works,* Pſal. xxxiii. 14, 15. *The ways of Man are before the Eyes of the Lord, and he pondereth all his goings,* Prov. v. 21.

Proved from Reaſon.

Becauſe Preſervation requires the ſame Omnipotent Power as Creation.

II. Reaſon aſſures us, that God does preſerve and take care of all things, Becauſe it equally requires the ſame Omnipotent Power to preſerve things, as it did at firſt to create them. For thus St. *Chryſoſtom* argues. Τῷ γὰρ ποιῆσαι τὸν κόσμον οὐχ ἧττόν ἐστι τὸ συγκρατεῖν· ἀλλ' εἰ δεῖ καὶ τι θαυμαστὸν εἰπεῖν καὶ μεῖζον· τὸ μὲν γὰρ, ἐξ οὐκ ὄντων ἐστὶ τὶ παράγειν. τὸ δὲ γεγονότα εἰς τὸ μὴ εἶναι μέλλοντα ἀναχωρεῖν, συνέχειν τε καὶ συνάπτειν πρὸς ἄλληλα δια σασιάζοντα. *To preſerve the World is not a leſs thing than to make it. Nay, to ſay ſomething which may ſeem extraordinary, it is a greater thing. For to create is only to produce a thing out of nothing, but to preſerve is to keep from falling into nothing, and alſo to keep jarring Principles in order.* Chryſ. Hom. ii. in Ep. ad. Heb.

A Conſequent of God's Goodneſs.

III. Becauſe, ſince it has pleaſed God to make all things, his Goodneſs will incline him to take care of them. Which Argument is thus purſued by *Philo.* Τῷ μὲν γὰρ γεγονότι ἐπιμελεῖσθαι τὸ πατέρα καὶ ποιητὴν ἰσοῤῥεῖ λόγῳ. καὶ γὰρ πατὴς ἐγγόνων, καὶ δημιουργὸς τῶν δημιουργηθέντων σοχάζεται τὸ διαμοιῆς· καὶ ὅσα μὲν ἐπιζήμια καὶ βλαβερὰ μηχανῇ πάσῃ διωθεῖται· ὅσα δ' ὠφέλιμα, καὶ λυσιτελῆ, πάντα τρόπον ἐκπορίζειν ἐπιποθεῖ. *Reaſon dictates, that a Father, or a Maker, muſt take care of what is produced by them. For a Father takes care of his Children, and an Artificer of his Work: driving away from them all things that may hurt them, and providing them with all Neceſſaries.* Phil. de Op. Mund. And the like is ſaid by St. *Ambroſe. Quis operator negligat operis ſui curam? Quis deſerat & deſtituat, quod ipſe condendum putavit? ſi injuria eſt regere, nonne eſt major injuria feciſſe? Cum aliquid non feciſſe nulla injuſtitia ſit, non curare quod feceris, ſumma inclementia. What Workman will neglect the care of his work? Who will deſert and leave expoſed that which he has thought fit to make? If* (as the Atheiſts pretend) *it be an Injury to govern things; is it not a greater Injury to make things, and to take no care of them? For 'tis no Injuſtice not to have made them; but 'tis the greateſt Act of Inclemency, not to take care of them after they are made.* Ambr. Off. Lib. i. c. 13. But this is no more than what was obſerved by *Plato.* Θεοὶ ὡς ἀγαθοί γε ὄντες πᾶσαν ἀρετὴν, τὴν περὶ πάντων ἐπιμέλειαν οἰκειοτάτην αὐτῶν ἔσαν κέκτηνται. *The Gods being moſt perfect in all Virtue, take all convenient care of their Creatures.* Plat. Tim.

Providence proved from the Regularity of every part of Nature.

IV. Becauſe of the great Regularity and Conſtancy which is obſervable in every part of Nature. As (1.) In the Heavenly Bodies, all whoſe Motions and Viciſſitudes are performed in the exacteſt Order, without the leaſt Variation or Change. For thus *Cicero* urges this Argument. *Quis hunc hominem dixerit, qui cum tam certos cæli notus, tam ratos aſtrorum ordines, tamque omnia inter ſe connexu, & apta viderit, neget in his ullam ineſſe rationem, eáque caſu fieri dicat, quæ quanto conſilio gerantur nullo conſilio aſſequi poſſumus? Who can call him a Man who when he ſees the Motions of the Heavens ſo conſtant, and the Orders of the Stars ſo fixed, and all things among themſelves ſo connected and fitted, ſhall deny that there is a Reaſon which governs theſe, and ſay all this is done by Chance, which the greateſt Wiſdom cannot comprehend the Wiſdom by which they are effected?* Cic. de Nat. Deor. Lib. ii. (2.) In the Order which is obſerved in the production of the Species, and the Preſervation of the Individuals, among irrational Creatures. For thus *Nemeſius* reaſons upon this Topick. Πῶς ἄν ἄνθρωπος ἐξ ἀνθρώπου, καὶ βοῦς ἐξ βοὸς ἀεὶ γενῆται, καὶ ἕκαστον ἐκ τοῦ οἰκείου σπέρματος φύεται, καὶ οὐκ ἐξ ἄλλου, προνοίας ἀπούσης; *How ſhould a Man be begotten of a Man, a Bull of a Bull, and all other Creatures after their own kind, if there were no Providence?* Nemeſ. de Nat. Hom. cap. 42. St. *Ambroſe* urges the ſame from the natural tendency they have to things which contribute to their Health. *Cuique animanti cognitum eſt, quemadmodum ſuam tueatur ſalutem. Si virtus ſuppetit, reſiſtendo: ſi velocitas, fugiendo: ſi aſtutia præcavendo. Quis eas uſum medendi, herbarumque docuit habere notitiam? Homines ſumus, & ſæpe ſpecie herbarum fallimur, & plerumque quas ſalebras putamus, noxias reperimus. Quoties inter dulces epulas cibus lethalis irrepſit, & inter ipſas Aulicorum excubias miniſtrorum vitalia Regum feralis eſca penetravit? Feræ ſolo norunt odore noxia, & profutura diſcernere: nullo prævio, nullo præguſtatore, carpitur herba nec lædit. Melior enim magiſtra veritatis natura eſt,* &c. *Every living Creature knows how to preſerve its own Safety. If it has ſtrength, by reſiſting: if it has ſwiftneſs, by flying: if it has cunning, by caution. Who taught them the uſe of Medicine, and the knowledge of Herbs? We are Men, and yet we oftentimes miſtake one Herb for another: and what we think to be Medicinal we find to be Deadly. How frequently are Princes poiſoned in their Food, tho' they have all their Courtiers about them attending? But Animals by their ſmell know what is deadly to them, they bite upon an Herb without a Taſter, and yet it never hurts them. Therefore Nature is the beſt Miſtreſs of Truth,* &c. Ambr. 6. Hexaem. cap. 4.

From God's Preſervation and Government of Mankind.

V. But particularly God's Providence is demonſtrable, from his Preſervation and Government of Mankind. The care which God takes of the irrational part of the Creation relates only to their Bodies, but the Preſervation and Providence which he extends to Men, relates to their Souls as well as Bodies. Which Acts of God's gracious Providence are manifeſt, (1.) In defending them from Dangers, and ſupplying them with all bodily Comforts. Some of which are common to all Men, others but to the generality of Men, but ſome are of ſo particular and concerning a Nature, that they do demonſtrably infer the Interpoſition of an immediate Providence. Of which Perſons may be ſaid, as *Homer* ſaid of *Ulyſſes,*

Οὐ γὰρ πῶ ἴδον ὧδε θεὸς ἀναφανδὰ φιλεύντα,
Ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Αθήνη.

I never ſaw the Gods ſo plainly love
A Man, as *Pallas* him, whom She always ſuccours.
Odyſſ. iii.

(2.) By

both Visible and Invisible. And in Unity of

both [m] Visible and [n] Invisible; and in the Unity of this

& in unitate ejus divinæ naturæ, tres sunt

(2.) By supports of his Grace in Temptations and Sufferings. This is admirably set forth by St. *Chrysostom.* Τις γὰρ ἂν ἐκπλαγήσεται, &c. *Who does not wonder, when he sees a Man of the same make with himself, who has conversed among Men, letting, as if he were an Adamant, his Sufferings make no Impression upon him? Nay being stronger than an Adamant, when in the midst of Fire, and Swords and Beasts, he conquers all these for righteousness sake? who blesses when he is reviled; who praises them who speak ill of him; who when he is injured prays for those who do him harm; and does Courtesies to those that are designing and plotting against him.* Ταῦτα γὰρ καὶ τὰ τοιαῦτα, τῆς φρενῶν πολλῷ μᾶλλον δοξάσει τὸν θεόν. *This and such a like Temper of Mind, do more than the Heavens declare the Glory of God.* Chrys. Hom. xviii. in 1 Cor. (3.) By making them to account for their Actions, they being endowed with a freedom of acting, which renders them accountable upon their Transgression of the Laws of their Creator. From this Head *Basil* of *Seleucia* proves the Punishment due to Sin, as deservedly incurred, because Men are to give an Account of their Actions, which their Reason and Freedom makes them liable to, which irrational Creatures are not. Τὰ μὲν ἂν ἄλλα τῶν ζώων ἔθνη καὶ γένη, &c. *The Creator, making other kind of Animals, has bound them to the Laws of Nature, neither is there a free Will in them occasioning an exercising of their Faculties indifferently on either side, neither a Judgment of Reason weighing the choice of what they are to do. But Nature at the same time commands and forces them to do, not troubling it self about giving out a Precept. But Man being endowed with Reason, is adorned with an Elective Faculty,* &c. Bas. Sel. Or. de Adam.

God's Providence creates no Anxiety.

VI. That this Providential Care of God does not imply any Operoseness, or Anxiety, in the Deity. This is only a foolish Notion of the Epicureans; as *Velleius* speaks in *Tully*. *Nisi qui clam, nihil beatum est. Dum hominum commoda vitasque tueatur, nec ille est implicatus molestiis negotiis & operosis. There is nothing happy but what is quiet. Whilst God looks after the Concerns and the Lives of Men he must needs be distracted with a very busy and troublesome Employ.* Cic. de Nat. Deor. Lib. 1. But this is, as one very well observes, διὰ τὴν ἀγνοιαν ταύτην ἀξιοῦντων ἐκ τῆς περὶ ἡμᾶς τὰ κατὰ τὸν θεὸν καθημᾶσθαι, καὶ τὴν ἡμετέραν ἀσθένειαν ἐπ' ἐκεῖνος μεταφέρειν, *The reasoning of Men who measure God's Understanding by their own, and charge their own weakness upon him.* Ammon in Ar. de Interp. *Plotinus* exposes this Objection, because it makes God to have need of the ascititious helps of Memory and Computation. Αὐτὸς ἀδενὶ ἐπάκτῳ χρώμενος· οὐδὲ λογισμῷ τοίνυν οὐδὲ μνήμῃ. ἔπακτα γὰρ ταῦτα. Plot. En. 4. Lib. 4.

Objections against Providence answerned.

VII. That it is no Objection against God's providential Care, That bad Men sometimes have a greater share of the good things of this World than good Men have. (1.) Because if good Men were always to be happy in this World, and bad Men the contrary, there would be no variety in the Dispensations of Providence, and the Designs of an all-wise God would be subject to every common Understanding. And therefore *Plotinus* blames those who accuse Providence, for these seeming unequal Dispensations, thus. Ἡμεῖς δὲ ὡς ἄπειροι γραφικῆς τέχνης αἰτιῶνται, ὡς ὁ καλὰ χρώματα πανταχοῦ, οὐδὲ ἅρα τὰ πρόσηκοντα ἀπέδωκεν ἑκάστῳ τόπῳ· ἢ εἴ τις δρᾶμα μέμφοιτο· ὅτι μὴ πάντες ἥρωες ἐν αὐτῷ, ἀλλὰ καὶ οἰκέτης καὶ τὶς ἄγροικος καὶ φαῦλος φεγγόμενος· τὸ γὰρ ὅλον καλόν ἐστι, εἰ τὶς τὰς χείρους ἐξέλοι καὶ τὸ ἐκ τούτων συμπληρούμενον. *Whilst we accuse Providence we are like them who not understanding the Art of Painting, blame the Painter for not putting the finest Colours in every place, whilst he chose to set them in the most convenient places. Or if any one should find fault with a Play because all are not Heroes in it; or because a Slave or a Country Man, or any Person of mean Condition, speaks in it. For the Beauty would be lost, if you take away any of these meaner Parts, which compleat the whole.* Plot. En. 3. Lib. 3. (2.) Because God turns the Evils which befal Good Men in this World into good, and pursues thereby the wise and righteous Designs of his Providence. Wherefore St. *Austin* says very well. *Malefica virtutes in mundo Divinæ providentiæ usui sunt: The Power which is permitted to wicked Men is the Instrument of the Divine Providence.* Lib. xvi. cont. Faust. And so *Synesius*: Το διὰ κακῶν ἐπινοηθέντων πρός τινων, ἀγαθόν τι καὶ χρήσιμον τέλος ἀποτελεῖν, καὶ ὠφελίμως τοῖς δοκοῦσι κακοῖς χρῆσθαι, *The Evils which are excogitated by some are made by God to tend to a good and profitable end, and tho' they seem evil they carry good with them.* Synes. Ep. 57. St. *Basil* the great speaks more expresly in explaining those words of the Prophet. *I the Lord create Evil*, Is. xlv. 7. Κτίζει κακὰ· τουτέστι, μεταποιεῖ αὐτὰ καὶ εἰς βελτίωσιν ἄγει· ὥστε ἀποθέμενα τὸ εἶδος, κακὰ, τὴν τοῦ καλοῦ φύσιν μεταλαβεῖν. *Create Evil: that is, rectifies it and makes it good; so that they lay aside their evil Nature, and take the Nature of good upon them.* Bas. Mag. Or. 8. And then he very accurately distinguishes, between the several kinds of Evil. Κακὸν δὲ τὸ μὲν ὡς πρὸς τὴν ἡμετέραν αἴσθησιν· τὸ δὲ ὡς πρὸς τὴν ἑαυτοῦ φύσιν· τὸ μὲν δὴ ὡς φύσει κακὸν, ἐξ ἡμῶν ἤρται· κακὸν δὲ τὸ ἡμῖν ἐπίπονον καὶ ὀδύνηρον πρὸς τὴν αἴσθησιν ὑπὸ τοῦ φρονίμου καὶ ἀγαθοῦ δεσπότου πρὸς τὸ συμφέρον ἡμῖν ἐπάγεται. *One thing is evil, in respect of our Senses, another is evil in its own Nature. This which is by Nature evil, is in our Power to avoid; but the accidental and the painful Evil, is sent to us by a wise and good Master, and tends to our Advantage.* And so again. Τὸ μὲν κυρίως κακὸν ἡ ἁμαρτία, ὅπερ μάλιστά ἐστι τῆς τοῦ κακοῦ περσηγορίας ἄξιον, ἐκ τῆς ἡμετέρας προαιρέσεως ἤρται· τῶν δὲ λοιπῶν, τὰ μὲν ὡς ἀγωνίσματα, εἰς ἐπίδειξιν ἀνδρείας παρέβαλλεται· τὰ δὲ, ὡς παραδείγματα, ἐπὶ τῷ σωφρονεστέρους πεῖσαι τοὺς πρὸς ἁμαρτίαν εὐολισθήτους. *Sin which is only properly an Evil, and truly deserves the name of Evil, depends upon our Will. But for other Evils, some of them are only afforded us as Combats, or Exercises for the Proof of our Manhood, others as Examples to make those who are liable to fall into Sin to act more warily.* Ibid. (3.) Because, if any Obliquities happen in the administration of the Divine Providence in this World, they will abundantly be made up in the distribution of Rewards and Punishments in the next. For thus *Justin Martyr* argues for the certainty of a future State. Εἰ γὰρ ὁ γίνεσθαι τὴν νεκρῶν ἡ ἀνάστασις, πῶς οὐκ ἔσονται ἴσοι ἀλλήλοις ὅσοι δεῶνται τοὺς μαρτυρικοὺς ἀγῶνας, καὶ οἱ ὑπομένοντες; εἰ δὲ ἄδικον τοῦτο, πῶς οὐκ ἄδικον τὸ μὴ γίνεσθαι τὴν νεκρῶν ἀνάστασιν, ἐν ᾗ μόνῃ ἐνδέχεται γίνεσθαι τὴν πεποιημένων ἢ διάκρισιν καὶ διαφορὰν τιμῆς τε καὶ τιμωρίας; *If there be no Resurrection of the Dead, why shall not their cases be the same, who cause the Martyrs Agonies, as theirs who suffer them? If this be unjust, why then is it not unjust, that there should be no Resurrection of the Dead, in which alone a difference is made in Judgment, by the Punishment of evil Deeds, and the Reward of good ones?* Just. Mart. Quæs. & Resp. ad Gr. And in like manner St. *Chrysostom.* Ἐντεῦθεν πολλοὶ μὲν τῶν ἡμαρτηκότων ἀπῆλθον μὴ κολασθέντες· πολλοὶ δὲ καὶ τὴν καταθωσάντων ἀπῆλθον μυρία παθόντες δεινά. Εἰ τοίνυν δικαιοῖ ὁ Θεὸς, τοῖς τούτοις τὰ ἀγαθὰ ἀποδώσει, τοῖς ἐκείνοις τὰς τιμωρίας, εἰ γέεννα μή ἐστι; εἰ ἀνάστασις μή ἐστι; *In this world many who have been great Sinners have died unpunished: many who have lived a Life of Virtue, have died suffering grievous Calamities. Therefore, since God is just, how will he reward these Mens goodness, or punish the others wickedness; if there be no Hell, if there be no Resurrection?* Chrys. Hom. vi. in Ep. ad Phil.

m *Visible.*] This Expression of *Visible and Invisible* is used here in Imitation of the antient Creeds, which join to the Παντοκράτορα the words τῶν ἁπάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν: *The maker of all things Visible and Invisible.* But the Expression was originally taken out of Scripture, and refers to that Passage of the Apostle. Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα. *For by him were all things created that are in Heaven, and that are in Earth, Visible and Invisible,* Col. i. 16. Which Language of the Apostle seems to be purely Philosophical, and does exactly agree with the Language of *Plato*, who frequently uses the word ὅρατον for a sensible or visible Being, and ἀοράτον or νοητὸν for an Invisible or Spiritual one. *Plat. i Tim. Pol. Lib.* vii. *Phæd. & alibi passim.*

By the word Visible the material World understood.

By

By the word *Visible* here is understood the Frame of the whole material World, consisting of all the numerous Bodies both Cælestial and Terrestial: which are compendiously related by *Moses* in the first Chapter of *Genesis*, in such an extraordinary Strain of Majestick Eloquence, that it very much affected one of the greatest Masters of it, *Longinus*, who for that Reason calls him ἀνὴρ ὁ τυχών, no mean Person. Long. περὶ ὕψ. And *Theophilus Antiochus*, in a Strain of Admiration, at the matters related therein, speaks thus. Τῆς μὲν οὖν ἑξαημέρου ὁδοὺς ἀνθρώπων δυνατὸς κατ' ἀξίαν ἐξήγησιν, οὐ δ' οἰκονομίαν πᾶσαν ἐξειπεῖν, οὐδ' εἰ μυρία στόματα ἔχοι, οὐ μυρίας γλώσσας· ἀλλ' οὐδὲ εἰ μυρίοις ἕτεροι διώσει τὸν ἐπιδημῶν ἐν τῷδε τῷ βίῳ, οὐδὲ ὅλως ἔσαι ἱκανὸς πρὸς ταῦτα ἄξιός τι εἰπεῖν, διὰ τὸ ὑπερβάλλον μέγεθος, οὐ δ' πλοῦτον δ' σοφίας τοῦ θεοῦ δ' ὕσης ἐν τούτῃ τῇ προγεγραμμένῃ ἑξαημέρῳ. *No one can explain as he ought the History of the Creation, and the Order and Disposition of things there related, if he had a thousand Mouths and a thousand Tongues: or if he should live innumerable Ages in this Life could he speak as much of it as it deserves, by reason of the excessive greatness and riches of the Divine Wisdom discovered in this History of the Six Days work.* Theoph. Ant. ad. Autol. Lib. ii.

n *Invisible.*] The Articles having declared God to be the Maker of the Visible or the Material World, proceed to declare him to be the Maker of the Immaterial or Invisible, which does consist of Angels and Spirits. That there are such Beings that are Invisible to our Eyes, is frequently notified unto us in Scripture under several Appellations. The most common Name which is given to them, is that of *Malachim*, Angels or Messengers, *Gen.* xvi. 7. ix. 10, 11. xix. 1, &c. They are sometimes called *Abarim*, The strong, or mighty, *Psal.* lxxvii. 29. *Elim*, the powerful, *Job.* xx. *Elohim*, the Lords, *Gen.* xxxi. 24. *Job.* xxxviii. 7. *Psal.* viii. 6. xcvi. 8. *Beni elohim*, the Sons of God, *Deut.* xxxii. 8. *Job* i. 6. xxxviii. 7. And in one place *Eshdath*, the fiery Order, *Deut.* xxxiii. 2. Our Translation and most others render it a *Fiery Law*, or *Law of Fire*; but the Septuagint Translate it Ἄγγελοι, Angels; probably taking it to allude to the igneous Nature which Angels were supposed to consist of, or which they used to make their Appearance in. Now since there is so frequent mention made of Angels, not only in the Hagiographers and the Prophets, but also in the Mosaical Writings, which every Sect among the Jews did acknowledge to be Divinely inspir'd, it seems matter of no little wonder, how the Saducees, who professed themselves Jews, and pretended to acknowledge the Authority of the Mosaical Writings, should deny the Existence of Angels and Spirits, *Mat.* xxii. 27. as they seem to have done. *Grotius* has not unhappily conjectured, that they did not universally deny the Existence of Angels, but were only of the Opinion of those Jews, mentioned by *Justin Martyr*, who said that the Angels were ἀτμήτους οὐ ἀχωρίστους θεοῦ δυνάμεις, ἃς ὁ Θεὸς ὅταν βούλεται περιποιῆσαι ποιεῖ οὐ πάλιν ἀναστέλλει εἰς ἑαυτόν: *That these were certain indivisible and inseparable Powers of God, which he made upon occasion to go out from himself, and then made them return into himself again.* In opposition to which Opinion that Father maintains, εἶναι ἀγγέλους ἀεὶ μένοντας οὐ μὴ ἀναλυομένους: *That the Angels were permanent Beings, and not after this manner dissoluble.* Just. Coll. cum. Tryph. But whether this were their Opinion or no, it is certain, that they must maintain some Opinions, contrary to the current Doctrine of the Jewish Church, with relation to Angels. Now it was usual among the Jews, to go upon Pneumatick or Spiritual Principles, in explaining the ordinary *Phænomena* of Nature. They did not explain the Nature of Winds, by the Exhalation of Vapors, but by Angels moving the Air at the Divine Command: *who maketh his Angels Spirits* or Winds: nor did they explain the Production of Lightening by the Explosion of a sulphureous Substance in the Air, but by the energetical Power of Angels who presided in those Regions; *his Ministers a flaming Fire*, Psal. civ. 4. Which words plainly relate to the Meteors in the Air, which the Psalmist is in that place speaking of, from the words that immediately precede it, *Who layeth the Beams of his Chambers in the Waters, who maketh the Clouds his Chariot, who walketh upon the Wings of the Wind.* So they explained Plagues, not by the arising of Pestilential Vapors from the Earth, but by the destroying of an Angel. 1 *Chr.* xxi. 12. In Allusion to which the Psalmist attributes a personal Action to the Plague, *The Pestilence which walketh in darkness*, &c. *Ps.* xci. 6. (*i. e.*) the Angel who causes the Plague. Therefore 'tis but natural to imagine, that the Saducees who had learned some Maxims of the Heathen Philosophy, and thereupon explained these Occurrences by material Principles, very much displeased their Adversaries the Pharisees, by this Ethnick way of Philosophizing: who thereupon to be sure would not fail to load them with the remotest and most invidious Consequences of their Opinion; so that they were in the Opinion of the Vulgar looked upon to deny the very Being of Angels: which in reality they could not do, unless they had renounced the Books of *Moses*, that so frequently make mention of Angels, which it does not appear that they ever did.

By Invisible *is understood Angels.*

How called in Scripture.

The Jews Opinion of Angels.

The Doctrine of Angels and Spirits, being universally received in the Jewish Church and Nation, was in all Probability derived from them to the *Ægyptians*, and by their means, to the *Greeks*. Or perhaps *Pythagoras*, who was the first who taught the Doctrine of Angels or Spirits, among the *Greeks*, might have it immediately from the Jews. For he is Recorded to have been initiated into πάσας βαρβαρικὰ τελεταὶ, *all the Rites of the* Barbarians: οὐ παρὰ Χαλδαίους ἐγένετο οὐ μάγοις, *that he was conversant among the* Chaldæans, *and the* Magi. Diog. Laert. in vita Pythag. His Doctrine concerning Spirits or Angels was: εἶναί τε πάντα τὰ μεταξὺ ψυχῶν ἔμπλεων· οὐ τούτους δαιμονάς τε οὐ ἥρωας νομίζεσθαι· οὐ ὑπὸ τούτων πέμπεσθαι ἀνθρώποις τάς ὀνείρους, οὐ τὰ σημεῖα νόσων τε οὐ ὑγιείας· οὐ ἀ μόνον ἀνθρώποις, ἀλλὰ οὐ περιβάτοις, οὐ τοῖς ἄλλοις κλήσεσιν: *That the Air was full of Spirits, which were called Dæmons or Heroes: and from these Dreams were sent to Men, and Signs of Diseases, and of Health: and not only to Men, but to Cattle and other Beasts, ibid.* From his Principles his Followers learned their Doctrine of Dæmons, Angels, Archangels, which their Books were so full of. *vid. Jambl. de Mysteriis.* 'Tis not improbable that *Plato* derived his Doctrine of Dæmons or Angels, from the same Fountain; his Writings being full of it. He says they are called Dæmons from their Knowledge, and for that Reason *Hesiod*, who first used the word *Dæmon*, called the Heroes of the Golden Ages by that Name: and ὅτι φρόνιμοι οὐ δαήμονες ἦσαν δαίμονας αὐτοὺς ὠνόμασε, *he called them Dæmons, because they were wise and knowing.* Plat. in Cratyl. He says an Angel or Dæmon is a *Spirit*, μεταξὺ Θεοῦ τε οὐ θνητοῦ ὂν μέσῳ δὲ ὂν ἀμφοῖν: *betwixt God and Man, a middle Being between both.* Plat. Symp. That these are συνάρχοντας τῷ μεγίστῳ Θεῷ, *Co-adjutors to God.* in Polit. and more particularly that ἑρμήνευον οὐ διακονοῦν Θεοῖς τὰ παρ' ἀνθρώπων, οὐ ἀνθρώποις τὰ παρὰ θεῶν· τῶν μὲν τὰς δεήσεις, οὐ θυσίας· τῶν δὲ τὰς ἐπιτάξεις τε οὐ ἀμοιβὰς τῶν θυσιῶν: *That they are Interpreters and Embassadors of the Gods to Men, and from Men to the Gods: That they present the Prayers and Sacrifices of the One, and that they carry the Commands and Answers upon Sacrifices to the Others.* Plat. in Sympos.

Whether Angels have Bodies.

H. There is no constat, whether these Superior Beings have Bodies, or whether they are pure Spirits. The Scripture is altogether silent therein, and tho' it speaks of *Angel's Food*, and the *Tongue of Angels*, yet these and the like are supposed to be only figurative Expressions, to denote an excellent Food, such as Angels, if they did eat, might be supposed to feed on; and an eloquent Tongue, such as Angels, if they did speak, might be supposed to speak with. Therefore the antient Divines of the Church have taken their Liberty, to declare severally their Opinions, on each side of this Question. The more antient Fathers were for their having Bodies, of a yielding Aereal Nature, like the ὀχήματα or Vehicles of the Platonists. *Justin Martyr* seems to have too gross Conceptions, when he argues their Corporiety from the Angels Eating when they were entertained by *Abraham*, *Gen.* xviii. and from Manna being called the Food of Angels. Δῆλόν ὅτιν ἡμῖν τρεφόμενοι, καὶν μὴ ὁμοίαν τροφήν, ὥσπερ οἱ ἄνθρωποι χρώμεθα, τρέφονται. *'Tis plain that they are nourished, tho' they do not feed on the same food as Men do.* Just. Martyr. Dial. cum Tryph. *Origen* in his Book περὶ ἀρχῶν will allow it only to be the Property of God, *esse sine materiali substantia*; *to be without a material Substance.* Lib. i. c. 6. St. *Basil* says, that their Substance is, ἀέριον πνεῦμα, εἰ τύχοι, ἢ πῦρ ἄϋλον: *an Aerial Spirit, or a Fire without gross Matter.* De Spir. Sanct. cap. 16.

St *Cyril*

S. *Cyril* of *Alexandria* following *Origen*, will allow God Almighty only to be ἀσώματον, but that the Angels περιγράφας *are circumscribed*, or incloſed with Bodies: σώματα γὰρ, εἰ μὴ τοιαῦτα τυχὸν, ὁποῖα τὰ ἡμέτερα; *though, perhaps their Bodies are not ſuch as ours are*, Cyr. in Joh. *Tertullian* aſſerts, that the Angels, *Corporis alicujus, ſui tamen generis, incarnem autem humanam transfigurabiles, ad tempus: encloſed with a certain Body, of their own ſort, ſo that for a time they can put on our Fleſh.* Tert. de car. Chriſt. S. *Hilary* ſays, that they do *corpoream naturæ ſuæ Subſtantiam ſortiri; partake of a corporeal Subſtance, peculiar to them.* Hil. in Mat. cap. v. And S. *Ambroſe* will allow Immateriality only to agree, but to the Bleſſed Trinity. *Nos autem nihil materialis compoſitionis immune, atque alienum putamus, præter illam ſolam veneranda Trinitatis ſubſtantiam.* Lib. II. de Abrahamo. S. *Auſtin* ſays, that they do *Corpus ſuum, cui non ſubduntur, ſed ſubditum regunt, in ſpecies, quas volunt, accommodatas, atque aptas actionibus ſuis mutare; change their Bodies, to which they are not ſubject, but entirely govern, and adapt to their actions*, Aug. de Trin. Lib. II.

Several of the other Fathers take the oppoſite ſide of the Queſtion, and maintain that Angels are pure Spirits, devoid of all manner of Body. *Euſebius* calls them, ἀσωμάτους τινὰς νοερὰς, καὶ θείας δυνάμεις, ἀγγέλους τε καὶ ἀρχαγγέλους, ἄϋλά τε, καὶ πάνῃ καθαρὰ πνεύματα: *unbodied Intelligences, and divine Powers, the Angels and Archangels, devoid of all Body, and pure Spirits*, Euſeb. de Dem. Lib. iv. cap. 1. St. *Chryſoſtom* ſpeaking of them ſays, God made ἀγγέλους, ἀρχαγγέλους καὶ τὰς ἄλλας τῶν ἀσωμάτων οὐσίας, *Angels, Archangels, and other immaterial Subſtances*, Hom. i. in Mat. *Nazianzen* calls them νοερὰ πνεύματα, *Intellectual Spirits*, Orat. xlii. and ἁπλοῖ, νοεροί, τε διαυγεῖς: *Simple, Intelligent, and Pellucid*, Carm. i. de Virg. *Gregory Nyſſen* ſays, that the Angelick Nature is ὑπερκόσμιον καὶ ἄϋλον φύσιν, τῆ σωματικῆς περιοχῆς ἐλευθέραν ὅσα καὶ ἄνετον: a *ſupramundan and immaterial Nature, free from all Bodily Circumſcription, and at large*, Cat. c. 6. The Latin Fathers, about the 6th and 7th Century, held the ſame Opinion. *Iſid. de diff. c.* 12. *Greg. Mag.* iv. *Dial. c.* 29. But this latter Opinion was ſo far from being an eſtabliſhed Doctrine of the Church, that *John* Biſhop of *Theſſalonica* diſputes ſtrenuouſly againſt it, in the 2d Council of *Nice*, A. 787, ſaying, περὶ τῶν ἀγγέλων καὶ ἀρχαγγέλων καὶ τῶν ὑπὲρ τούτους ἁγίων δυνάμεων, προσθήσω δὲ καὶ τὰς ἡμετέρας ψυχὰς τῶν ἀνθρώπων, νοερὰς μὲν αὐτὰς ἡ καθολικὴ ἐκκλησία γινώσκει, ἀ μὴν ἀσωμάτους πάνῃ καὶ ἀοράτους: *Concerning Angels and Archangels, and the Powers above them, nay, I will farther add the Souls of us Men, the holy Church acknowledges them to be intelligible, but not altogether without any Body*, or *Inviſible*. For which Opinion he vouches the Authority of *Baſil* the Great, *Athanaſius* and *Methodius*. Conc. Nic. ii. Act. 4. And, what is remarkable, the Council does not contradict his Doctrine. Some Ages after, the School Divines, ſtriking in with the latter Doctrine, made it more current, and then it was confirmed as the true Orthodox Opinion by the *Lateran* Council, under *Innocent* the Third, A. D. 1215. in theſe words. *Deus utramque de nihilo condidit creaturam, Spiritualem, & Corporalem, Angelicam videlicet & Mundanam. God created both ſorts of Creatures, the Spiritual and the Corporeal, namely the Angelick and the Worldly.* Conc. Lat. ſub. In. iii. cap. 1. After this the current Doctrine of Divines was, for the pure Spirituality of Angels.

Beings of great Underſtanding.

III. They are endowed with a very great degree of Knowledge and Underſtanding. (1.) For this the Holy Scripture informs us of, when it declares, that the Revelations which God Almighty was pleaſed to make to Mankind, were handed to them by the Miniſtry of Angels, *Act.* vii. 53. *Gal.* iii. 19. A wiſe Prince is ſaid to be as the *Angel of God to diſcern good and bad*, Act. xiv. 17. which words ſhew the common Notion of thoſe times, concerning the Superior Knowledge of Angels. (2.) But however their Knowledge is limitted. For it is recorded in Scripture, that they are ignorant of *the Day of Judgment*, Mar. xiii. 32. And the antient Writers of the Chuch teach us the ſame. Αἱ ἀόρατοί τοι δυνάμεις ὅτε περίσασιν, ὅτε ἴσασιν ἅπαντα, μόνη ὄ ἡ θεῖα φύσις ταύτην ἔχει τὴν γνῶσιν ἄγγελοι ὄ καὶ ἀρχάγγελοι, καὶ αἱ ἄλλαι τῶν ἀοράτων δυνάμεων συμμορίαι, τοσαῦτα ἴσασιν, ὅσα διδάσκονται *The Inviſible Powers neither foreknow nor know all things: for the divine Nature only has this Knowledge. But Angels and Archangels, and the other Companies of Inviſible Powers, know ſo much as they are taught.* Theod. in *Pſal.* xxiii. So *Iſidore Peluſiot.* Αἱ τάξεις ἀγγέλων, οἷα τῆς φύσεως συνδέλοι, τὰ μήπω παρόντα, ἀγνοοῦσιν. *The Orders of Angels, as being our fellow Creatures, are ignorant of things not yet Preſent*, Iſid. Pel. Lib. i. Ep. 195. (3.) Their Knowledge is very different from ours. This ſeems to be grounded upon what we find in Scripture revealed concerning a future State, and the Superior degree of Knowledge which the Soul ſhall be poſſeſſed of there. *Now we ſee through a glaſs darkly, but then face to face: now I know in part, but then I ſhall know even as I am known*, 1 Cor. xiii. 12. And whereas it is likewiſe told us by our Saviour, that we ſhall be *as the Angels of God*, Mat. xxii. 30. it follows, that the Angels of God, at preſent, do enjoy that eminent ſhare of Knowledge, that ſo extraordinarily clear and diſtinct view of things, which we ſhall partake of hereafter. Divines, both Antient and Modern, have, perhaps, explained this Angelical Knowledge with more niceneſs and particularity, than they have ground for. On of them calls it an Ἐννοηματικὴν αἴσθησιν, καθ' ἣν ὁρῶσιν αἱ ψυχαὶ ἑαυτάς τε, καὶ τὰ ὑπ' αὐτάς. ἔτι δὲ καὶ τοὺς ἀγγέλους τε, καὶ τοὺς δαίμονας· ἡ γὰρ νοῦς ὅτε ὁρᾷ ψυχὴ ψυχὴν, ὅτε ἄγγελος ἄγγελον, ὅτε δαίμων δαίμονα, ἀλλὰ κατὰ τὴν ῥηθεῖσαν ἐννοηματικὴν αἴσθησιν ὁρῶσιν ἑαυτούς τε, καὶ ἀλλήλους, ἔτι δὲ καὶ τὰ σωματικὰ πάντα: *A Cogitative Perception by which Souls ſee themſelves, and things under them: as alſo Angels and Dæmons. For a Soul does not perceive or ſee a Soul, nor an Angel an Angel, nor a Dæmon a Dæmon, but according to the foreſaid Cogitative Perception, they ſee themſelves and one another, and alſo all bodily things.* Auth. Qu. ad Orthod. apud Juſt. Mart. Q. 76. *Dionyſius* explains the Knowledge of Angels after a like manner, who ſays, τὰς ἁπλᾶς καὶ μακαρίας ἔχουσι νοήσεις οὐκ ἐκ μερισοῖς, ἢ ἀπὸ μερισῶν, ἢ ἀθέσεων, ἢ λόγων διεξοδικῶν συνάγουσαι τὴν θείαν γνῶσιν, οὐδὲ ὑπό τινος κοινῆς πρὸς ταῦτα συμπερειχόμεναι, παντὸς ὑλικοῦ, καὶ πλήθους καθαρεύουσαι, νοερῶς, ἀϋλως, ἐνοειδῶς τὰ νόητα τῶν θείων νοοῦσι: *They have ſimple and bleſſed Underſtandings, not in Diviſibles nor from Diviſibles, or the Senſes, collecting the divine Knowledge from tedious Diſcourſe; but being purged from every thing that is material, and from multiplicity, they underſtand intelligibly, immateriablely and ſingly.* Dionyſ. de Div. nom. c. 7. This was the Foundation of the Intuitive Knowledge of Angels, and a great many other fanciful Opinions, which are taken up at a venture without Countenance from Scripture, in the Divinity of the Schools.

Not in their own Nature Mortal.

IV. Theſe excellent Beings are Immortal, and not ſubject to the Laws of Death and Diſſolution, as we Men are. (1.) Of this our Bleſſed Saviour has particularly informed us, when he declared the Nature of our Bodies, after the Reſurrection. *Neither*, ſays he, *can they die any more, for they are equal to the Angels*, Luke xx. 36. Which does clearly denote, that the Angels are not ſubject to the Laws of Mortality. (2.) But then it muſt be obſerved, that they are not endowed with ſuch an Eſſential Immortality, as that of Almighty God, who may if he pleaſes at any time by his Omnipotent Authority put a Period to their Being; this being only owing to that firmitude of their Nature, whatever it be, which God was pleaſed to beſtow on them, which renders them uncapable of Diſſolution, by the Power of any created Being. Upon which Conſideration St. *Athanaſius* makes this Obſervation. Μόνῳ ὁ Θεὸς ἔχει ἀθανασίας, ὅτι ὁ Θεὸς αὐτὸς ὄζι ἀθανασία, ὅιδε ἄγγελοι μετοχῇ ἀθανασίας εἰσὶν ἀθάνατοι, *God only has Immortality, becauſe he is Immortality it ſelf: but Angels are Immortal by the Participation of his Immortality.* And *Theophylact* ſays, that God only κυρίως καὶ ὐσιωδῶς ἔχει τὴ ἀθανασίαν· ἄγγελοι ὄ, εἰ καὶ ἀθάνατοι ἀλλ' ἐ φύσει, χἀειτι ὄ· ὡς τε ὐκ ἔχουσιν, ἀλλὰ μετέχουσι. *God only properly and eſſentially has Immortality: but Angels, though they are Immortal, are not ſo by Nature but by Grace: ſo that they cannot be ſo properly ſaid to have Immortality as to partake of it.* Theoph. on 1 Tim. vi. 16. *Who only hath Immortality*, &c.

Angels Beings of vaſt Power.

V. They are endowed with a very large ſhare of Power, which is evident from their being employ'd as God's Agents, in executing his great Deſigns. As the Angels that were ſent to deſtroy *Sodom* and *Gomorrah*, *Gen.* xix. and as that ſingle Angel who could in one Night deſtroy all the firſt born in *Ægypt*, *Exod.* xii. 29. and another who killed 185000 of the Army of *Senacherib*. 2 *King.* xix. 25. Wherefore *Nazianzen* ſays, δύο ταῦτα δυσκράτητα Θεὸς, καὶ Ἄγγελος: *There are two things, which are not to be reſiſted, God and an Angel.* Greg. Naz.

Naz. Orat. xxviii. And again in his Poems he thus ſpeaks of the Angels, executing the Divine Commands:

——νόες ἐισὶν ἐλαφροὶ,
Πῦρ, καὶ πνεύματα θεῖα, δι' ἄρρα ὦκα θέοντες,
Ἑτοιμάνως μεγάλοισιν ὑποδρήσουσιν ἐφετμαῖς.

——*Nimble Minds,*
All Flame and Spirit Divine, that through the Air
Flie ſwiftly, to diſcharge their King's Commands.
Greg. Naz. Car. II.

Created by God.

VI. They were created by God, and were not Eternal Beings. (1.) This is manifeſt from Holy Scripture. For the Pſalmiſt, when he calls upon all the Parts of the Creation to praiſe God, excites the Angels to do the ſame, *Praiſe him all ye Angels*, Pſal. cxlviii. 2. Adding this reaſon, *Let them praiſe the Name of the Lord, for he commanded and they were created*, v. 5. And for this Reaſon the Title of the *Sons of Gods* is given to Angels, *Job* i. 6, 7. *Job* xxxviii. 7. Whereupon *Theodoret* thus expreſſes himſelf. Ὅτι κτιστὴν ἔχουσι φύσιν καὶ Ἄγγελοι καὶ Ἀρχάγγελοι, καὶ ἔστι ἕτερόν ἐστιν ἀσώματον, πλὴν τῆς ἁγίας Τριάδος, ἡ θεία σαφῶς ἡμᾶς διδάσκει γραφή. *That Angels and Archangels, and whatſoever elſe is incorporeal, except the Divine Trinity, have a created Nature, the Scripture does expreſly teach.* Theod. Qu. ii. in Gen. And for holding the contrary Opinion, by the Imperial Edict, they are to be Excommunicated: τοὺς μὴ ὁμολογοῦντας κτίσμα εἶναι Θεοῦ τοὺς Ἀγγέλους, *who do not confeſs that Angels are created by God*, Nov. cxxxii. (2.) But, as to the time of their Creation, that is not ſo exactly agreed upon by Divines, the Scripture being ſilent therein, and they having nothing left them to ſteer by, but their own Ratiocinations and Conjectures. There are two conſiderable Reaſons offered by the Antients for this Silence of the Scripture therein. One is given by St. *Athanaſius*. Γινώσκων ὁ Θεὸς τὸ φιλείδωλον καὶ πολύθεον τῶν ἀνθρώπων, καὶ μάλιστα τῶν Ἰουδαίων, τοῦτο χάριν ἀπέκρυψεν ἐν τῇ γενέσει ἃ περὶ τῶν Ἀγγέλων λόγον, ἵνα μὴ καὶ αὐτοὺς θεοποιήσωσιν ὡς Θεούς. *Becauſe God knew that Men, eſpecially the Jews, were inclined to Idolatry, and to believe a multitude of Gods, therefore he omitted to ſpeak any thing of the Generation of Angels, leaſt they ſhould worſhip them as Gods.* Athan. Qu. iv. ad Antioch. The other is given by St. *Chryſoſtom.* Ἐπειδὴν Ἰουδαίοις, &c. *Foraſmuch as* Moſes *ſpake to the Jews, who were detained only by the love of things preſent, and could conceive nothing but that which fell under their Senſes, he repreſents God to them as the Creator of the material Univerſe, that learning from the Creation of things the Creator of them, they may adore him who made them, and not cleave to the Creature.* Chryſ. Hom. i. in Gen. And again, Οὐδὲν περὶ τῶν ἀοράτων, &c. *He ſpeaks nothing of the Inviſible Powers, neither does he ſay God created Angels or Archangels, which he did not without good deſign omit. For ſpeaking to the Jews, who look'd only after preſent things, and could not frame their Minds to conceive Intelligibles, he raiſes them by Senſibles to the Creator.* Hom. ii. in Gen. The greater number of the Antients would have them to be created a conſiderable time before the Creation of the Material World. This was *Origen*'s Opinion, who in his firſt Homily upon *Geneſis* ſpeaks thus: *In Principio & ante omnia dicitur factum, omnem ſpiritualem ſubſtantiam intelligit, ſuper quam, velut in throno quodam, & ſede Deus requieſcit.* In the beginning, &c. *he underſtands every ſpiritual Subſtance, after the making of which God for ſome time reſted as it were in a Throne or a Seat.* And S. *Baſil*'s, who ſays, Ἦν τις πρεσβυτέρα τῆς τοῦ κόσμου γενέσεως, &c. *There was an ancienter State than that of the Creation of the World, agreeable to the* Supra Mundan *Powers, before time and ſempiternal. For the Creator, and Worker* (δημιουργὸς) *of all things, then produced his Creatures the Intelligible Light of them, who, agreeably to their Happineſs, love God, the purely reaſonable and inviſible Natures, and all the Orders of Intelligibles, and whatſoever excels our Nature, whoſe Names we cannot diſcover. Theſe fill up the Subſtance of the Inviſible World, as St.* Paul *teaches us, when he ſays,* For in him all things were created, whether Viſibles, &c. Of the ſame Opinion is St. *Chryſoſtom.* Ἐπόιησεν ἀγγέλους, ἀρχαγγέλους καὶ τὰς ἄλλας τῶν ἀσωμάτων οὐσίας, &c. μετὰ δὲ τούτων δημιουργίαν ποιεῖ καὶ τὸν ἄνθρωπον. *God made Angels and Archangels, and the reſt of the Incorporeal Subſtances,* &c. *After the Creation of theſe he created Man.* Chryſ. in 1. Lib. ad Stag. And ſo *Nazianzen.* Ἔπει δὲ τὰ πρῶτα καλῶς εἶχεν αὐτῷ, δεύτερον ἐν νοεῖ κόσμον ὑλικὸν εἶχεν αὐτῷ. *After he had firſt well eſtabliſhed his Creation* (viz. of Spirits) *he then thought of making the Material and Viſible World.* Naz. Or. xxxviii. St. *Ambroſe*, in maintenance of the ſame Opinion, ſays: *Angeli, Dominationes & Poteſtates, etſi aliquando ceperunt, erant tamen jam, quando hic mundus eſt factus. The Angels, Dominions and Powers, though they once had a beginning, yet they were in being at that time when the World was made,* Ambr. i. in Hexaem. c. 5. So St. *Hierom. Lex millia nec dum noſtri orbis implentur anni; & quantus prius æternitates, quanta tempora, quantas ſæculorum origines fuiſſe arbitrandum eſt, in quibus Angeli, Throni, Dominationes cæteræque virtutes ſervierint Deo, & abſque temporum vicibus atque menſuris, Deo jubente, ſubſtiterint? Six thouſand Years of our World are not yet compleated; but how many Eternities before that, what vaſt times, what Series of Ages, muſt we think to have paſſed, wherein the Angels, Thrones, Dominions, and other Powers ſerved God in, and had a Being, according to the Divine Will, before the Viciſſitudes and Meaſures of Time?* Hier. in Cap. i. Epiſt. ad Tit.

But *Epiphanius*, *Theodoret*, and ſome others, will have the Angels created at the ſame time with the Material World. Στερεώματος γῆς καὶ οὐρανοῦ καὶ ἀρχαγγέλων ἅμα σὺν τούτοις γεγονότων. *The Firmament, the Heaven and Earth, and the Angels were made together.* Epiph. Hær. lxv. And *Theodoret.* Εἰκὸς τοὺς ἀγγέλους σὺν οὐρανῷ δημιουργηθῆναι καὶ γῇ. *It is probable that the Angels were made with the Heaven and the Earth.* Theod. Qu. iv. in Gen. Therefore upon the whole, the Scripture being ſilent in this matter, and the greateſt Divines being divided in their Opinions upon it, we are at liberty to hold which ſide of the Queſtion ſeems moſt probable to us.

Several Ranks of theſe Beings.

VII. There is great Reaſon to think, that there are ſeveral diſtinct Orders and Ranks of theſe Angelical Natures. (1.) Becauſe ſeveral Places of Scripture ſeem to intimate ſo much. As when the Apoſtle ſays, that Chriſt is ſet *far above all Principality and Power, Might and Dominion*, Eph. i. 21. And when he declares, that by *him were all things created that are in Heaven and that are in Earth, Viſible and Inviſible, whether they be Thrones or Dominions, Principalities or Powers*, Col. i. 16. So, *nor Angels, nor Principalities, nor Powers*, &c. Rom. viii. 38. Theſe Paſſages ſeem plainly to refer to ſeveral ſorts of Inviſible Beings, which the Jews of that time thought the Angels were ranked into. *Grotius* thinks, that this ranging of the Spiritual Beings into theſe diſtinct Orders, took its riſe from the Form of the *Perſian* Government, which the Jews for ſome time lived under: That the *Principalities* allude to the *Rabrebani, the Princes*, mentioned, *Dan.* v. 2. that the δυνάμεις, the *Powers*, relate to the *Sharin*, the great Men or *Princes* invited to the Feaſt by *Heſter*, Eſt. ii. 18. that the κυριότητες or *Dominions* refer to the *Maſhaloth*, the *Dominions*, ſpoken of *Dan.* xi. 4, 5. vid. Grot. in *Rom.* viii. Which Conjecture does not appear to be improbable, ſince the modern Jews have divided the Angels into Ranks, according to the Scriptural Names. Thus *Maimonides* calls one Order of them *Haioth Hakadhoſh*, the Sacred *Living Creatures*, Ez. i. 14. Another the *Ophanim*, or the Wheels, Ez. i. 16. x. 10. A third the *Oralim* or the Powerful, *Iſ.* xxxiii. 7. So the *Chaſtmalim*, or the Order of the *Amber*, Ez. i. 4. The *Seraphim* or the *Burners*: The *Malachim* or the *Meſſengers*: The *Elohim* or the Gods: The *Cherubim* or the *Oxen-heads*: The *Beni-elohim*, or the *Godſons*: The *Iſhim* or the *Men*. Maimonides de fund. Leg. Cap. ii. (2.) Becauſe the moſt conſiderable of the Ancient Chriſtian Writers do maintain this Doctrine. One of the moſt early Writers of them all, *Ignatius*, plainly declares in favour of this Opinion. For he ſays that he was, δυνάμενος τὰ ἐπουράνια καὶ τὰς τοποθεσίας τὰς ἀγγελικὰς, καὶ τὰς συστάσεις τὰς ἀρχοντικὰς ὁρατά τε καὶ ἀόρατα: *able to ſpeak of heavenly things, the ſite of Angels, the Conſtitutions of* Archons *or Principalities, things Viſible and Inviſible.* Ign. ad Trall. Which words, as they do clearly refer to ſome of the forementioned Words of St. *Paul*, ſo they do plainly acknowledge them to be meant of Angelical Orders. Beſides it is evident, that the moſt principal of the other Fathers do explain St. *Paul*'s words in the like Senſe. Thus do *Epiphanius*, Hær. lxiv. Sect. 33. *Greg. Naz.* Orat. xxxiv. *Cyr. Hier.* Cat. 7. *Athan.* Ep. ad Serap. Hier. in 1. Eph. The Counterfeit *Dionyſius* has made many fanciful Obſervations about theſe Orders, their Laws and Oeconomy, without Ground from Scripture, which being taken into the

the School-Divinity has begotten a world of curious Questions among those Writers, which tend little to Edification or Improvement.

God's Ministers for Mens good.

VIII. They are employ'd as God's Ministers for the Benefit of good Men for their Preservation from Danger. *For he shall give his Angels charge over thee, to keep thee in all thy ways*, Psal. xci. 2. and delivering them from it. *The Angel of the Lord encampeth round about them that fear him, and delivereth them*, Psal. xxxiv. 7. Examples of which we have in *Lot*, Gen. xix. *Jacob*, Gen. xxxii. 1. *Elias*, 2 King. vi. *Peter*, Act. xii. in conducting their Souls to a State of Happiness, *Luke* xvi. 22. Upon which Account *Nazianzen* says, that all the Host of Heaven have their several Posts assigned them, for this purpose, Λειτουργὸς θεῖα θελήματος, δυνατὰς ἰσχύϊ φυσικῇ τε καὶ ἐπιτήτῳ πάντα ἐπιφοιτώμενα, πᾶσι παντα χῇ παρέσας ἑτοίμας, προθυμία τε λειτουργίας, καὶ κουφότητι φύσεως, ἄλλας ἄλλό τι τῆς οἰκουμένης μέρος διεληφυίας, ἢ ἄλλῳ τινὶ τῶν παντὸς ἐπιτεταγμένας, *They being Ministers of the Divine Pleasure, traverse all places, being prepared to be present at any Place, by the promptness of their Administration and the swiftness of their Nature; some being dispatched to one part of the World, and some to another*, Greg. Naz. Or. xxxiv. And *Gregory Nyssen* says, that the λειτουργία τῶν πνευμάτων τούτων ἐστὶν ἐπὶ σωτηρίᾳ τῶν σωζομένων ἐκπεμπομένη: *The Ministry of these Spirits is to be sent out for working the means of Mens Salvation.* Greg. Nyss. Lib. i. contr. Eunom.

Whether Guardian Angels?

IX. But whether every Person has a Guardian Angel assigned him, is a matter not so certain. (1.) There is one Passage of Scripture, which seems to offer something in Favour of this Opinion, which is this. *Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven*, Mat. xviii. 10. (2.) This seems to be countenanced by the general Opinion of the World, who were enlightened by no Revelation. *Menander* says,

Ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται
Εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου
Ἀγαθός——

As soon as every Man is born,
A gentle Dæmon is set o'er him,
A Guardian for his Life.——
Menand. apud Euseb de Præp. Lib. xiii.

Horace speaks of the same in that Verse

Scit Genius, natale comes, qui temperat astrum,
Naturæ Deus humanæ——

My friendly Genius knows, who rules my Fate,
The God of human Nature——
Hor. Ep. Lib. ii. Ep. 2.

So *Seneca*; *Unicuique nostrum Pædagogum dari Deum, non quidem ordinariam, sed hunc inferioris notæ ex eorum numero quos Ovidius dicit* de plebe Deos. *Every one of us has a Tutor God afforded him, not any one of the commonly known Gods, but one of inferior Rank, but such an one of those whom* Ovid *calls* Heavens Commonalty. Sen. Ep. cx. Which was the general Opinion of the Stoicks, as appears by that of *Arrian*. Ἐπίτροπον ἑκάστῳ παρέστησε, τὸν ἑκάστου δαίμονα, καὶ παρέδωκε φυλάσσειν αὐτὸν αὐτῷ, καὶ τοῦτον ἀκοίμητον καὶ ἀπαραλόγιστον. *God has set over every one of us a Tutor, and delivered us into his Hands to preserve us, one that does not sleep and cannot be imposed upon.* Ar. in Epict. Lib. i. c. 14. (3.) Besides, the most eminent Writers of the antient Church have espoused this Opinion, and grounded it upon the forementioned words of our Saviour. This Passage of St. *Chrysostom* concerning this matter is remarkable. Τὸ πρῶτον κατ' ἀριθμὸν ἐθνῶν ἦσαν οἱ ἄγγελοι· νῦν δὲ οὐ κατ' ἀριθμὸν ἐθνῶν, ἀλλὰ κατ' ἀριθμὸν τῶν πίστων. πόθεν δῆλον; Ἄκουε τοῦ Χριστοῦ λέγοντος· ὁρᾶτε, μὴ καταφρονήσητε, &c. Ἑκάστῳ γὰρ πιστῷ ἄγγελον ἔχει. *At first, there were Angels according to the number of the Nations, but now not according to the number of the Nations, but according to the number of the Faithful. How does this appear? Why, hear Christ himself speaking*, Take heed that ye despise not, &c. *Every faithful Person has an Angel*, &c.. Chrys. Hom. iii. in Ep. ad Pol. S. *Basil* speaks with more assurance. Συνεῖναι ἑκάστῳ τῶν πιστῶν ἄγγελον, οἷον παιδαγωγόν τινα καὶ νομέα τῆς ζωὴν διευθύνοντα, ὑδηγὸς ἀντερεῖ, μεμνημένος τοῦ τοῦ κυρίου λόγου, εἰπόντος, Μὴ καταφρονήσητε, &c. *That every one of the faithful has an Assistant Angel, as a certain Tutor or Pastor for the Government of his Life, is a Truth which no one will contradict, who remembers what our Lord has said*, Take heed that ye despise not, &c. Bas. Lib. iii. contr. Eunom. *vid. Auth. Q. & R. ad Orthod. Q.* xxx. *Theod. Ep. divin. Decr. cap.* 7. *Orig. Hom.* xxxv. *in Luc.* But *Clement* of *Alexandria* is something particular in his Opinion, when he says, that a Christian may arrive to such a Degree of Perfection, as to live without the conduct of his Angel. Οὐ τὸ δὶ ἀγγέλων βοηθείας ἐπιδεῖ ἔτι εἶναι βέλτιον· τὸν παρ' ἑαυτῷ ἄξιον γινόμενον λαμβάνειν, καὶ τὸ φρουρὸν ἔχειν παρ' ἑαυτῷ, διὰ τὸ εὐπειθείας. *He will not always have him wanting the Assistance of Angels; but, when he is grown worthy, to take his own Government upon himself, and look after himself, by reason of his tractableness.* Clem. Alex. Strom. vii. Therefore those Persons talk too roughly, who call this a Popish Doctrine, which so many great and Orthodox Divines have maintained. It is only a Theological Opinion, which all Persons are at liberty, either to embrace or refuse.

Not to be worshipped.

X. These blessed Spirits are not to be worshipped. (1.) This is evident from Scripture, where we are forbid *to be beguiled with the worshipping of Angels*, Col. ii. 18. and we read, that the Angels refused any worship offered them. *And I fell at his Feet to worship him, and he said unto me, see thou do it not, I am thy fellow-Servant*, Rev. xix. 10. Which words, upon the like occasion, are again repeated, Cap. xxii. 9. (2.) The Primitive Christians tenaciously adhered to this Doctrine. *Origen* says, *That tho' they are called Gods in Scripture*, ἀλλ' οὐχ' ὥστε προσευκτοὺς ἡμῖν, &c. *Yet we are not commanded to worship and adore them as God; for all our Prayers and Intercession and giving of thanks must be sent up to God who is over all, by our High-Priest who is the* Logos *and God, and above all Angels*, Orig. cont. Cels. Lib. i. *Theodoret* speaks thus, Ἐγὼ ὁμολογῶ μὲν, &c. *I confess, the Holy Scripture has taught us, that there are certain invisible Powers, who praise the Creator, and minister unto his Will. But these we do not esteem them as Gods, neither do we pay divine Worship unto them, neither do we parcel out our Adoration between him and them. We think them greater than Men, but yet we look on them to be our Fellow-Servants.* Theod. Serm. iii. Tom. iv.

Of Evil Angels.

That there are Evil Angels.

I. Under Invisible Beings are contained Evil Angels likewise, the Prince or Chief of which is termed in Scripture Satan, or the Devil. Frequent mention is made of these in Holy Scripture, as having Idolatrous Worship paid to them, and that in the most barbarous manner, as when the Idolatrous Nations, and sometimes the Jews in compliance with them, offered their *Sons and Daughters unto Devils*, Psal. cvi. 37. as tormenting the Bodies of Men who *were possessed with Devils*, Mat. iv. 24. viii. 16. Mar. i. 22. Luke viii. 36. Luke iv. 41. as disseminating false Doctrines, which are therefore called the *Doctrines of Devils*, 1 Tim. iv. 1. Frequent mention is likewise made of Satan, the Chief of these accursed Spirits. As *Job*, cap. i. and ii. who is called the *Accuser of the Brethren*, Rev. xii. 8. And *our Adversary the Devil*, 1 Pet. v. 8. who is called the *Father* of wicked Men, *John* viii. 44. whose *works Christ came to destroy*, 1 John iii. 8. whose *wiles* we are commanded to *stand against*, Eph. vi. 2. and to take care that we *fall not into their Snares*, 2 Tim. ii. 26. Wherefore the Antients call him ἀνθρωποκτόνον θήρ, *a Wild Beast that destroys the Souls of Men*, Ign. ad Philad. and the inferior Devils πονηρὰ πνεύματα *wicked Spirits*, Ep. ad Philip. St. *Chrysostom* calls him κοινὸν τῆς οἰκουμένης ἐχθρόν, *the common Enemy of the World*, Chrys. in Psal. iv. *Gregory Nyssen* calls him, βασιλέα τῆς κακίας, *the King of Mischief*, Tract. ii. in Psalm. And θανάτου δημιουργὸν, *the Creator of Death*, Orat. iv. contr. Eunom. *Nazianzen* styles him ψυχῶν λῃστὴν καὶ τύραννον: *The Robber and the Tyrant of Souls*, Orat. xvi.

Fell through Pride and Disobedience.

II. They were created good and happy, but fell into this wicked and wretched Estate, by their Pride and Disobedience to their Creator. This is plainly revealed to us in Scripture. *God spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment*, 1 Pet. ii. 4. *The Angels which kept not their first estate, but left their own Habitation, he hath reserved in everlasting Chains under Darkness, unto the Judgment of the great Day*, Jude 6. Some of the Antients have entertained very fanciful Opinions concerning the fall of these mighty Spirits,

this Godhead are three God-head there be ° three *Perſonæ ejuſdem eſſen-*

Spirits, as that they had indulged themſelves in ſenſual Luſts, Fornication, &c. *Athanag. de Leg. Juſt. Mart. Apol.* 1. *Clem. Alex. Pædag. & Strom. Lib.* iii. *Tertul. de Idol.* ix. *Lactant. Lib.* ii. *cap.* 15. But, the more general Opinion of the Antients was, that the Sin which occaſioned the Fall of the Evil Angels, was Pride, which incited them to refuſe the Payment of their Worſhip and Subordination to their Creator, and to transfer it to the Chief of their Order, who headed their Rebellion. For this Opinion the Writer of the Treatiſe under the Name of *Athanaſius* prefers to the fanciful Opinion which ſome had conceived concerning the Luſt of Angels, Ὁ γὰρ Σατανᾶς οὐχ' ἕνεκεν πορνείας, ἢ μοιχείας, ἢ κλοπῆς κατενέχθη ἐκ τῆς ἐρανῶν· ἀλλ' ἡ ὑπερηφανία αὐτὸν κατέβαλεν εἰς τὰ κατώτερα μέρη τῆ ἀβύσσου. *Satan was driven out of Heaven, not upon account of Fornication, or Adultery, or Theft: but Pride threw him down headlong into the loweſt Abyſs.* Athan. in Orat. de Virg. St. *Chryſoſtom* ſays that the reaſon of their being thrown out of Heaven was, μεῖζον τῆς ἀξίας φρονήσαντες: becauſe they *arrogated more to themſelves than was their due.* Chryſ. Hom. xxii. in *Gen.* S. *Cyril* of *Alexandria* ſays, that Satan being ὀπίσημος ἐν ἀγγέλοις, ἔπεσε καὶ συνετρίβη πεφρενήκως ὑπὲρ ἐγκα καὶ τῇ μόνῃ πρέπουσαν τῇ ὑπερτάτῃ φύσει τιμῶντε καὶ δόξαν ἁρπάσαι τολμήσας. *An Angel of high dignity fell, and was cruſhed by God, for his inſolent attempts, and for his endeavouring to raviſh away the honour and glory, which was due alone to the divine Nature.* Cyr. Comm. ii. in Iſ. The ſame is expreſſed by *Gregory Nazianzen* in theſe Verſes.

Τύπτεν ὁ πρώτις ἐυσφόρος ὑψόσ' ἀερθεὶς
(Ἦ γὰρ δὴ μεγάλοιο θεοῦ βασιληίδα τιμὴν
Ἥρπετο κῦδος ἔχων πειθώιον) ἄλεσεν αἴγλην
Καὶ πέσεν ἐνθάδ' ἄτιμος——

For high-rais'd Lucifer, *of Angels Chief,*
Hoping to ſhare the Great God's Regal Honour,
His Splendor loſt, in which he did excell,
And fell from Heaven inglorious——
Greg. Naz. Car. vi. Arcan.

And ſo another Chriſtian Poet.

——*Tanquam conditor eſſet*
Ipſe ſui, rabido concepit corde furorem.
Auctoremque negans, Divinum conſequar (inquit)
Nomen, & æternam ponam ſuper æthera ſedem
Excelſo ſimilis, Summo nec viribus impar.

——*As if he were*
The Maker of himſelf, conceiv'd made Rage
Within his Breaſt, denying his Creator.
I'll have the Honours of Divinity
(Said he) paid me: I'll have a Throne erected
Like the Eternals; in Power not inferior.
Alc. Avitus Lib. ii.

III. That ſince their Fall, they retain an inveterate Malice againſt God and his Workmanſhip, particularly Mankind, whom, upon all Occaſions, they endeavour to ſeduce to a like Wickedneſs with their own, and to involve them in their Puniſhment. This the Holy Scriptures do expreſly inform us of. They began the exerciſe of this malicious purpoſe, ſoon after the Creation, by deceiving our firſt Parents. Upon which account, that crafty Spirit, who was the Occaſion of this Miſcarriage, is called in Scripture *the old Serpent, called the Devil and Satan which deceiveth the whole World,* Rev. xii. 9. and the *Serpent which beguiled Eve, through his ſubtility,* 2 Cor. xi. 3. He is ſaid *to go about as a roaring Lion, ſeeking whom he may devour,* 1 Pet. v. 8. That we have a continual Combat with him, and all his wicked Aſſociates. *For we wreſtle, not againſt Fleſh and Blood, but againſt Principalities and Powers, againſt the Rulers of the darkneſs of this world,* Eph. v. 12. Whereupon *Macarius,* in one of his Homilies, well ſays, Ὁ πολέμιος καὶ ἐχθρὸς πάντων πολεμῶν· ὁ δὲ Σατανᾶς ἀσπλαγχνός ἐστι καὶ μισάνθρωπος· διὸ καὶ παντὶ ἀνθρώπῳ πολεμῶν οὐκ ὀκνεῖ. *He is an Enemy which wages a continual War with all Men: for Satan is void of all Bowels of Compaſſion, and a Hater of Mankind, therefore he never ceaſes to wage War with Man.* Mac. Hom. xv. Theſe Wiles of the Devil are puſhed on, with more Vehemence and Application, againſt thoſe that are eminent for Piety. Which S. *Chryſoſtom* very finely remarks. Ὥσπερ γὰρ οἱ λῃσταὶ, οὐκ ἔνθα χόρτος ἢ καλάμη, ἀλλ' ἔνθα χρυσίον καὶ ἄργυρος, ἐκεῖ διορύττουσι· καὶ συνέχως ἀγρυπνοῦσιν· οὕτω καὶ ὁ διάβολος τούτοις μάλιστα ἐπιτίθεται τοῖς πνευματικῶν ἀπτομένοις πραγμάτων. *As Thieves, who, not where there is Hay, or Chaff or Reeds, but where there is Gold and Silver, there break through, there they watch: ſo the Devil there makes his Attacks, where he finds Men eminent for ſpiritual Virtues,* Chryſ. Orat. Stat. i.

Malicious Enemies to Mankind.

o *Three.*] Hitherto the Articles have been declaring thoſe Affections of the Divine Nature, which are demonſtrable from the Dictates of human Reaſon, as well as from the Atteſtation of God's Word. They now proceed to declare ſome other Affections, which we are entirely beholding for to Revelation, That we have any Notice thereof. And the firſt is the Doctrine of the ever bleſſed Trinity, which informs us; That God is not ſo altogether one, but that his Unity does admit of a Trinity of Perſons, which are, in an ineffable and incomprehenſible manner, One. This great Article of our Faith is chiefly grounded upon Scripture, and the uninterrupted Tradition of the Catholick Church in all Countries and Ages; but it has likewiſe ſome Foundation in the Doctrine, both of the Jewiſh and Heathen Writers; who may not be without good Reaſon ſuppoſed to have ſome Traces thereof left among them, from ſome antient Revelation made in ſome very early Ages of the World, to the Progenitors both of the Jews and the Heathens; or elſe the latter coppied it from the former. For

Trinity of the Jews.

The Doctrine of a Trinity in the Divine Nature was received among the Jews. For this ſome of their celebrated Rabbies, as well as the Chriſtian Doctors, do infer from the firſt Verſe of *Geneſis. Barou elohim,* &c. *The Gods created the Heaven and the Earth:* no, it is not written ſo, *but he the* Gods *created,* &c. Bereſhith Rabba. *Amar Rabbi Eliezer,* &c. Rabbi Eliezer ſaid, The *World was not created but by the* WORD of the Lord: *and Rabbi Simeon ſaid, God breathed from the* SPIRIT *of his Mouth, and the World was created,* ibid. So in the *Midraſh Tabillim,* or antient Commentary upon the *Pſalms,* Pſal. l. 1. *Elohim Jehova dabar,* &c. The *Gods the Lord hath ſpoken,* &c. *Lamma hazakir,* &c. *Why did Aſaph remember the name of the holy and bleſſed God three times? To teach you, that with theſe three names God created his Ages or his Univerſe, his three Proprieties in which the World was created, and theſe are his Wiſdom, his Knowledge and his Underſtanding.* Some of the Rabbins will have the *Jod, He* and *Vau* in the name of *Jehova* to denote God's three eſſential Proprieties. *R. Abrah. in Lib. Jetzira.* And that Paſſage of *Maimonides* in his Book of the Foundations of the Law is very remarkable. *Hou hodhiang,* &c. *God is the Knower, the Thing known, and Knowledge; So that theſe three, or* (hacol achadh) *all theſe are one.* Vid. Raimund. Martin. Pugion. Fid. p. 396. Galatin. Lib. ii. c. 4. *Philo* the Jew ſpeaks yet more expreſly of the Trinity. Διορυσσόμενος ἔν ὁ μέσος, &c. *God being on each ſide guarded by his Powers, affords to a perceiving Underſtanding, ſometimes the Idea of* ONE *and ſometimes of* THREE. *Of* ONE *when the Mind is throughly purged, and has not only gotten over the multitude of number, but even the Dyas (or number of two) next to the Monad (or Unit) and centers in the unmixed Incompoſit, and Self-exiſtent: Of* THREE, *when not yet initiated into great Myſteries it is converſant in lower matters, and cannot conceive a Being from its ſelf, but conſiders it either as creative, or governing.* Phil. Lib. de Abrahamo. Their Cabbaliſtical Doctrine of the *Kepher* the Crown, *Bina* Prudence, *Cochmah* Wiſdom, the Principal or Original Sephiroths, may not improbably be thought to be a part of antient Tradition among them, vid. Dr. *More's* Works, *Lat. p.* 431. *Vol.* II.

Heathen Trinity.

II. The Heathens likewiſe had a Notion of the Trinity, and that ſo clearly, that the Heretical Oppoſers of this Doctrine do accuſe it (though very falſely) for being derived from their Philoſophy. *Plato,* who learned his Theology from the Eaſtern Nations, ſpeaks of this

this great Myſtery in the Divine Nature, thus. Φραστέον δὴ σοὶ δ' αἰνιγμῶν, ἵν' ἄν τι ἡ δι' ἠλίου ἢ πόντου, ἡ γῆς ἐν πλυχαῖς πάθῃ, ὁ ἀναγνὰς μὴ γνῷ· ὧδε δ' ἔχει. περὶ πάντων βασιλέα πάντ' ἐστὶ, κ' ἐκείνου ἕνεκα πάντα, κ' ἐκεῖνο ἄριστον ἁπάντων δεύτερα καλῶν· δεύτερον δὲ περὶ τὰ δεύτερα, κ' τρίτον περὶ τὰ τρίτα. *I muſt now expreſs my ſelf to you ſome things, by Myſteries or Riddles; which if the Letter miſcarries either by Land or by Sea, he that reads it will not Underſtand it. It is this. All things are about the King of all things: for his ſake all things were; he is the Cauſe of all that is excellent: ſecond things are about the ſecond: and third things about the Third.* Plat. Epiſt. Dionyſ. cited by *Euſebius*, Præp. Ev. Lib. ii. He elſewhere makes mention of a πρωτὸς Θεὸς the firſt or Original Deity; the δημιυργὸς, or the Creator; and the κόσμε ψυχὴ *the Soul of the Univerſe*, which *Euſebius* ſays he makes his Θεὸν τριτὸν; the third Perſon of his Trinity. The later Platoniſts followed their Maſter in this Doctrine. For thus *Proclus* ſpeaks. Ἀπὸ τῦ πλήθυς ἐπὶ τὰς ἑννάδας ἀνατρέχειν ἔιωθε· κ' πᾶσα θεία τάξις ἀπὸ μονάδ@ ἄρχεται· δεῖ μὲν γὰ ἐκ τριάδ@ περιέναι τ' ἀριθμὸν τ' θεῖον, ἀλλὰ πρὸ τ' τριάδ@ ἡ μόνας. Plato *ſays, we are wont to run up from a multitude to Unity. But all the divine Order begins from One. For tho' the divine number muſt be a Trinity, yet before that Trinity there was an Unity.* Procl. in Tim. Where likewiſe he cites *Numenius* for delivering a like Doctrine. Νεμήνι@ μὲν γὰ τρεῖς ἀνυμνήσας θεὰς, πατέρα μὲν καλεῖ τ' πρῶτον, ποιητὴν δὲ δεύτερον, ποίημα δ' τ' τρίτον· ὁ γὰ κόσμ@ κατ' αὐτὸν, ὁ τρίτος ὅτι θεός· ὥστε ὁ κατ' αὐτὸν δημιυργὸς διττὸς, ὅ, τε πρῶτ@, κ' ὁ δεύτερ@ θεός· τὸ δὲ δημιυργάμενον, ὁ τρίτ@. Numenius *preaching up three Gods, he calls the firſt the* Father, *the ſecond the* Worker, *and the third the Work. For the World according to his Opinion is the third God. Therefore according to his Opinion, there is a twofold Worker, the firſt and the ſecond God: and that which is made is the Third.* Procl. ib. It may be objected indeed, that theſe Trinities of the Jews, and Platoniſts, do not exactly agree with the Chriſtian Trinity. And the like may be ſaid of their way of treating of Moral Virtues: for we Chriſtians explain Juſtice, Mercy, Charity, Humility, &c. in a different manner from both Jews and Heathens; but no reaſonable Perſon will for this reaſon conclude, that the Jews and Heathens acknowledged no Natural Religion, or Moral Virtue. And tho' it ſhould be granted that thoſe, who have proſecuted at large the Arguments, for the eſtabliſhing this Chriſtian Doctrine, drawn from the Jewiſh and Heathen Trinities, have mixed ſometimes too much Fancy in their Writings; their Oppoſers in their turns have diſcovered too much unreaſonable Prejudice, and what is worſe, not a little Confidence and Buffoonery.

Trinity revealed in Scripture.

III. This Doctrine is revealed in Scripture. The word *Trinity* indeed is not to be found in Scripture: But there are ſeveral Places which afford unexceptionable Ground for the uſe of this word; for if there be three diſtinct Divine Perſons mentioned there, theſe may with the exacteſt Propriety of Expreſſion be called the Trinity; and if there be other Places, which do aſſert there is but one God, it muſt neceſſarily be concluded, that theſe Perſons are a *Trinity* in *Unity*; which makes up the whole Idea of the Chriſtian Trinity. The Paſſages for the Unity of God have been mentioned before, in the Note concerning the Unity of God. And other Places, which evince, the Son and the Holy Ghoſt to be God, ſhall be taken notice of hereafter. I ſhall at preſent only ſet down ſome Texts, which prove theſe Three to be One. *When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall teſtify of me,* Joh. xv. 26. *When he the Spirit of Truth is come, he will guide you into all Truth: for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you,* Joh. xvi. 13, 14. In which Places, not only the Three diſtinct Divine Perſons are mentioned, but the particular Derivation of their Eſſence is illuſtrated. The Form of Baptiſm is a further Proof of this great Truth. *Go ye therefore and teach all Nations, baptizing them in the name of the Father and of the Son and of the Holy Ghoſt,* Mat. xxviii. 19. Therefore thoſe Hereticks, who would have the Son to be a Creature, and the Holy Ghoſt a Quality, do faſten very great Inconſiſtencies upon this Form of Baptiſm; in ſetting a Creature upon the Level with its Creator, and aſcribing a Perſonal relation to a mere Accident, which, with no Propriety of Speech, can be ſaid to have a Name, which Proſelites ſhould be baptized in. The ſame may be proved from the Apoſtles Form of Bleſſing. *The Grace of our Lord Jeſus Chriſt, the Love of God, and the Fellowſhip of the Holy Ghoſt be with you all.* Amen. 2 *Cor.* xiii. 13. And ſo likewiſe from that remarkable Text of S. *John. There are three that bear record in Heaven, the Father, the Word and the Holy Ghoſt, and theſe three are one.* 1 Joh. v. 7. But becauſe this laſt Text of Scripture is excepted againſt, as being wanting in ſome Manuſcripts, and not being cited by ſeveral of the Antient Fathers in their Diſputes with the *Arians* and *Macedonians*; ſomething ought to be ſaid in the Defence thereof.

Vindication of 1 Joh. v. 7.

IV. It muſt be granted that there are many both Greek and Latin Manuſcripts, where this controverted Clauſe is omitted: as in the *Alexandrian* MSS. in the Queen's Library, and in ſeveral others of the *French* King's, cited by Father *Simon* in his Critical Hiſtory of the New Teſtament, &c. But then on the other ſide there are many others, of as good Authority, which have it. The Divines of *Lovain* took great Pains in their Edition of the New Teſtament, comparing it with all the MSS. which they could procure, and yet they teſtify that it was wanting only in five. *Robert Stephens* made uſe of ſixteen MSS. Copies, the greater part whereof had it. *Lucas Brugenſis* made uſe of many MSS. of which he confeſſes that five Latin ones wanted it: But ſays, that all the Greek ones had it; *inter omnes Græcos Pariſienſium Codices ne unus eſt qui diſſideat. Eraſmus* indeed was ſo wrought upon by the Antiquity of ſome of theſe MSS. which wanted it, as to publiſh an Edition of the Greek Teſtament without the Verſe in Controverſy, *A.D.* 1516. but, afterwards, in his maturer Years, and upon better Conviction, he publiſht his later Editions with it. If the Antiquity of the MSS. where the Verſe is wanting be pretended, as Father *Simon* and others ſet much upon this Head, it may be anſwered very juſtly, that the antienter they are the nigher they come to thoſe Times, when the *Arians* and other Antitrinitarian Hereticks prevailed, to whoſe charge the expunging the clauſe is laid. The Truth is, almoſt all MSS. of 6 or 700 Years ſtanding have the Clauſe; of thoſe of 1000 or 1200 Years ſome retain it, others omit it: But then theſe carry us upon or near the time of Arianiſm; and higher than that there are no MSS. at all. But that there were Copies of the new Teſtament, which had the Clauſe, before the time of Arianiſm, is plain from S. *Cyprian*, who in his Book of the Unity of the Church ſays, *dicit Dominus Ego & Pater unum ſumus: & iterum de Patre & Filio & Spiritu ſancto & hi tres unum ſunt: The Lord ſaith, I and my Father are One: and again, of the Father, the Son and the holy Ghoſt, and theſe Three are One. Sandius* ſays this Paſſage is an Interpolation, but offers nothing in Proof of it: Father *Simon* ſays he meant it only of the *Spirit, the Water and Blood*, but S. *Cyrian*'s plain Words better explain his Meaning than that Father's Comment on them. But however *Fulgentius* was as capable of underſtanding them as this *French* Critick. *Beatiſſimus Martyr Cyprianus in Epiſtola de unitate Eccleſiæ confitetur, dicens, qui pacem Chriſti & concordiam rumpit, adverſus Chriſtum facit: qui alibi præter Eccleſiam colligit, Chriſti Eccleſiam ſpargit. Atque ut unam Eccleſiam unius Dei eſſe monſtraret, teſtimonia de Scriptura inſeruit, dicit Dominus, ego & Pater unum ſumus, & iterum de Patre & Filio & Spiritu ſancto Scriptum eſt, & hi tres unum ſunt. The bleſſed Martyr S.* Cyprian *in his Epiſtle concerning the Unity of the Church confeſſes ſaying, he that breaks the Peace and Concord of the Church acts againſt Chriſt: he that Collects* (i.e.) *communicates elſewhere than in the Church ſcatters abroad. And to prove that there can be but one Church of one God, he brings Teſtimonies from Scriptures, as that of our Lord, I and my Father are One: and again, of the Father, the Son and the holy Ghoſt*, and theſe Three are One. Fulgent. Contr. Object. Ar.

By S. Jerom.

St. *Jerom* lived whilſt the *Arian* Controverſy laſted, who ſetting forth a New Tranſlation of the Bible, put Prologues or Prefaces before the particular Books; and one before the Catholick Epiſtles which has theſe words. *In qua* (1 Ep. Joh.) *ab infidelibus Tranſlatoribus multum erratum fuiſſe a fidei veritate comperimus; tria tantummodo vocabula, hoc eſt, aquæ, ſanguinis & Spiritus in ipſa ſua editione ponentibus, & Patris Verbique ac Spiritus Teſtimonium omittentibus, in quo maxime & fides Catholica roboratur & Patris ac Filii ac Spiritûs ſancti una divinitatis ſubſtantia comprobatur. We find that great Faults have been committed*

by the Heretical Tranſlators; putting only the three Words, (i. e.) *the Water, the Blood and the Spirit, in their Edition, and leaving out the Teſtimony of the Father, the Word and the Spirit, on which the Catholick Faith is very much ſtrengthened, and the one Subſtance of the Father, the Son and the holy Spirit is proved.* When *Eraſmus* was preſſed with this Paſſage by his Adverſary *Stunica*, he falls foul upon S. *Jerom*, and ſays, *violentus eſt, parumque pudens, ſæpe varius parumque ſibi conſtans: That he was a violent and confident Man, and oftentimes inconſiſtent with himſelf*, adding that he ſuſpected he had not acted a fair part in putting in this Verſe, the Copies of his Time not warranting to do it. *Eraſm. An. in* 1 *Joh.* v. But by the way, this is as Confident and as Angry, and gives as much Suſpicion of Unfairneſs, as any thing to be met with in S. *Jerom*. Thus he thinks to elude the force of St. *Jerom*'s Authority. But Father *Simon* taking another Courſe, without Fear or Wit, denies S. *Jerom* to be the Author of the Epiſtle, as if he had Underſtood S. *Jerom*'s Style better than *Eraſmus*, who had dealt ſo much in his Works, and would have taken this Method of getting rid of S. *Jerom*'s Authority which preſſed him ſo hard, if he had found any Pretence for it. Father *Simon* will have the Epiſtle to be written by ſome one who collected together all the Books of S. *Jerom*'s Verſion, in S. *Jerom*'s Name: Alledging no Proof for this Aſſertion but only, that the Epiſtle is in one or two MSS. of the New Teſtament without a Name, and in ſome few others there is the Preface though the Verſe be wanting. But after this way of reaſoning it may be concluded, that *Virgil* never wrote his *Æneads*, nor *Ovid* his *Faſta*; if ſo much weight muſt be laid upon the Blunders of Tranſcribers. And conſidering what ignorant People they were, we may very well think that they were like enough to put S. *Jerom*'s Prefaces to an Arian Bible which they had copied. Not long after S. *Jerom* lived *Victor Uticenſis*, who in the Confeſſion of Faith delivered to King *Hunrick* quotes the Verſe thus, *Et ut adhuc luce clarius unius divinitatis eſſe cum Patre & Filio Spiritum ſanctum doceamus, Johannis Evangeliſtæ teſtimonio comprobatur: ait naumque tres ſunt qui teſtimonium perhibent in cælo Pater Verbum & Spiritus ſanctus & hi tres unum ſunt.* And to make the Unity of the Divine Perſons as clear as Light, it is proved by the Authority of S. *John*, who ſays, *There are Three*, &c. *Bibl. Patr. Mag. Vol.* iv. *p.* 707. Theſe words are cited likewiſe by *Vigilius Tapſenſis*. *Audiſti ſuperius Evangeliſtam Johannem in Epiſtola ſua tam abſolutè teſtantem, tres ſunt qui teſtimonium dicunt in cælo Pater*, &c. *You have heard before John the Evangeliſt ſo abſolutely witneſſing in his Epiſtle, There are Three which bear witneſs in Heaven, the Father*, &c. de Trin. Lib. i. c. 5. Add to this, that the Greek Church have the Verſe, in their Ἀπόστολος or Book of Epiſtles, which are read in their Church.

By Victor Uticenſis.

By Vigilius Tapſenſis.

This is ſufficient to prove, that there were Copies, in theſe ſeveral Ages, wherein this Verſe was read. But what muſt be ſaid, to account for the Omiſſion of it by *Oecumenius* among the Greeks, and *Bede* among the Latins, who have written Notes upon this Epiſtle: That it ſhould not be mentioned, either by *Gregory Nazianzen*, *Gregory Nyſſen*, nor even by *Athanaſius* nor St. *Auſtin*, whoſe Controverſies with the Arians, or other Oppoſers of the Trinity, ſeem'd to invite them to the Citation of this Text, had it then been in their Bibles? This muſt be allowed to be a conſiderable Objection, but which may be accounted for, from the very great Corruption of Copies occaſion'd, as S. *Jerom* intimates, by the Antitrinitarian Hereticks. And a fair Opportunity was given for this, by the mighty prevalency of the Arian Biſhops in the Eaſt, towards the riſe of that Hereſie, and afterwards in the Weſt by the Power of the Gothick Kings who were Favourers of that Opinion. Beſides, as all Books of the Holy Scripture were ſcarce, and to be peruſed moſtly in Libraries, ſo the Catholick Epiſtles were leſs read, as appears by ſo few of the Fathers writing Commentaries upon them; and becauſe that when they were defending Articles of Faith, they choſe to make uſe of Proofs chiefly drawn from the Goſpel, which being generally the words of our Saviour himſelf, were thought to carry the greateſt Authority with them: which may be the reaſon why they cited more frequently, *I and my Father are one*, for the Proof of the Unity in the Godhead, than the Text before mentioned.

Trinity a Doctrine of the Church before the Council of Nice.

V. The Doctrine of the Trinity was the received Doctrine of the Church, before it was eſtabliſhed by the Council of *Nice*. The Antitrinitarians indeed pretend, That it was the Invention of that Age, and That that Council innovated in the Chriſtian Faith, by eſtabliſhing this Doctrine. But it is certain, that the Chriſtian Writers, who lived long before this Council, did maintain this Doctrine, though ſome of them do expreſs themſelves in ſomewhat a different manner, from the Divines who lived after it. For the frequent Debates which happened at and after that Council, concerning the particular controverted Points in this Doctrine, occaſioned a new ſort of Language among Divines, which was unknown to their Predeceſſors: So that it is no wonder if thoſe antient Writers expreſſed themſelves differently from the latter, and did not make uſe of a ſet of Words and Expreſſions, which were coined after their time. But however, they had for the moſt part the ſame Meaning concerning the Trinity which the others had, tho' their way of expreſſing it was not altogether the ſame. It ſhall content me to mention a few, of a great many which may be alledged; referring the Reader to thoſe who have written at full upon this Argument. To begin with *Ignatius*. One can hardly think, that this Father would have expreſſed himſelf as he does, if the Doctrine of the Trinity had not been the received Doctrine of his time. Πάντες ἓν ὡς εἰς ἕνα ναὸν συντρέχετε θεοῦ, ὡς ἐπὶ ἓν θυσιαστήριον, ὡς ἕνα Ἰησοῦν Χριστὸν τὸν ἀφ' ἑνὸς πατρὸς προελθόντα, καὶ εἰς ἕνα ὄντα καὶ χωρήσαντα. *Do you all run as to one Temple of God, as to one Altar, as to one Jeſus Chriſt, who goeth out from the one Father, and returneth again into him being One.* Ign. Ep. ad Mag. Εἷς θεός ἐστιν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος ἀΐδιος. *There is one God who has manifeſted himſelf by his Son Jeſus Chriſt, who is his Eternal Word.* Ib. *Juſtin Martyr* ſpeaks of the Trinity in theſe expreſs words. Ὁμολογοῦμεν καὶ τοιούτων νομιζομένων θεῶν ἄθεοι εἶναι ἀλλ' οὐχὶ τοῦ ἀληθεστάτου, καὶ παρρησίας καὶ σωφροσύνης, καὶ τῶν ἄλλων ἀρετῶν ἀνεπιμίκτου τε κακίας Θεοῦ· ἀλλ' ἐκεῖνον τε καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθόντα καὶ διδάξαντα ἡμᾶς ταῦτα, &c. πνεῦμά τε τὸ προφητικὸν, σεβόμεθα, καὶ προσκυνοῦμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες. *We confeſs we are Atheiſts in denying the Being of your ſuppoſed Gods: but not with relation to the true God, the Father of Righteouſneſs and Temperance and of other Virtues, and who is* a God unmixed with Evil. *Him, together with his* SON who *came from him, and taught us theſe things*, &c. *as alſo the Prophetick* SPIRIT, *we adore and pay honour to, both in word and truth.* Juſt. Martyr. Apol. ii. And thus *Athenagoras*, Καὶ μή μοι γελοῖόν τις νομίσῃ τὸν υἱὸν εἶναι τῷ Θεῷ· ἃ γὰρ, ὡς ποιηταὶ μυθοποιοῦσιν, οὐδὲν βελτίους τοὺς ἀνθρώπων δεικνύντες, τοὺς Θεοὺς, ἢ περὶ τοῦ Θεοῦ τοῦ καὶ πατρὸς ἢ περὶ τοὺς υἱοῦ πεφρονήκαμεν. Ἀλλ' ἔστιν ὁ μὲν Θεοῦ λόγος Πατρὸς ἐν ἰδέᾳ καὶ ἐνεργείᾳ· πρὸς αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἑνὸς ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ· ὄντος δὴ υἱοῦ, ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ, ἑνότητι καὶ δυνάμει πνεύματος, νοῦς καὶ λόγος, τοῦ πατρὸς, ὁ υἱὸς τοῦ Θεοῦ. *There is no reaſon that any one ſhould think it ridiculous, that God ſhould have a Son. For we have not the ſame thoughts of God the Father and the Son, as the Poets, who make their Gods not better than Men. For the* SON *is the word of God the* FATHER *in Idea and Energy. For by him were all things made, God the Father and God the Son being One: the Son being in the Father and the Father in the Son, by the unity and power of the* HOLY GHOST. Athenag. Leg. pro Chr. The Doxology uſed by *Clement* of *Alexandria* is an expreſs Declaration of the Doctrine of the holy Trinity. Τῷ μόνῳ πατρὶ καὶ υἱῷ καὶ τῷ ἁγίῳ πνεύματι· πάντα τὰ ἑνί· ἐν ᾧ καὶ πάντα· δι' ὃν καὶ πάντα ἓν δι' ὃν τὸ ἀεί· οὗ μέλη πάντες· οὗ δόξα, αἰῶνες· πάντα τῷ ἀγαθῷ, πάντα τῷ καλῷ, πάντα τῷ σοφῷ· τῷ δικαίῳ τὰ πάντα· ᾧ ἡ δόξα καὶ νῦν καὶ εἰς τοὺς αἰῶνας. ἀμήν. *To the one* FATHER, SON *and holy* SPIRIT; *who are all things in* ONE: *in whom are all things, and by whom is Eternity: whoſe Members all Men are: from whom proceed the glory and the Ages: who is altogether wiſe, and altogether righteous: to whom be glory both now and for ever.* Amen. Clem. Pæd. Lib. iii. in the Concluſion of the Book. *Irenæus* has proved this Doctrine from the tenor of the Creed which is profeſſed all over the World, to believe in Father, Son and Holy Ghoſt. *Iren. adv. Hær. Lib.* i. c. 2. *Tertullian* has ſeveral Paſſages in his Works, for the Support of it. Particularly this. *Protulit Deus ſermonem*, &c. "God has produced his WORD "as a Root its Branch, as a Fountain its River, as the Sun "its Ray. Becauſe every Original is a Parent, and every "thing

Perſons, one Subſtance, Power, and Eternity; the Father, Son and Holy Ghoſt.

[p] Perſons of one Subſtance Power and Eternity; the Father, Son and Holy Ghoſt.

tiæ, potentiæ & æternitatis, Pater, Filius & Spiritus ſanctus.

And he is Everlaſting, MSS. C.C. 1571.

" thing which is produced by the Original is an Off-
" ſpring: Much more the word of God has obtained the
" Name of a Son. Neither is the Branch divided from
" the Root, neither the River from the Fountain, neither
" the Ray from the Sun: ſo neither is the Word divided
" from God. Therefore according to the form of theſe
" Examples, I profeſs my ſelf to call God and his Word,
" the Father and the Son, two. For the Root and the
" Branch are two, but United: and the Fountain and the
" River are two, but yet undivided: and the Sun and the Ray
" two, but yet are coherent. Every thing that is generated of
" any thing, muſt be of the Nature of that by which it is
" generated; but yet not ſo as to be ſeparate from it.
" There is a ſecond where there are two, and a third
" where there are three. But the Spirit is a third proceed-
" ing from God and the Son: as the Fruit is a third iſ-
" ſuing from the Root and the Branch; as a Rivulet is a
" third from the Stream. And the Point of the Ray is a
" third from the Sun. Neither is there any Separation
" made from the Original Deity, from whence they re-
" ceive their Properties. So that the Trinity by theſe con-
" tinued and connected Degrees taking its ſource from
" the Father, is not capable of any jarring in the Divine
" Government and Diſpenſation. *Tertul. adv. Prox. cap.* viii.
After him S. *Cyprian* declares in favour of this Doctrine, grounding it upon the Baptiſmal Form, and uſing the word Trinity it ſelf. *Dominus poſt reſurrectionem ſuam Diſcipulos ſuos mittens, quemadmodum baptizare deberent, inſtituit & docuit dicens, data eſt mihi omnis poteſtas in cælo & terra: ite ergo & docete gentes omnes baptizantes eos in nomine Patris & Filii & Spiritûs ſancti. Inſinuat Trinitatem, cujus Sacramento Gentes baptizarentur. Our Lord after his Reſurrection, being about to ſend his Diſciples, inſtructed and taught them how they ſhould baptize, ſaying, to me is given all power in Earth; go therefore and teach all Nations, baptizing them in the name of the Father, Son and holy Ghoſt. He intimates a Trinity, by whoſe Sacrament the Nations ſhould be baptized.* Cypr. ad Jub. This is ſufficient to ſhew, that the Doctrine of the Trinity was the current Perſuaſion of the Church, before the ſtarting of the Arian Hereſie.

[p] *Perſons.*] The word *Perſon*, as it denotes one of the Subſiſtencies of the Divine Nature, which are in Holy Scripture called by the Name of Father, Son and Holy Ghoſt, is not indeed to be found in the inſpired Writings; but it owes its riſe to Eccleſiaſtical Uſage, being a Term which is very properly accommodated to denote that Diſtinction in the Deity.

The Original uſe of the word Perſon.

I. The word *Perſona* which we tranſlate Perſon does primarily ſignify a Viſor or Mask; which was antiently, for the moſt part, worn in the acting of Plays. From whence by an eaſy Metaphor, it came to ſignify the part which any one acted, or the Character which he ſuſtained. Hence that of *Cicero. Tres perſonas unus ſuſtineo, meam, adverſarii, judicis.* I ſuſtain three Perſons, my own, that of an Adverſary, and that of a Judge. Sometimes it was uſed to ſignifie thoſe remarkable Qualities which diſtinguiſhed one Man from another, and fixed the Notices of difference and Individuation. The former was the civil Law Senſe of the word, and the latter the Grammatical; but it was upon this account, that the firſt, ſecond and third Perſon had their Names given to them in Grammar.

Tertullian *the earlieſt Church Writer, who uſes it.*

II. The earlieſt Writer that we have, who has applied this word to the Trinity is *Tertullian.* As particularly in this Paſſage in his Book againſt *Praxeas, Hic erit Deus, & ſermo Dei Filius. Videmus duplicem ſtatum, non confuſum ſed conjunctum in una* PERSONA, *Deum & Hominem Jeſum. Here will be God, and the word the Son of God. We ſee a twofold State, not confounded but conjoyned in one* PERSON, *God and the Man Jeſus.* Tert. adv. Prax. Cap. xxvii. He is followed by the Author of the Book *de Trinitate*, ſuppoſed to be *Novatian*; who calls Chriſt *ſecundam perſonam poſt Patrem*: the ſecond Perſon next *to the Father.* Cap. xxi. The ſame word is uſed by S. *Hilary. Una ſubſtantia, ſi non perſonam ſubſiſtentem perimat nec unam ſubſtantium partitam in duos dividat, religioſe prædicabitur. The Trinity may be religiouſly ſaid to be one Subſtance, if thereby we do not deſtroy perſonal Subſiſtence, or divide one Subſtance into two.* Hil. Lib. de Synod. And by S. *Ambroſe. Sicut Deus Pater, Deus Filius, Deus Spiritus ſanctus eſt, non tamen tres Dii ſunt, ſed unus Deus tres habens Perſonas: ita & anima intellectus, anima voluntas, anima memoria: non tamen tres animæ in uno Corpore, ſed una anima tres habens dignitates. As the Father is God, the Son is God, and the Holy Ghoſt is God, and yet there are not three Gods but one God; but one God having three* PERSONS: *ſo the Underſtanding is the Soul, the Will is the Soul, and the Memory is the Soul, and yet there are not three Souls in one Body, but one Soul having three Powers.* Ambr. de dign. cond. ſum. By S. *Jerom, Sed quia illa ſola natura eſt perfecta, & in tribus perſonis Deitas una conſiſtit, quæ eſt verè & una natura eſt,* &c. *Becauſe the divine Nature only is perfect, and the one Deity which is one Nature conſiſts of three* PERSONS, &c. Hier. Ep. lvii. ad Dam. And S. *Auſtin, Itaque loquendi cauſa de ineffabilibus, ut fari aliquo modo poſſemus, quod effari modo poſſumus, dictum eſt a noſtris Græcis, una eſſentia tres Perſonæ: quia, ſicut jam diximus, non abiter in ſermone noſtro* i.e. *Latino, eſſentia quam ſubſtantia ſolet intelligi. Now to ſpeak of ineffable things, the Greeks ſay there is one Eſſence and three* Perſons: *becauſe as we obſerved before, in our Latin Tongue, Eſſence ſignifies the ſame with Subſtance.* Aug. vii. Trin. c. 4. This Doctrine of the Latin Fathers concerning the Perſonal Subſtance in the Deity being taken into *Peter Lumbard*'s Sums, was delivered down to the Schools, who branched it out into many Niceties, *vid Thom. Sum. Par.* i. *Bannes. in* i. *Thom.* Q. 29. &c.

The Greeks expreſſed the ſame by Hypoſtaſis.

III. But it muſt be noted that, as the Latins uſed the word Perſon to denote the particular Subſiſtences in the Divine Nature, ſo the Greeks uſed the word ὑπόστασις to ſignify the ſame; and ſometimes the word πρόσωπον. For thus *Gregory Nazianzen.* Τὸ μὲν ἐν τῇ θείᾳ γιγνώσκομεν, ἐν τῷ ἀμερεῖῳ τ πρ-
σκυνήσεως· τὰ δὲ τεία, ταῖς ὑποστασεσιν, εἴτ' ἐν προσώποις, *We acknowledge one indeed as to Eſſence, in the indiviſible of Adoration, but three, as to Hypoſtaſes, or Perſons,* Greg. Naz. Or. xxxii. And ſo *Theodoret*: Ὥσπερ τὸ ἀνθρωπ-
ὄνομα κοινὸν ὂν τ τούτης τ φύσεως, ὕτω τ θείαν θείαν τ
ἁγίαν τειάδα σημαίνειν ἐιλήφαμεν, τ δ ὑπόστασιν προσώπ
τινὸς εἶναι δηλωτικὴν, οἷον, ἡ τὸ τῦ παρὸς ἡ τὸ υἱῦ, ἡ τὸ ἁγίυ
πνεύμαθ, τ δ ὑπόστασιν, τὸ τὸι πρόσωπον, τ δ ἰδιότηθα,
ταυτὸν σημαίνειν φαμὲν, τοῖς θῦ ἁγίων πατέρων ὅρις ἀκολε-
θῆνθες. *Man is the common Name of his Nature; ſo have we learned to denote the Trinity: but the word Hypoſtaſis does denote one of the Perſons, either Father, Son or Holy Ghoſt. For following the Determinations of the holy Fathers, we take Hypoſtaſis, Perſon and Idiom to ſignify the ſame thing.* Theod. Dial. 3. Tom. iv. But then it muſt be conſidered, that it was ſome time before the whole Greek Church could be brought to an univerſal Uſe of this word to ſignify *Perſon.* For ſome of the Orthodox uſed the word ὑπόστασις to ſignify the Eſſence of the Deity, which Differences were endeavoured to be ſettled by the Council of *Alexandria*, A.D. 362. ſoon after which the Greeks conſtantly Underſtood the ſame by ὑπόστασις that the Latins did by *Perſona.*

And by πρόσωπον.

The word πρόσωπον, as it was not ſubject to the like Ambiguity in the Greek Language with ὑπόστασις, ſo it was not liable to the ſame Exceptions. This is frequently uſed by S. *Baſil.* Ἐὰν ὖν τις παρ' ἡμῖν φανῶσί τινες ἐν τῷ ὑποκειμένῳ πατρὶ
καὶ υἱὸν καὶ ἅγιον πνεῦμα λέγοντες, τρία τὰ πρόσωπα τέλεια ὁμο-
λογοῦντες, &c. *If there be any among you, who ſay Father, Son and Holy Ghoſt, are in one Subject, confeſſing three perfect Perſons,* &c. Baſ. Ep. 349. So likewiſe by *Epiphanius.*

ARTICLE II.

II. *Of the Word of God made very Man.*

Of the Word or Son of God, who was made very Man.

II. * De Verbo ſive Filio Dei, qui verus Homo factus eſt.

The Son which is the

The[a] Son which is[b] the Word

Filius, qui eſt verbum

* Verbum dei verum hominem eſſe factum. *Art. Ed.* VI.

nius. Ὑφεσῶτ☉ τῦ παλεὸς, καὶ τῦ υἱῦ, καὶ τῦ πνεύματ☉ ἁγίυ τὰς ἰδιότητας, πρωσώπων ὑφεσότων ὑποσάσεις ὀνομάζυσιν οἱ ἀνατολικοί. *The Proprieties of the ſubſiſtent Perſons of Father, Son and Holy Ghoſt, the Orientals call Hypoſtaſes.* Eph. Hær. lxxiii. n. 17. But then to theſe Perſonalities they allowed but one Sameneſs of Eſſence. Indeed the Similitudes which are uſed by the Antients, as for Inſtance, of three Individual Men being one in their common Speciſick of Nature of Humanity, have given an handle for ſome to fancy, that ſome of the Fathers have taught that Father, Son and Holy Ghoſt, were as diſtinct Perſons from each other as *Peter*, *James* and *John*; but as thoſe Similitudes are not to be carried further, than they are deſigned to illuſtrate what they are brought for, ſo the ſame Fathers ſometimes ſpeak with more Caution and Exactneſs. S. *Athanaſius* writes. Ἡ γὰρ τῦ υἱῦ θεότης τῦ παλεὸς θεότης ὄζιν· καὶ ὅτως ὁ πατὴρ ἐν τῷ υἱῷ ☩ πρὸ πάντων προνοιαν ποιεῖται. *The Divinity of the Son is the Divinity of the Father. And ſo the Father in the Son takes care in the Providence of all things.* Ath. Orat. iv. Again. Μονὰς γὰρ θεότητ☉ διαίρετον καὶ ἄχιζον, *The Unity of the Deity is inſeparable and indiviſible.* id. Or. v. *Gregory Nazianzen* ſpeaking of the three Perſons of the Deity ſays. Ἀλλὰ τὸ ἓν ἕκαστον αὐτῶν ἔχει πρὸς τὸ συζεύμενον, ἢ πρὸς ἑαυτὸ καὶ ταυτῷ τῇ ὐσίας καὶ τ☉ δυνάμεως. *Every Perſon has not only Unity with that with which it is joyned, but alſo with it ſelf, by reaſon of the* ſameneſs *of Eſſence and Power.* Greg. Naz. Orat. xxxvi. So S. *Baſil.* Εἰ γὰρ καὶ δύο τῷ ἀριθμῷ, ἀλλὰ τῇ φύσει ἡ διέζευκται ἀδὲ ὁ τὰ δύο λέγων πρόσωπα, ἀλλοτείωσιν ἐπαισάγει· εἷς θεὸς καὶ πατὴρ· εἷς θεὸς καὶ ὁ υἱὸς· καὶ ἅ δύο θεόι· ἐπειδὴ ταυτότητα ἔχει ὁ υἱὸς πρὸς τὸν πατέρα. *Although they be two in number by Nature they are not divided: neither he that aſſerts two Perſons, does infer two different Beings. There is one God and Father; and one God and Son: and yet there are not two Gods. For the Son has the* ſame *Eſſence with the Father.* Baſ. contr. Sabell. S. *Cyril* ſpeaking of the Son thus expreſſes himſelf. Ἓν γὰρ ὄζι πρὸς τὸν αὐτὸν γεννητὸν ταυτότητι, φυσικῇ, καὶ τὸ καθ' ὑπόσασιν ἰδίαν ὑπάρχον καὶ νούμεν☉. *He is one with his Father according to his natural* Sameneſs *: yet he exiſts and underſtands according to his proper Hypoſtaſis.* Cyr. Lib. x. cont. Jul. And again Παλὴρ γὰρ ὁ παλὴρ, καὶ ὁ υἱὸς ὁ υἱὸς, καὶ πνεῦμα τὸ πνεῦμα· ἀλλ' ἓν ἢ τ☉ ὐσίας ταυτότης συλλέγει πρὸς ἕνωσιν. *The Father is Father, the Son Son, and the Holy Ghoſt the Holy Ghoſt, but yet the* Sameneſs *of their Eſſence collects them into an Unity.* id. Lib. iv. contr. Jul.

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a *Son.*] The Places of Scripture are innumerable in which our bleſſed Lord is called the *Son of God*, and emphatically *the Son*. It is foretold to the bleſſed Virgin before his Nativity, *that the holy thing which ſhall be born of her ſhall be called the Son of God*, Luke i. 35. S. *Mark* entitles his Hiſtory *The Goſpel of Chriſt the Son of God*, Mark i. 1. God the Father declares by a Voice from Heaven, *This is my beloved Son*, Mat. iii. 17. The very Devils own the ſame, *What have we to do with thee Jeſus thou Son of God*, Mat. viii. 29. S. *John* bears record that he is the *Son of God*. John i. 34. St. *Paul* ſays, that he *lived by the Faith of the Son of God*, Gal. ii. 20. and that the Jews *crucified the Son of God*. Nay 'tis particularly remarkable that about our Saviour's Time the Title of the *Son of God* was a ſynonymous Name with that of the Meſſias. For *Nathaniel* owns our Saviour to be the Meſſias in theſe words, *Rabbi, thou art the Son of God, thou art the King of Iſrael*, John i. 49. The Devils uſe the ſame Expreſſion, which the Text explains to be meant of the Meſſias. *The Devils alſo came out of many, crying out and ſaying, Thou art Chriſt the Son of God. And he rebuking them ſuffered them not to ſpeak, for they knew that he was Chriſt*, Luke. iv. 41. *Martha* declares her Faith in confeſſing, *I believe that thou art the Chriſt the Son of God, which ſhould come into the World*, John xi. 27. St. *Peter*'s remarkable Confeſſion denotes the ſame, *We believe and are ſure, that thou art that Chriſt the Son of the living God*, John vi. 69.

He is in other Places called emphatically *the Son*, and the *only begotten Son of God*. *No Man knoweth* the Son, *but the Father*, Mat. xi. 27. *He that believeth on* the Son *hath everlaſting Life*, John iii. 36. *The Father loveth* the Son, John. iii. 35. *The Father hath ſent the Son*, 1 John iv. 14. *He that hath not the Father hath not* the Son, 1 John v. 12. He is elſewhere called the *only begotten of the Father*, Joh. i. 14. And God in ſending Chriſt is ſaid to *give his only begotten Son*, John iii. 16. The Author to the *Hebrews* ſays, that God *offered up his only begotten Son*, Heb. xi. 17. And S. *John* that *he ſent his only begotten Son that we might live*, 1 John iv. 9. Now there are two Reaſons principally aſſignable, why Chriſt ſhould be called the Son of God. The firſt is, that he was born by the miraculous Power of God, and not after the ordinary way of human Generation. And this Reaſon the holy Scripture gives for this Appellation; when it relates the Addreſs of the Angels to the bleſſed Virgin. *The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee: Therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God*, Luke i. 35. The ſecond Reaſon is, Becauſe God the Father communicated the Divine Eſſence to him, after the ſame Nature and Similitude of his own infinite Exiſtence. Upon which account the Apoſtle calls him, *the Image of God, the brightneſs of his Glory, and the expreſs Image of his Perſon*, 2 Cor. iv. 4. Heb. i. 3. Which ineffable Generation the Apoſtle does infinitely prefer to that of Angels. *For unto which of the Angels ſaid he at any time, thou art my Son, this day have I begotten thee?* Heb. i. 5.

b *The Word.*] This Expreſſion of *the Word* to denote the Son of God or the ſecond Perſon of the Trinity, ſeems to have taken its riſe originally from the Jews. For the Jewiſh Paraphraſts, ſome of which are older than Chriſtianity, do frequently make uſe of it For ſo *Gen.* xxviii. 20. *If the Lord ſhall be with me*; Onkelos paraphraſes: *ein jehi meirah daijah beſangadhi*, *If the* WORD *of the Lord ſhall be to my Aſſiſtance.* So Deut. xix. 20. *Whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require it of him.* Onkelos paraphraſes. *If any man ſhall not obey my words which he ſhall ſpeak in my name; my WORD ſhall require it of him.* So Jer. xxvii. 5. *I made the earth, and men and beaſts on the face of the earth*: The Paraphraſe explains it: *I* bemeiri *by my WORD made the earth*, &c. Nor is this peculiar only to *Onkelos*, but the other Targums do the ſame. For on Gen. iii. 22. *The Lord God ſaid, behold man is become as one of us*, &c. The Targum of *Jeruſalem* comments thus. The WORD *of the Lord God ſaid*, &c. And ſo on Gen. xix. 24. *The Lord rained upon Sodom and Gomorrah brimſtone and fire.* The Targum of *Jeruſalem* Paraphraſes, *The WORD of the Lord made to deſcend the rain*, &c. And the Targum of *Jonathan*, *The WORD of the Lord ſent down rain*, &c. So on Exod. xx. 1. *God ſpake all theſe words ſaying*, The

The WORD to denote the Son of God firſt uſed among the Jews.

Word, of the Father, took Man's Nature of the [c] Father, [d] begotten from Everlasting of the Father; *Patris, ab æterno a patre genitus, verus*

The Targum of *Jerusalem* paraphrases, *Umallel meira*, &c. *The WORD of the Lord spake all the praise of these Words.* It would be tedious to cite more of the like Passages, whereof these Paraphrases are full; from whence may be learned that the Doctrine of the *Word*, as being a Person of the Divine Essence, or at least an energetical or demiurgical Power by which God acted, was commonly received among the Jews, when these Commentaries were written. And it must be further observed, that *Philo*, agreeable to his Country-men the Targumists, attributes the Divine Actions, in making and governing the World, to the λόγ☉ or Word. This he calls δεύτερον θεὸν *a second God*, Phil. Quæst. & Sol. and says, ὁ λόγ☉ τ☉ θε☉ ὑπερέχνω παντὸς ὄσ☉ τ☉ κόσμ☉ κ☽ πρεσβύτατ☉ κ☽ γενικώτατ☉ τ☽ ὅσα γέγονε. *The Word of God does excel the whole World, and is more antient and more noble than any thing that is made*, Leg. Alleg. Lib. ii. He elsewhere calls the Word ὄργανον θε☉ δι' ὃ κόσμ☉ κατ]ασκευάσθη: *The Agent of God by whom he made the World.* Lib. de *Caino.* And in another Place he thus describes the Λόγ☉ or Word, Ὁ δὲ ὑπερέχνω τ☉τ☉ν λόγ☉ θε☉, εἰς ὄρεξιν ἦκ ἦλθεν ἰδέαν, ἅτε μηδενὶ τ☽ κατ' ἀϊδιότητα ἐμφερὴς ὤν, ἀλλ' αὐτὸς εἰκὼν ὑπάρχων θε☉, τ☽ νοητ☽ ἅπαξαπάντων ὁ πρεσβύτατ☉, ὁ ἐγγυτάτω, μηδενὸς ὄντ☉ μεθοριᾶς διαστήματ☉, τ☉ μόν☉ ὃ ὄζι ἀψευδῶς ἀφιδρυμέν☉. *The divine Word is more excellent than all things, there is no Idea of it, nor can it come under Perception, it self being the Image of God, the most antient of all the Intelligibles, between whom and the most high there is no intermediate Being, being most truly like unto him.* Phil. de Profug. Besides, that the Jews generally received the Doctrine of the *Logos*, we have the Testimony of *Celsus* in *Origen*, who personated a Jew. Ἐὶ ὖ ὁ λόγ☉ ὄζὶν ἡμῖν υἱὸς τ☉ θε☉, κ☽ ἡμεῖς ἐπαινέμεν. *If among you the* Logos *be esteemed the Son of God, we agree with you in this.* Or. adv. Cels. Lib. ii. Indeed *Origen* denies this to be the Doctrine of the Jews; and the learned Bishop *Pearson* thinks, that the Jews had changed their Opinion, between the time of *Celsus* his Writing his Book, and *Origen*'s Answer, which was about 60 Years: But that does not appear. It is more probable, that the Jews whom *Origen* had conversed with, did dissemble the received Opinion of the Jews, than that they had laid that Doctrine aside. The *Jerusalem*-Targum was in all probability written after *Origen*'s time, for some where or other it mentions the Kingdom of *Lombardy*, which was not erected in *Italy* till 500 Years after Christ; and yet we find frequent mention of the *Meirah* or *Logos* in that Paraphrase. The Cabbalistical Jews lived after the compiling of this Paraphrase; and yet we find that they are not only very express as to the *Logos* or second Person of the Trinity, but also to all the three Persons. Witness, that remarkable Passage of an antient Cabbalist, cited by *Grotius* in his Annotations upon the first of S. *John*. *Abh elolim eloscim*, &c. *The Father is God, the Son is God, the Holy Ghost is God; three in one, and one in three.* Now it being the received Doctrine of the Jewish Church, that the Messias was to be the Son of God, and also that the Son of God was what they called the *Meirah* or *Logos*; S. *John* applied this Appellation to our blessed Saviour, who being the true Messias had a right to that Title.

ὅτι μόνον ὄζὶ θεὸς, ἀλλ' ὅτι πατὴρ. ἐὶ γὸ ἀφέλοις τ☉ θε☉ τὸ ἐῖ) πατέρα, ἀναιρήσεις τ☽ θείας φύσεως τὸ καρπογόνον, ἵνα μηκέτι τὸ τέλειον ἔχοι, λείποντ☉ αὐτῇ τ☉ γεννᾶν· γνώεισμα τοίνυν τ☽ τελειότη]☉ ἡ καρπογονία, κ☽ σφραγὶς τ☽ παλεὶ τ☉ ἐῖ) τέλειον, ὁ ἐξ αὐτ☉ προελθὼν ἀχρόνως υἱός. *God is perfect, not only because he is God, but because he is a Father. For if you take the Fatherhood from God, you will take away the Fecundity of the Divine Nature, which will take off from his Perfection, since he will then want the Power of generating: for Fecundity is a mark of Perfection: and the Son's eternally going out from the Father is a Seal or sure Mark that God is perfect.* Cyr. Thes. v. With a like Argument *Athanasius* exposes the Absurdity of the Arian Doctrine. Ἐὶ ὖ μὴ καρπογόν☉ ὄζὶν αὐτὴ ἡ θεία ὐσία, ἀλλ' ἔρημ☉ κατ' αὐτὸς, ὡς φ☽ μὴ φωτίζων, κ☽ πὴγὴ ξηρὰ, πῶς δημιεργικὴν ἐνέργειαν αὐτ☉ν ἔχειν λέγοντες, ὐκ αἰχύνονται, κ☽ ἀναιρ☽ντες ὖ τὸ κατὰ φύσιν πῶς τὸ κατὰ βέλησιν περιβάλλοντες ὐκ ἐρυθριῶσιν. *But if the Divine Nature be not fruitful, but barren as the Arians pretend, like a Light which does not enlighten, or a Fountain which is dry, how are they not ashamed to allow him a creative Energy? for when they have taken away from him that which is according to Nature, they may be ashamed to allow him that which he has according to his Will.* Athan. Or. ii.

III. It is observed, that Fatherhood is more properly attributed to God the Father, than it is to any Creature. This Observation is very much insisted on by several of the Antients. St. *Athanasius* expresses himself upon this Head thus. Ἐπὶ τ☽ θεότη]☉ μόνης ὁ Παλὴρ κυείως Παλήρ ὄζι, κ☽ ὁ υἱὸς κυείως υἱός ὄζι. κ☽ ἐπὶ τ☉των κ☽ μόνων ἔσπκε τὸ, παλὴρ ἀεὶ παλὴρ ἐῖ), κ☽ το υἱὸς ἀεὶ υἱὸς ἐῖ). *The Father only in the Divine Nature is properly a Father, and the Son properly a Son: and in these only it comes to pass, that the Father is always a Father, and the Son is always a a Son.* Athan. Orat. ii. So *Faustinus* in his Treatise against the Arians. *Deus solus propriè verus est Pater, quia sine initio & fine Pater est. Non enim aliquando cæpit esse quod Pater est, sed semper Pater est, semper habens filium ex se genitum. Only God is properly a true Father, because he always was a Father, and always will be. For he never begun to be a Father, but is always a Father, having always a Son begotten of himself.* *Gregory Nazianzen* argues the same Propriety of Fatherhood, from the Father's not being a Son, nor the Son a Father. Παλὴρ κυείως, ὅτι μὴ κ☽ υἱὸς· ὥσπερ κ☽ υἱὸς κυείως, ὅτι μὴ κ☽ παλὴρ. τὰ γὸ ἡμέτερα, ἃ κυείως, ὅτι κ☽ ἄμφω. ἃ γὸ τόδε μᾶλλον, ἢ τόδε. κ☽ ἐξ ἀμφοῖν ἡμεῖς, ἐχ' ἑνὸς, ὥστε μεείζεσθ☽, &c. *He is with exact Propriety a Father, because he is no Son; and again, the Son is most properly a Son, because he is no Father. But as for us, we can properly be called by neither Name, because we are both Fathers and Sons: not one more than the other: and being born not of one, but two Parents, we are divisible*, &c. Greg. Naz. Orat. xxiii.

God more properly a Father than any Creature.

IV. God the Father by this Communication of his Essence is the Fountain of the Deity, from which the two other Persons derive their Natures, by an eternal flux of the Godhead. And therefore the antient Divines, for this reason, call him emphatically the *Principle*, the *Cause*, the *Unbegotten*, the *first Light*, &c. *Nazianzen* calls him ἀρχὴν, ἄιτιον κ☽ πὴγὴν: The *Principle*, *the Cause*, *the Fountain*, Or. xxix. S. *Chrysostom* says, Παλὴρ ἀιτί☉ τ☽ χεισ☽ κατὰ τὸ παλέρα ἐῖ): *The Father is the Cause of Christ as he is the Father.* Chrys. Hom. in 1 ad Cor. *Alexander*, Bishop of *Alexandria*, calls him, in his Letter, ἀγέννητον πατέρα, ἀδένα τ☽ ἐῖ) αὐτ☉ τὸν ἄιτιον ἔχοντα: *The unbegotten Father, who has no cause of his Essence.* Theod. Hist. Eccl. Lib. i. cap. 3. He is stiled by *Athanasius*, ἀγέννητος κ☽ ἀναίτι☉ κ☽ ἀπάτως: *Unbegotten, without Cause, without Father.* Athan. Dial. 1. contr. Maced. *Dionysius* speaking of Christ says, δι' ὃ τ☽ πρὸς τ☽ ἀρχίφωτον πατέρα προσαγωγὴν ἐχήκαμεν: *By whom we have access to the Original Light the Father.* Dionys. Hier. Cap. i. num. 2.

God the Father the Fountain of the Deity.

First Person of the Trinity called Father in Scripture.

c *Father.*] I. The first Person of the blessed Trinity is, in holy Scripture, most usually stiled by the Name of the Father, as Mat. xi. 27. *All things are delivered unto me of my Father; and no Man knoweth the Son but the Father: neither knoweth any Man the Father save the Son.* So Mat. xxviii. 19. *Go therefore and teach all Nations, baptizing them in the Name of the Father*, &c. John i. 14. *We beheld his Glory, as of the only begotten of the Father.* John iii. 35. *The Father loveth the Son*, &c. John v. 22. *The Father judgeth no Man, but hath committed all Judgment unto the Son:* and verse 23. *That all Men should honour the Son as they honour the Father.* John viii. 19. *Ye neither know me nor my Father.*

Paternity of God proved from the Fecundity of the Deity.

II. But besides the alledging these and other Passages of Scripture, the antient Fathers do deduce the Paternity or Fatherhood of the Divine Nature, from the natural Fecundity of it, and the Absurdity of admitting a Sterility in the Godhead. For thus S. *Cyril* argues. Τέλε☉ ὖ, ἐχ

d *Begotten from Everlasting.*] I. This may be concluded from the holy Scripture, which does in several Places point out to us this eternal Generation. This may be proved from

Eternal Generation of the Son proved from Scripture.

ture in the Womb of the [e] very and [f] eternal God, & æternus Deus ac Pa-

those Places of Scripture, which do assert our Saviour's Pre-existence before the World was made. As that of our Saviour, *O Father glorify thou me with thine own self, with the glory which I had with thee before the World was*, John xvii. 5. *By him all things were created*, Col. i. 16. *By whom he made the Worlds*, Heb. i. 2. *All things were made by him*, John i. 3. And particularly from the first Verse of that Chapter, *In the beginning was the Word, and the Word was God.* Where the Antients understood the Words *in the beginning* of Eternity. For thus *Theophylact*, Ἐν ἀρχῇ ἦν· τὸ ἦν ἀεὶ, καὶ ἀπείρως, καὶ παλώτικόν ἐστι. *The words* in the beginning *do denote an Infinite and Eternal Existence.* And before him S. *Chrysostom.* Ἐν ἀρχῇ ἦν, οὐδὲν ἕτερόν ἐστιν, ἀλλ' ἢ τὸ ἦν ἀεὶ παλωτικὸν καὶ ἀπείρως ἦν: In the beginning *is nothing else but a Demonstration that the Word had a Being from eternity and infinitely.* Chrys. Hom. ii. in *John.* But when the Apostle sets the Generation of the Son far above that of Angels, Heb. i. 5. *Unto which of the Angels said he at any time, Thou art my Son*, &c. it follows that the Generation of the Son must be Eternal.

Universal Doctrine of the Church, till opposed by Arius.

II. This was the Universal Doctrine of the Church, till it was contradicted by *Arius*. For this eternal Generation of the Son was a thing which he could not brook, and therefore bent all his Thoughts to oppose it. And therefore in his Letter heavily complains, that he was deposed by *Alexander* his Bishop, for not espousing the Doctrine of the eternal Generation. Ἐπειδὴ ὁ συνεφωμεθμεν αὐτῷ δημοσίᾳ λέγοντι, ἀεὶ θεὸς, ἀεὶ υἱὸς, ἅμα πατὴρ, ἅμα υἱὸς, συνυπάρχει ὁ υἱὸς ἀγέννητος τῷ θεῷ· ἀειγενὴς, ἀγεννητογενής. ὅτ' ἐπινοίᾳ, ὅτε ἀτόμῳ τινὶ προάγει ὁ θεὸς τὸν υἱὸν, ἀεὶ θεὸς, ἐξ αὐτοῦ τοῦ θεοῦ ὁ υἱός. *Because we will not agree with him, when he publickly teaches, that the Son was always God, was always a Son, that there was always a Father, and always a Son; that the Son did co-exist* (ἀγενήτως as the Arians would make the Orthodox speak, but as they expressed themselves ἀγεννήτως) unmade *with God: eternally begotten, begotten of the unbegotten, that God was not in thought or so much as a moment of time before the Son: that the Son was always God, and Son of God himself.* Epiph. Hær. lxix. Sect. 6. In which words whilst he endeavours to expose the Orthodox Faith, he shews the very Spirit and Soul of his Heresie.

In Opposition to this Heresie, and others that were derived from it, the Antients have advanced several Arguments, (besides the several Texts of Scripture, and the necessity of a Person which does partake of the Divine Nature having an eternal Existence) for the support of the Doctrine of Christ's eternal Generation.

Eternity of the Son necessary from the Eternity of the Father.

III. Because he derives his Being from an eternal Father, and therefore he must be an eternal Son. For thus S. *Cyril* of *Alexandria* argues. Τὸ ἐξ ἀιδίου γεννηθῆναι πατρὸς, ἀιδίου τε διὰ τοῦτο ὑπάρχων, καὶ αὐτὸς· ἐπάγεται γὰρ ὑσιωδῶς τὸ τοῦ τεκόντος ἀξίωμα. *The Son because he is born of an eternal Father did eternally Exist: for his Father's Dignity was communicated to him Substantially.* Cyr. Lib. vi. in *John.* S. *Hilary*, *Quod ab æterno nascitur, habet æternum esse quod natum est. That which is born of an Eternal, must have Eternity likewise by virtue of its Birth.* Hilar. cont. Ar. Lib. xii.

Because of the Perfection of the Divine Being.

IV. Because God is a perfect Being. S. *Cyril* having shewn that even the Creatures of God, when they come to Maturity and Perfection, do produce their Species, concludes, Τί ἂν ἐκώλυε τελείαν οὖσαν τὴν οὐσίαν τοῦ παλεὸς, τίκτειν τὸ ἐξ αὐτῆς ἀχεόνως εἰς συναΐδιον αὐτῇ; ἃ γὰρ· ἔστι φάσειεν ἄν τις ὡς ἐν χεόνῳ τὸ τέλειον ἔχειν ἡ τοῦ πατρὸς οὐσία, ἀεὶ ὡσάυτως ἔχουσα, καὶ ἔτε προσθήκης τινὸς δεομένη, ἔτε μείωσιν ἀποσῆναι δυναμένη. *What should hinder why the Substance of the Father, when it was perfect, should beget that which is born of it, before all time and Co-eternal to it self? For it cannot be said, that the Substance of the Father gained Perfection in time, which always was the same, nor was capable of Increase or Diminution*, Cyr. Thes. v. The same Argument is thus urged by *Plotinus*. Καὶ πάντα ὅσα ἤδη τέλεια, γέννᾳ τὸ ὃ ἀεὶ, τέλειον, ἀεὶ, καὶ ἀΐδιον γέννᾳ. *Those things that are perfect generate something; therefore that which was always perfect, did eternally Generate, and that an eternal Being.* Plotin. Enn. v. Lib. 1. Cap. 6. *Athanasius* urges the same with something more force. Ἀνθρώπων μὲν γὰρ ἴδιον τὸ ἐν χεόνῳ γεννᾶν διὰ τὸ ἄτελες τῆς φύσεως· θεῷ δὲ ἀΐδιον τὸ γέννημα διὰ τὸ ἀεὶ τέλειον τῆς φύσεως. *It is the property of Men to generate in time, by reason of the Imperfection of their Nature: but the Generation of God is Eternal, because of the eternal Perfection of his Nature.* Athan. Or. ii.

Because the Wisdom of God.

V. Because the Son is the Wisdom of God: Therefore since God did from all Eternity Understand, his Son which is his Divine Λόγος or his Wisdom or Understanding, must likewise eternally Exist. For thus S. *Austin. Quænam est illa generatio, qua in Principio erat Verbum*, &c. *vel quod est hoc verbum, quod dicturus antea non silebat: quo dicto non siluit qui dicebat: quod est verbum sine tempore, per quod facta sunt tempora? Verbum quod labia nullius aperuit cæptum, clausitve finitum? What is that Generation, by which in the beginning was the Word*, &c. *Or what is that Word, which when he was about to speak he was not silent before: and being spoken, he that did speak was not silent? What is that Word without time, by which the times were made? A Word which never began to be spoken, and never will cease?* Aug. Ser. i. de Div. Nat. All which is an Allusion to the Platonick Notion of the *Logos*, and the Eternity of the Divine Ideas: ἀεὶ γὰρ τὰς ἰδέας νοήσεις θεοῦ ἀιωνίους τε καὶ αὐτοτελεῖς: *The Ideas and Understandings of God are Eternal and Self-perficient.* Alcin. C. 9.

Because of God's Immutability.

VI. Because God is immutable; and therefore could never come to be a Father, having not been Eternally so. For thus S. *Ambrose. Si Pater esse cæpit, Deus ergo primo erat, postea Pater factus est. Quomodo ergo immutabilis Deus? si enim antea Deus postea Pater, utique generationis accessione mutatus est? If he began to be a Father, he was first God and afterwards a Father. How then is God immutable? But if he be first God and afterwards a Father, he is then changed by the Accession of Generation.* Ambr. Lib. i. de fid.

e *Very and eternal God.*] I. Our Saviours being the true and eternal God, as it is an essential Article of our Faith, grounded upon the clear Doctrine of the holy Scriptures, and the uninterrupted Tradition of the Catholick Church, so there have not been wanting some Hereticks, who in several Ages of the World have opposed this fundamental Truth, though the main Body of Christians have in the several Ages maintained it. The first Person who opposed this Truth was *Cerinthus*, who lived very early in the Church, and poisoned several with his Heresie before the Apostle St. *John* wrote his Gospel, which occasioned that Apostle to be more express in his Writings concerning the Divinity of our blessed Lord, than the rest of the Evangelists. *Epiph. Hær.* li. x. In the second Century the same Heresie was revived by *Theodotus*, who upon that account was excommunicated by *Victor* I. Bishop of *Rome*. *Euseb. Hist. Eccl. Lib.* v. *Theod. Hær. Fab. Lib.* ii. *cap.* v. After these followed, in the same pestilent Doctrines, *Sabellius*, *Samosatenus* and *Plotinus*; who (as *Theodoret* speaks *Dial.* ii.) ἄνθρωπον μόνον κηρύτθσι τὸν Χριστόν: *Taught that Christ was only Man.* In the beginniug of the fourth Century, this Truth, though in a different manner, was opposed by *Arius*: who allowing his Pre-existence denied him to be true God, and eternally Co-existent with the Father, and asserted him only God by a temporary Participation of the Divine Essence; that he was only a κτίσμα, a ποίημα, a *Creature or a Workmanship.* Athan. Or. i. Ep. Hær. lxix. All which was, as *Sozomen* well remarks, at that time very novel Doctrine among Christians. Ὡς τοῦτο πρώτερον παρ' ἑτέρου μὴ εἰρημένον τολμῆσαι ἐν ἐκκλησίᾳ ἀποφήνασθαι, τὸν υἱὸν τοῦ θεοῦ ἐξ οὐκ ὄντων γεγενῆσθαι, καὶ εἶναί ποτε ὅτε οὐκ ἦν, καὶ αὐτεξουσιότητι κακίας, καὶ ἀρετῆς δεκτικὸν ὑπάρχειν καὶ κτίσμα καὶ ποίημα: *That he was the first that dared to vent in the Church, That the Son of God was of things that are not, and That there was a time when he was not, That he was endowed with a freedom of Will to do evil as well as good, that he was a Creature and God's Workmanship.* Soz. Lib. i. c. 15.

Hereticks who opposed our Saviour's Divinity.

II. But notwithstanding these Oppositions, the Orthodox Truth made its way, by the force of the Arguments, in behalf of our Saviour's Divinity, drawn from Scripture; as also by the Declaration and Judgment of several General Councils, which attested the Doctrine of the respective Churches in the several Parts of the World, and condemned the Opposers thereof for Innovators.

Now

Scriptural Paſſages which prove our Saviour's Pre-exiſtence.

Now the Scriptural Authority does eſtabliſh this Doctrine. 1. By ſuch Paſſages which poſitively aſſert, or neceſſarily infer, our Saviour's Pre-exiſtence; whereby the Errors of the *Photinians*, *Samoſatenians*, *Sabellians*, &c. and ſuch like Hereticks, who would not allow our Saviour to have had an Exiſtence before his Incarnation, are confuted. 'Tis plain by the Evangelical Hiſtory, that *John* the Baptiſt was ſome Months older than our Saviour; and yet the ſame Baptiſt himſelf poſitively declares, our Saviour's having a Being before him. *This is he of whom I ſpake, He that cometh after me is preferred before me, for he was before me*, John i. 15. Our Saviour himſelf frequently mentions his coming down from Heaven. He ſaid, he was the *living Bread which came down from Heaven*, John vi. 51. *I came down from Heaven not to do my own Will, but the Will of him that ſent me*, John vi. 38. *He that cometh from Heaven is above all*, John iii. 31. *I came forth from the Father and came into the World: again, I leave the World and go to the Father*, John xvi. 27, 28. Theſe were ſuch ſtrong and evident Proofs of our Saviour's Pre-exiſtence, that they perfectly ſilenced the old *Photinians* and *Samoſatenians*, ſo that their Hereſies ſoon dwindled away. The Socinians who have revived thoſe Hereſies, have employed all their Subtilty to evade the force of them, but in vain: and have at laſt been forced to take up with a ridiculous Fable of their Invention, that Chriſt during the time of his Retirement into the Wilderneſs, aſcended up into Heaven, to be more perfectly inſtructed in the Will of his Father; and that to this imaginary Aſcent and Deſcent theſe Texts refer. *Socin. Chriſt. Rel. Inſt. ejuſd. Reſp. ad Andr. Volan. Crell.* de Uno Deo Patre. *Volkelius* Lib. 3. De Rel. c. 5. *Smalc.* Hom. i. in 1 cap. *John*. But this is an impudent Subterfuge of theſe Hereticks, to feign ſuch an important Part of the Goſpel Hiſtory, which the ſacred Writers mention not one word of, nay which they expreſly contradict. For S. *Luke* ſays expreſly, that he was *forty Days tempted of the Devil*, Luke iv. 2. And S. *Mark* as expreſly ſays, That *he was in the Wilderneſs forty Days tempted of Satan*, Mark i. 13. Now to be in *Heaven*, according to the Socinian Suppoſition, and to be in the *Wilderneſs*, are two very different things; and to be *tempted of the Devil*, and to be *inſtructed by God*, have not a much nigher Relation. But granting this idle Fancy had ſome weight in it; yet it would ſerve only to evade the force of ſome of the Texts before-mentioned; but it would avail nothing againſt other moſt expreſs Paſſages of our Saviour's Pre-exiſtence. As that of S. *Paul*, *When the fulneſs of time was come, God ſent forth his Son made of a Woman made under the Law*, Gal. iv. Which words do ſuppoſe, that the Son who was ſent forth was with the Father, before his Miſſion. And that of S. *John*, *The Word was made Fleſh and dwelt among us*, John i. 14. Which words imply that the Word had a Being, before it was *made Fleſh*, and before it came to *dwell among us*. This plainly proves our Saviour's Pre-exiſtence ſome time before his Nativity. There are other Paſſages which prove his Exiſtence, during the moſt Antient times of the Hiſtory of the Old Teſtament. That he had an Exiſtence in the time of *David*, does appear from *Pſalm* cx. *The Lord ſaid unto my Lord*, &c. which our Saviour himſelf ſays, is to be underſtood of the Meſſias, *Mat.* xxii. 44. *Mark* xii. 36. *Luke* xx. 44. For if he was *David's Lord*, he muſt neceſſarily have a Being in *David*'s time. Nay, before that he had a Being, *viz.* in *Moſes* his time, when the *Iſraelites* were in the Wilderneſs. For this the Apoſtle S. *Paul* does witneſs, when he ſays, *Neither let us tempt Chriſt as ſome of them alſo tempted*, 1 Cor. x. 9. Now if Chriſt was tempted by the *Iſraelites*, he muſt have a Being at the ſame time when he was tempted. To go yet farther backwards, he had a Being in the time of *Abraham*, as appears by the expreſs Atteſtation of our Saviour himſelf, who ſaid *Before* Abraham *was I am*, John viii. 58. S. *Paul* dates his Being to have exiſted *before all things*, Col. i. 17. And our Saviour himſelf ſpeaks of his Exiſtence in Glory before the Creation of the World. *And now O Father glorifie thou me with thine own ſelf, with the glory which I had with thee, before the World was*, John xvii. 5. Theſe Texts which have been alledged do carry our Saviour's Exiſtence to an indeterminable Time, before the Creation of the World, and do perfectly overturn the *Photinian* and Socinian Hereſies; for notwithſtanding the Eſpouſers of them have eſſayed to give other Interpretations of theſe Paſſages, they are generally ſo forced and ſtrained, that by the ſame Liberty of expounding, one may make any the plaineſt words to ſpeak a quite different Senſe. So that, though theſe Paſſages do not prove our Saviour to be God, they evince him to have had a Being long before the Creation of the World; and conſequently that he is more than Man.

Paſſages of Scripture which prove our Saviour to be very God: particularly his creating the World.

2. But *ſecondly*, There are other Paſſages of Holy Scripture, which do clearly prove him to be God. There cannot be a more certain Characteriſtick of Divinity than the Creative Power. For ſince Nothing is infinitely diſtant from Something, to produce Something out of Nothing does betoken an infinite Power which none has but God. Now ſince the Creation of the World is aſcribed to our Saviour in Scripture, it neceſſarily follows, that he is God. And that the Creation of the World is aſcribed to him, is evident to any one who reads the Books of the New Teſtament. S. *John* in the beginning of his Goſpel, in inculcating this important Truth, becauſe no one ſhould miſtake his Meaning, redoubles his Expreſſion. *All things were made by him, and without him was not any thing made that was made*, John i. 3. The ſame Truth is delivered by the Author to the *Hebrews*. *By whom alſo he made the Worlds*, Heb. i. 2. And probably the ſame Author means the ſame thing when he ſays, *Through faith we underſtand that the Worlds were framed by the Word of God*, Heb. xi. 3. And by S. *Paul* in his Epiſtle to the *Coloſſians*, who ſpeaking of our Saviour ſays, *Who is the Image of the inviſible God, the firſt-born of every Creature. For by him were created all things that are in Heaven and that are in Earth, Viſible and Inviſible; whether they be Thrones or Dominions, or Principalities or Powers: all things were created by him and for him. And he is before all things, and by him all things conſiſt*, Col. i. 15, 16, 17. The Socinians, to maintain their Errors, would ſtrain all theſe Paſſages to a Metaphorical Senſe, as if they meant only a Spiritual Creation, or Regeneration. But as they rack and tenter the Texts contrary to all the Rules of Criticiſm and Interpretation, ſo they have the whole bent of Antiquity againſt them, even of the *Antenicene* Fathers, who took thoſe Texts as we do, to be underſtood of the material Creation.

The antient Fathers unanimouſly aſſert our Saviour created the World.

Juſtin Martyr concludes from the Suppoſition of the undoubted Truth of Chriſt creating this World, that he ſhall likewiſe create the New Heaven and the New Earth, *Dial. cum Tryph.* And in his Exhortation he ſpeaks thus of the *Logos*, δι' ὃν ὁ πατὴρ καὶ γῆ καὶ ἥλιος καὶ πᾶσα ἐγένετο κτίσις, ὡς διδάσκουσιν ἡμᾶς αἱ θεῖαι καὶ ἁγίαι ἀνδρῶν προφῆται: *By whom the Heaven and the Earth and every Creature was made, as the holy Scriptures teach us.* Juſt. Cohort. ad Gr. *Irenæus* ſays, *Quemadmodum & Johannes Domini Diſcipulus ait de eo, Omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil: In omnibus autem eſt & hic qui eſt ſecundum nos mundus. As S.* John *ſays of him*, All things were made by him and without him there was not any thing made that was made: *he means by all things what we commonly call the World*, Iren. adv. Hær. Lib. ii. *Clemens Alexandrinus* aſſerts the ſame, Ὁ δὲ ἀγαθὸς παιδαγωγὸς, ἡ σοφία, ὁ λόγος τοῦ Πατρὸς, ὁ δημιουργήσας τὸν ἄνθρωπον, ὅλης κήδεται τοῦ πλάσματος. *But the good Inſtructer, the Wiſdom, the Word of the Father, who made Man, takes care of his whole Creation.* Clem. Alex. Lib. i. Pædag. So *Tertullian. In principio erat ſermo. In quo principio Deus fecit cælum & terram. Et ſermo erat apud Deum, & Deus erat ſermo. Omnia per ipſum facta ſunt. In the beginning was the Word. In which beginning God made the Heaven and the Earth; and the word was with God*, &c. Tert. adv. Hermog. cap. xx. And S. *Cyprian*, who ſays, *Chriſtum Primogenitum eſſe, & ipſum eſſe ſapientiam Dei per quam omnia facta ſunt. Chriſt is the firſt Born, and the Wiſdom of God, by which all things were made.*

The Divine Attributes aſcribed to our Saviour in Scripture.

3. Our Saviour's being very God may be proved, from the incommunicable Attributes of the Deity being attributed to him in Scripture. (1.) As Immenſity or Omnipreſence. For our Saviour declares, *Where two or three are gathered together in his Name there he is in the midſt of them*, Mat. xviii. 20. *Lo I am with you always unto the end of the World*, Mat. xxviii. 20. *No Man hath aſcended up into Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*, John iii. 13. (2.) Omnipotence. *I am Alpha and Omega, the beginning and the*

the ending, ſaith the Lord, which is and which was and which is to come, the Almighty, Rev. i. 8. *upholding all things by the word of his Power*, Heb. i. 3. *All Power is given unto me in Heaven and in Earth*, Mat. xxviii. 18. (3.) Omniſcience, or the Knowledge of all things. *Lora, thou knoweſt all things*, John xxi. 17. *Now we are ſure that thou knoweſt all things*, John xvi. 30. *All the Churches ſhall know that I am he which ſearcheth the Reins and the Hearts*, Rev. ii. 23. *He knew their Thoughts, and ſaid unto the Man with the withered Hand*, &c. Luke vi. 8. *Jeſus did not commit himſelf unto them, becauſe he knew all Men*, John ii. 24. (4.) Immutability or Unchangeableneſs. *They ſhall periſh but thou remaineſt*, &c. *and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame and thy years ſhall not fail*, Heb. i. 11, 12. *Jeſus Chriſt, the ſame yeſterday, to day and for ever*, Heb. xiii. 8.

Our Saviour called frequently GOD *in Scripture.*

4. Another Proof of our Saviour's being the true God, is his being ſo frequently called God in Scripture. It cannot be ſuppoſed that the Holy Scriptures which were written to inform Chriſtians and to guide them into the Truth, ſhould be ſo penned as neceſſarily to miſlead them in ſo important a Point as that of our Saviour's Divinity; and that they ſhould ſo frequently call our Saviour God, when in reality he is not ſo. S. *Paul* ſpeaks thus to the Elders of the Church of *Epheſus*. *Take heed unto your ſelves, and to all the Flock, over which the holy Ghoſt hath made you Overſeers to feed the Church of God, which he hath purchaſed with his own Blood*, Acts xx. 28. Now ſince 'tis here plainly aſſerted that the Church (or all faithful Chriſtians) is purchaſed by the *Blood of God*; Chriſt who made this purchaſe, 1 *Pet.* 1. 18. is God. S. *Thomas* addreſſed himſelf to our Saviour, in theſe words, *My Lord and my God*, John xx. 28. He is ſeveral times called ſo in the Epiſtles of S. *Paul*. *Without controverſy great is the myſtery of Godlineſs; God was manifeſted in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*, 1 Tim. iii. 16. And in the Epiſtle to the *Romans*, St. *Paul* ſpeaking of the Jews, ſays, *out of whom, as concerning the fleſh Chriſt came, who is over all God bleſſed for ever*, Rom. ix. 5. If theſe Paſſages had been ſo penned, that they might lead Chriſtians into a miſtake, in thinking Chriſt to be God when really he was but Man, or ſome other Superior created Being; S. *John* who wrote his Goſpel after all the reſt, would have ſet Matters right, and told the World that our Saviour was only a Creature, and that thoſe Expreſſions which ſeemed to beſpeak him God were only ſome high Metaphors, which muſt have a much lower Meaning put upon them. But inſtead of this, S. *John* is more expreſs in this matter than any of the Apoſtles, who had written before him. In the very Entrance into his Goſpel he tells his Reader, who the Perſon is that he is to write the Hiſtory of, That he was the *Logos* or Word, who from all Eternity was with God, and that this *Word was God*. Words ſo expreſs, that the Apoſtle muſt needs think they would neceſſarily miſguide his Reader, if they had any other Meaning than what they naturally import.

The Deity of our Saviour acknowledged by the Antenicene *Fathers.*

III. The Deity of our Saviour was owned by the antient Fathers of the Church, who lived before the *Nicene* Council, wherein this Doctrine was fully eſtabliſhed. One of the moſt antient of the Eccleſiaſtical Writers, and who lived in or very near the Apoſtolical times, is *Hermas*, who in his Book entituled, *The Paſtor*, has many Expreſſions relating to our Saviour which do either aſſert or imply his Divinity. *At Nomen Filii Dei magnum eſt & immenſum, & totus ab eo ſuſtentatur orbis*: *The Name of the Son of God is great and immenſe, and the whole World is ſuſtained by him*; and again, *Omnis Dei Creatura per Filium ejus ſuſtentatur*: *Every Creature of God is ſuſtained by his Son.*

Godhead of the Son acknowledged by HERMAS.

IGNATIUS. *Ignatius*, who lived not long after him, does in ſeveral Places of his Epiſtles ſtile him God. Δοξάζω Ιησῦν χειςὸν τὸν Θεὸν τὸν ὕτως ὑμᾶς σοφίζαντα. *I glorify Jeſus Chriſt, God, who has made you thus wiſe*, Ign. Ep. ad Smyrn. And again in another Epiſtle, ἵνα ὦμεν αὐτῦ ναὸς, καὶ αὐτὸς ᾖ ἐν ἡμῖν Θεὸς ἡμῶν: *That we may be his Temple and he God in us.* Ign. Ep. ad Eph. So in another Epiſtle, ἐπιτρέψατέ μοι μιμητὴν εἶναι πάθους χειςῦ τῦ Θεῦ μου: *Suffer me to be an Imitator of the Paſſion of Chriſt my God*, Ign. Ep. ad Rom.

CLEMENS. *Clemens Romanus* in his Epiſtles does not indeed directly aſſert our Saviour's Godhead, but he uſes Expreſſions which are Tantamount thereunto. He calls him the ἀπαύγασμα τῆς μεγαλοσύνης τῦ Θεῦ; *The Splendor of the magnificence of God*, Clem. Ep. i. ad Cor. And σκῆπτρον τῆς μεγαλοσύνης τῦ Θεῦ: *The Scepter of God's magnificence*, ibid.

JUSTIN MAR. *Juſtin Martyr* blames them that deny, ὅτι ὄντως ὑὸς τῦ Πατρὸς τῶν ὅλων ὁ καὶ λόγος πρωτότοκος ὢν τῦ Θεῦ, καὶ Θεὸς ὑπάρχει: *That there is a Son to the Father of all things; which being the firſt-born Word of God is himſelf God.* Juſt. Mart. Apol. ii. In his Conference with *Trypho* the Jew, he aſſerts, εἶναι θεὸν, τῦ μόνου καὶ ἀγεννήτου Θεῦ ὑὸν: *That he is God becauſe he is the Son of the only begotten God*, Dial. cum Tryph.

ATHENAGOR. *Athenagoras* does aſſert not only the Godhead of the Son, but likewiſe of the Holy Ghoſt, together with the whole Order of the Bleſſed Trinity. Τίς οὐκ ἂν ἀπορήσαι, λέγοντας Θεὸν Πατέρα καὶ ὑὸν Θεὸν καὶ πνεῦμα ἅγιον, δεικνύντας αὐτῶν καὶ τὴν ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκούσας ἀθέους καλουμένους: *Who does not wonder, when he hears, that we who preach up God the Father, and God the Son and the Holy Spirit, ſetting forth the Power of them in Unity, and the diſtinction in Order, are called Atheiſts:* Athen. Legat. pro Chr.

THEOPH. ANTIOCH. *Theophilus Antiochenus* ſays, that he is, Θεὸς ὢν ὁ λόγος καὶ ἐν Θεῷ πνευματικῶς. *That the Word is God, becauſe he is born of God.* Lib. ii. ad Autol.

IRENÆUS. *Irenæus* ſpeaking of our Saviour, ſays, *Neque Dominum neque Spiritum S. neque Apoſtolos, eum qui non eſſet Deus, definitive & abſolutè Deum nominaſſe aliquando, niſi eſſet verus Deus: Neither our Saviour nor the Holy Ghoſt nor the Apoſtles would have poſitively and abſolutely have called any one God, unleſs he had been true God.* Iren. Lib. iii. c. 6. *Ipſe igitur Chriſtus cum Patre vivorum eſt Deus qui & locutus eſt Moſi, qui & Patribus manifeſtatus eſt. Chriſt with the Father is the God of the Living, who alſo ſpake to* Moſes *and was manifeſted to the Fathers.* Iren. Lib. iv. cap. 11. And again. *Non enim infectus es, O homo, neque ſemper coexiſtebas Deo, ſicut proprium ejus Verbum. You, O Man, were not unmade, nor did you Eternally exiſt with God, as his Word did.* Iren. Lib. ii. cap. 43.

CLEM. ALEX. The Godhead of our Saviour is owned by S. *Clement* of *Alexandria*, who writes thus. Λόγος ὁ καὶ τὸ ζῆν ἐναρχῆ μετὰ τῦ πλάσαι παραχωρῶν ὡς δημιεργὸς, τὸ εὖ ζῆν ἐδίδαξεν, ἐπιφανεὶς ὡς διδάσκαλος, ἵνα τὸ ἀεὶ ζῆν ὕστερον ὡς Θεὸς χορηγήσῃ. *The Word which heretofore, as a Creator, gave Life in the Creation, afterwards as a Teacher manifeſted himſelf, that afterwards he might give Eternal Life as a God.* Clem. Alex. Proltept. And again, Ὁ θεῖος λόγος ὁ φανερώτατος ὄντως Θεὸς, ὁ τῷ δεσπότῃ τῶν ὅλων ἐξισοθεὶς ὅτι ἦν ὑὸς αὐτῦ, καὶ ὁ λόγος ἦν ἐν τῷ Θεῷ: *The Divine Word who is moſt manifeſtly the true God, being equalled to the Lord of the Univerſe, becauſe he was his Son, and the Word was in God*, ibid.

TERTUL. *Tertullian* ſays, *Quod de deo profectum eſt, Deus eſt & Dei filius, & unus ambo*: *That which is born of God is God, and the Son of God, and both one*, Tert. Apol. He elſewhere ſays that Chriſt is, *ſuo jure Deus omnipotens, qua ſermo Dei omnipotentis: In his own right the Almighty God, as he is the Word of the Almighty God*, Tert. cont. Mar. Lib. iv. cap. 25.

ORIGEN. Though *Origen*, in ſome Parts of his Works, makes uſe of ſome very improper and abſurd Expreſſions, concerning the Generation of the Son, yet in his Books againſt *Celſus* which were written in his old Age, when his Thoughts grew Cooler, he very ſtrenuouſly aſſerts our Saviour's Divinity; ſpeaking of the Wiſe Men of the Eaſt bringing their Gifts to our Saviour, he ſays, προσήνεγκαν σύμβολα μὲν ὡς βασιλεῖ τὸν χρυσὸν, ὡς ὑπὲρ τεθνηξομένῳ τὴν σμύρναν, ὡς δὲ Θεῷ τὴν λιβάνωτον: *They offered theſe Symbols or Gifts, Gold as to the King, Myrrh as to one who was to die, and Frankincenſe as to a God*, Or. cont. Celſ. Lib. i. He ſays Chriſt had in him, θειότερον τῇ ἐν τῷ βλεπομένῳ ἀνθρώπῳ, *ſomething more Divine than what appeared in his human Shape*, ib. and afterwards calls him, Θεὸν ἐν ἀνθρωπίνῳ φανέντα σώματι ἐπ' ἐυεργεσίᾳ τῦ γενῦς ἡμῶν: *God appearing in human Shape, for the Benefit of us Men*, ib. He ſays, that the Body of Chriſt was, τὸν ἀληθῶς ναὸν Θεῦ τῦ λόγου καὶ τῆς σοφίας καὶ ἀληθείας: *The true Temple of God the Word, and of his Wiſdom and Truth*, Orig. cont. Celſ. Lib. ii. He elſewhere gives him the Titles which the Platoniſts gave to the Supreme God, αὐτοσοφία and αὐτοαλήθεια; and ſays, that τὰ μέγιστα προσηλοφέναι, καὶ τῆς ἐκείνου θειότητος. κεχοινωνήκοτα εἰς Θεὸς μεταβεβηκέναι:

βικέναι: *That he was endowed with the greateſt Qualifications, enjoying with God a participa-*
S. CYPRIAN. *tion of the Godhead*, id. Lib. iii. S. *Cyprian* aſſerts, *Quod Homo & Deus Chriſtus ex utroque genere concretus, ut Mediator eſſe inter Nos & Patrem poſſet: That Chriſt is both God and Man, partaking of both Natures, that he might be a Mediator between Us and the Father*, Cypr. Teſt. adv. Jud. Lib. ii. cap. 9. In his Epiſtle to *Cæcilius*, he calls our Saviour, *Dominum & Deum noſtrum: Our Lord and our God.* He elſewhere ſays, *Deus cum homine miſcetur, hic Deus noſter, hic Chriſtus eſt*: God is joyned with Man: *This is our God, our Chriſt.* Cypr. de Idol. Van. *Arnobius* and *Lactantius* were not very well verſed in the Doctrines of Chriſtianity, when they wrote their Books, which upon that account abound with ſeveral Errors, eſpecially with relation to the more myſterious Points; but however they both of them do aſſert in general the Godhead of the Son, though they run into ſome miſtakes in the Explication of
ARNOBIUS. it. *Arnobius*, in anſwer to an Objection of the Heathen againſt Chriſt's Divinity. *Sed eſt more hominis interemptus: He was killed, as any ordinary Man.* He anſwers, *Non ipſe neque enim cadere divinas in res poteſt mortis occaſus. Not the Chriſt or Word it ſelf; for Death does not befal* divine *things*, &c. Arnob. adv. Gent. Lib. i. And elſewhere ſpeaking of our Saviour he ſays, *Cum vero Deus ſit re certa, & ſine ullius rei dubitationis ambiguo, inficiaturos arbitramini nos eſſe, quam maximè illum a nobis coli, & præſidem noſtri Corporis nuncupari? Now ſince Chriſt is really God, and without all doubt, do you think that we ſhould deny that we worſhip him, and that we own him to be*
LACTANT. *the Head of our Body?* ibid. *Lactantius* in anſwer to an Objection made againſt the Chriſtians for worſhipping two Gods, Father and Son, he anſwers, *Cum dicimus Deum Patrem & Deum Filium, non diverſum dicimus nec utrumque ſecernimus: qui nec Pater ſine Filio eſſe poteſt, nec Filius a Patre ſecerni. When we ſay God the Father, and God the Son, we do not aſſert two Gods, nor divide them both: For the Father cannot be without the Son, neither can the Son be divided from the Father*, Lact. Lib. iv. c. 29.

The Primitive Chriſtians blamed by the Heathens, for eſteeming Chriſt to be God.

This is ſufficient to ſhew, that the Council of *Nice* which eſtabliſhed the Doctrine of Chriſt's Divinity by the higheſt Eccleſiaſtical Authority, did not make a new Faith as the Unitarians falſely pretend, but only declared the antient one which was generally received in the Church, throughout the ſeveral Ages which preceded that Council, and that when they declared in their Creed, that Chriſt was θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, and γεννηθέντα ϗ ὐ ποιηθέντα: *Very God of very God*, and *begotten not made*, ſaid but the ſame thing which the Writers before cited, who all lived before this Council, had done.

To theſe Teſtimonies of the *Antenicene* Fathers, we may add the further Teſtimony of the Heathens themſelves, who, all along the firſt Ages of Chriſtianity, upbraided the Chriſtians for their eſteeming Chriſt as their God. *Pliny* tells the Emperor *Titus*, that the Chriſtians of thoſe times did *Chriſto quaſi Deo carmen dicere, ſing Pſalms to Chriſt as to a God.* All the fooliſh Calumnies of the Heathens concerning the Chriſtians worſhipping an Aſs, and *Onychites*, &c. were founded upon the Chriſtians worſhipping of Chriſt as a Perſon of the Godhead. We meet with this Objection anſwered in all the Apologiſts who wrote for Chriſtianity, and urged by all the Adverſaries who wrote againſt it. This is *Trypho*'s Objection in *Juſtin Martyr.* Τὸ δὲ λέγειν σέ περὶ πάντων θεὸν ὄντα περὶ ἀιώνων πάντων, ϗ χειρὸν εἶτα ϗ γεννηθῆναι ἄνθρωπον γενομένον ὑπομεῖναι ϗ ὅτι ἐκ ἀνθρωπου ἐξ ἀνθρώπου ὁ μόνον παράδοξον δοκεῖ μοι εἶναι, ἀλλὰ ϗ μωρόν. *It looks to me not only as a Paradoxical but as a fooliſh Notion, to think that this Chriſt ſhould be from all Eternity and yet be born a Man: and being made Man to continue as Man, not coming of a Man. Celſus* objected the ſame thing in his Book written againſt the Chriſtians, which *Origen* anſwered. He ridicules the Wiſemen, περσκυνοῦντας χειρὸν ἔτι νήπιον ὡς θεόν: *For worſhipping Chriſt in his Infancy as a God.* Or. cont. Celſ. Lib. i. And ſo he does the Hiſtory of Chriſt's flight into *Ægypt*, θεὸν ὑ ἐικὸς ἦν περὶ θανάτου δεδοικέναι: *'Tis undecent that a God ſhould be afraid of Death.* id. Lib. ii. c. 29. And likewiſe the Hiſtory of his Paſſion, ϗ τὸ θεὸν ὄντα ὅτε φεύγειν ἐνῆν ὅτὲ δεθέντα ἀπάγεσθαι, *It was no ways agreeable that a God ſhould fly, or be lead away Priſoner*, ibid. So the Heathens in *Arnobius* argue againſt the Chriſtians. *Non idcirco Dii vobis infeſti ſunt, quod omnipotentem colatis Deum, ſed quod Hominem natum, & quod perſonis infame eſt vilibus, crucis ſupplicio interremptum, & Deum fuiſſe contenditis, & ſupereſſe adhuc creditis, & quotidianis Supplicationibus adoratis. The Gods are not angry with you, becauſe you worſhip the Almighty God, but becauſe you worſhip a Man that was born, and (what is a ſcandal to the vileſt Perſon) one crucified, whom you would have to be a God and to be ſtill in being, and whom you worſhip with your daily Supplications.* Now can we think, that the Heathens would have ſo conſtantly objected this, and the Apologiſts have no where denied the Imputation, if the firſt Chriſtians had not looked upon Chriſt as God?

f *Eternal God.*] Some of the antient Hereticks who really denied the Godhead of Chriſt, would allow him to be ſtiled God in a large Senſe; but when they explained themſelves, they aſſerted ἐκ ἀεὶ ἦν ὁ λόγος, ἀλλ' ἐξ ὐκ ὄντων γέγονεν: *He was not always the Word, but was made out of nothing.* vid. Alex. Epiſt. apud Socr. Hiſt. Eccl. Lib. i. Upon this account the *Nicene* Fathers do Anathematize, τὰς λέγουσας, ἦν ποτε ὅτε ὐκ ἦν, *Thoſe that ſay there was a time when the Son was not*, Socr. ibid. Athan. Ep. ad Jovin. The modern Unitarians have covered themſelves under the ſame Ambiguity. *Socinus* ſays, *Falſiſſimum eſt nos palam affirmare, Chriſtum non eſſe verum Deum.* Soc. Reſp. ad 4 Priora cap. Wick. And ſo *Sclichlingius*, *Chriſtus eſt verus Deus, ſed quatenus verus opponitur falſo, non quatenus opponitur non ſummo*, in *John* iv. 23. And *Crellius. Benedicendus in ſecula, oſtendit quantus Deus ſit Chriſtus*, Crell. in *John* x. 33. To avoid therefore all Ambiguity, and all Subterfuge of Heretical Pravity, the Word *Eternal* is here added. Which is no more than what the Holy Scriptures do warrant, which aſcribe Eternity to the ſecond Perſon of the Trinity. For that was moſt probably S. *John*'s Meaning, when he ſaid, *In the beginning was the Word*, i.e. from all Eternity, *John* i. 1. eſpecially ſince he begins his Epiſtles with the like Expreſſion, *That which was from the beginning*, 1 John i. 1. The ſame is ſignified by S. *Paul*, who ſays, that Chriſt was *before all things*, Col. i. 17. But this is a Truth, which the Arians of old, as well as the Socinians of late have denied; but on the other ſide all the Orthodox Antiquity, not only the Fathers of the middle Ages, but thoſe who lived before the Council of *Nice*, do affirm.

IGNATIUS aſſerts, ὅτι εἷς Θεὸς ἐστὶν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος ἀΐδιος: *There is one God who has manifeſted himſelf by his Son Jeſus Chriſt, who is his Eternal Word*, Ign. Ep. ad Mag.

JUSTIN Martyr ſpeaking of God the Son ſays, Οὗτος ὁ ἀπ' ἀρχῆς, καινὸς φανεὶς ϗ εὑρεθεὶς ϗ πάντοτε νέος ἐν ἁγίων καρδίαις γενόμενος· ὅπερ ὁ ἀεὶ, σήμερον υἱὸς λογισθείς. *This is he who was from the beginning, who late appeared, and always born anew in the Hearts of the Saints.* Inſt. Ep. ad Diogn. *Irenæus* aſſerts the ſame in theſe words. *Excluſa eſt omnis contradictio dicentium, ſi ergo tunc natus eſt, non erat Chriſtus. Oſtendimus enim, quia non tunc cæpit Filius Dei exiſtens ſemper apud Patrem. All Contradiction is excluded of them that ſay, if he was then born he was not Chriſt. For we have ſhewn, that he did not then begin to be, but always was with the Father.* Iren. Lib. iii. c. 20. And elſewhere, *ſemper autem coexiſtens Filius Patri, olim & ab initio ſemper revelat Patrem*, id. Lib. ii. cap. 55.

CLEMENT of *Alexandria* ſpeaks of him thus. Αἰδιος ὅτος, Ἰησοῦς εἷς, ὁ μέγας ἀρχιερεὺς θεός τε ἑνὸς τοῦ αὐτοῦ ϗ πατρός. *This is the one Eternal Jeſus, the great high Prieſt of the one God, his Father*, Clem. Protrept. The ſame Father in his Hymn calls him,

Λόγος ἀέναος,	*Word Everlaſting,*
Αἰών ἀπλετος,	*Infinite Æon,*
Φὼς ἄϊδιον.	*Light Eternal.*

Clem. Alex. Pœdag. *in fine.*

ORIGEN calls him ἀπαύγασμα φωτὸς ἀϊδίου: *The Splendor of the Eternal Light*, Lib. v. cont. Celſ. *Athanaſius* quotes from him this remarkable Sentence. Τολμήσας τις ἀρχὴν δοῦναι ἐκείνῳ, ὡς πρότερον ὐκ ὄντος; πότε γὰρ ἦν ἃ ἐ ἀρρήτου ϗ ἀκατανομάστου ϗ ἀφθάστου ὑποστάσεως τοῦ πατρὸς εἰκὼν, ὁ χαρακτὴρ λόγος, ὁ γινώσκων τὸν πατέρα, ὐκ ἦν; καταυοείτω γὰρ ὁ τολμῶν ϗ λέγων· ἦν ποτὲ ὅτε ὐκ ἦν ὁ υἱὸς· ὅτι ἐρεῖ ϗ σοφία πότε ὐκ ἦν, ϗ ζωὴ ὐκ ἦν. *Who dares to aſcribe a beginning to the Son, as if there were a time in which he yet was not? For when was not that ineffable, unnameable and undeclarable*

the Bleſſed Virgin, of one [g] Subſtance with the Fa- *tri conſtantialis, in*

Hypoſtaſis, the Image, the Character, the Reaſon which knows the Father? Let him think with himſelf who dares ſay, that there was a time when the Son was not, that he ſays, that there was a time when Wiſdom was not, when Reaſon was not, when Life was not. Athan. in Lib. de decret. Syn. Nic. *Athenagoras, Tatian, Theophilus Antiochenus, Tertullian* and *Lactantius*, have ſeveral Expreſſions to the like purpoſe; though it muſt be owned there be ſome Paſſages which occur in them that ſeem to make againſt the Eternity of the *Word*; whom they declare to have been begotten by the Father ſome time before the Creation of the World, God making uſe of him as his Agent or Inſtrument in the creating all things. But it muſt be conſidered, that moſt of the Antients had a Notion, That the Son lay from all Eternity quieſcent in the Boſom of the Father, That in time he made his προέλυσις or *going forth*, as *Athenagoras* ſpeaks, That then by the Divine Eructation he of the λόγ☉ ἐνδιάθετος the *inward Word*, he became the λόγ☉ προφορήτικ☉ the *ſpoken Word*, which was looked upon as another begetting or Production of the ſecond Perſon of the Trinity; and to this refer thoſe Paſſages in the forementioned Writers, which ſeem to make againſt the Eternal Generation of the Word. This is, with great force of Reaſon and Learning, unexceptionably made out by the late excellent Biſhop *Bull*, in his *Defenſio fidei Nicenæ*. Sect. iii. Cap. 5, 6, 7, 8, 9, 10.

Conſubſtantiality of the Son proved from Scripture.

g *One Subſtance.*] This Expreſſion anſwers to the Greek ὁμοούσιον, which was uſed by the Antients, to denote the Unity of Eſſence which was between the Father and the Son. The Foundation of this Expreſſion was grounded upon theſe Texts of Scripture. *There are three that bear Witneſs*, &c. *and theſe three are One*, 1 John v. 7. And that of the Evangeliſt, *I and my Father are One*, John x. 30. which does import a Unity of Eſſence and not of Conſent, as may be proved by our Saviour's own Explication of his Meaning in other Words, *The Father is in me and I in him*, v. 38. and by the Senſe the Jews underſtood him in, as being a Pretenſion to the Divine Nature: *For a good Work we ſtone thee not, but for blaſphemy, and becauſe that thou being a Man makeſt thy ſelf God*, v. 33.

The Homoouſion *uſed before the Council of* Nice, *or Controverſy with* Arius.

After the Divinity of our Saviour came to be denied by ſome of the Hereticks which had crept into the Primitive Church, the Orthodox made uſe of the Word ὁμοούσι☉ to be a Teſt upon them, making them declare that our Saviour was not a Creature, or a Titular God only, but God of the ſame Nature and Eſſence with the Father. This *Athanaſius* ſays was ὀπιτείχισμα κατὰ πάσης ἀσεβοῦς ἐπινοίας αὐτῶν: *A Bulwark againſt the impious Opinions of the* Arians. Athan. de Syn. Arim. and Seleuc. *That it was the Hypocriſy of the* Euſebians *that made the Orthodox*, λευκότερον εἶπειν, καὶ γράψαι ὁμοούσιον εἶναι τῷ Πατρὶ καὶ υἱόν, *expreſs their mind more clearly, and ſay that the Son was of the ſame Subſtance with the Father*, Athan. de Conc. Nic. Decret. The Hereticks on the other ſide clamoured againſt this Expreſſion, as ἀλλότριον ὂν καὶ θείας γραφῆς *being unſcriptural*, Epiph. Hær. lxiii. to which the Othodox replied, Εἰ καὶ μὴ οὕτως ἐν ταῖς γραφαῖς εἰσιν αἱ λέξεις, ἀλλὰ καὶ τὴν γραφῶν διάνοιαν ἔχουσιν: *Though this and ſuch like Expreſſions are not in Scripture, yet the purport of them is found there*, Athan. de Decret. Fid. Nicen. Beſides, not only the Unitarians of late, but the *Arians* of old, did object againſt the Orthodox the Novelty of this Expreſſion, ſaying that it was not more antient than the Controverſy between *Alexander* Biſhop of *Alexandria* and *Arius*, and was ſoon after followed by the *Nicene* Council, who did συνοδικοῖς ψήφοις ἀνομολογῆσαι παρασκευάσαι ὁμοούσιον τῷ πατρὶ τὸν υἱὸν καὶ τὸν Ἄρειον ἀποκηρύξαι: *By their Synodical Voices meet together, to declare the* ὁμοούσιον *or Sameneſs of the Son with the Father, and to condemn* Arius. Philoſt. Hiſt. Eccl. Lib. i. Sect. vii. But this was a falſe Suggeſtion. For the very Word was uſed by ſeveral Divines much more antient. *Euſebius*, who is not generally thought to be a partial Witneſs in this Caſe, owns, τῶν παλαιῶν τινὰς λογίους καὶ ἐπιφανεῖς ἐπισκόπους καὶ συγγραφέας ἐγνωμεν ἐπὶ τῆς τοῦ παλαιοῦ καὶ τῆς υἱοῦ θεολογίας τῷ τῆς ὁμοουσίου χρησαμένους ὀνόματι. *We have known ſome of the Antients, both famous Biſhops and Writers, who diſputing concerning the Divinity of Chriſt, have uſed the Word* ὁμοούσιον. Euſeb. Ep. ad Cæſarienſ. apud Soc. Hiſt. Eccl. Lib. i. cap. 8. *Origen*, who lived cxxx Years before the *Nicene* Council, in his Dialogue againſt the *Marcionites* ſays, That Θεὸν λόγον εἶναι ὁμοούσιον: *God the Son, or the Word is of the ſame Subſtance with the Father.* And *Dionyſius* Biſhop of *Alexandria*, who lived near 100 Years before this Council writes, as *Athanaſius* quotes him, τὸν χριστὸν ὁμοούσιον εἶναι τῷ Θεῷ: *That Chriſt is of the ſame Subſtance with God.* Ath. de Decr. Conc. Nicen. And in his Epiſtle to *Paulus Samoſetanus* which is ſtill extant, he ſays it was a common Expreſſion uſed by the Divines long before his time. Τὸν φύσει κύριον, καὶ λόγον τοῦ πατρὸς, καὶ ὁμοούσιον τῷ πατρὶ εἰρημένον ὑπὸ τῶν ἁγίων πατέρων. *He that is by Nature the Lord and the Word of the Father, and whom the Holy Fathers call* ὁμοούσι☉, *of the ſame Subſtance with the Father.* Dion. Ep. in Bib. Patr. magn. Tom. xi.

Conſubſtantiality of the Son, owned by the Antenicene *Fathers.*

But if we have regard to the Purport and Senſe of the Word, almoſt all the Eccleſiaſtical Writers of the Church from the beginning of Chriſtianity, have declared in favour of this Doctrine.

We have before given ſeveral Inſtances out of *Hermas, Clement, Ignatius*, &c. of Chriſt's being the true God, which does vertually infer the Sameneſs of Eſſence. For as *Athanaſius* very well obſerves, Ἡ τῆς ὁμοουσίου δύναμις γινώσκεται, ἐκ τοῦ μὴ εἶναι κτίσμα ἢ ποίημα τὸν υἱόν: *The purport of the Word* ὁμοούσιον *is known by this, that the Son is not a Creature or any thing made*, Athan. Epiſt. ad Afr. Ep. Op. Tom. i.

JUSTIN Martyr infers the ſame, when he ſays of Chriſt he is θεὸς μόν☉ λεγόμεν☉ κυρίως υἱός: *He alone is truly God's Son*, alluding to the Sameneſs of kind, which a Son has with his Father. *Juſt. Apol.* 1. and preſently after μόν☉ ἰδίως, υἱὸς τοῦ θεοῦ: *He is only in a proper Senſe the Son of God.* ibid. In his Dialogue with the Jew, he expreſſes his Conſubſtantial Generation, in the ſame manner with the *Nicene* Council, *Light of Light.* Ὡς ἀπὸ πυρὸς ἀναπτόμενα πυρὰ ἕτερα ὁρῶμεν, οὐδὲν ἐλαττούμενα ἐκεῖνα ἐξ ὧν ἀναφθῆναι πολλὰ δύνανται, ἀλλὰ τ' αὐτὰ μένοντ☉: *As we ſee one Fire kindled by another without Diminution, the firſt remaining the ſame, though more Fires are kindled by it.* Juſt. Dial. cum Tryph.

ATHENAGORAS ſpeaks of him thus: ἑνὸς ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ, ὄντος δὲ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ, ἑνότητι καὶ δυνάμει πνεύματ☉: *The Son and the Father are one, the Son being in the Father, and the Father in the Son by Unity and Power of the Spirit.* Athan. Leg. pro Chriſt. And elſewhere in the ſame Treatiſe he expreſſes himſelf thus. Θεὸν φαμεν, καὶ υἱὸν τὸν λόγον αὐτοῦ, καὶ πνεῦμα ἅγιον ἐνέργεια μὲν κατὰ δύναμιν, τὸν πατέρα, τὸν υἱὸν, τὸ πνεῦμα. ὅτι νοῦς, λόγ☉, σοφία υἱὸς τοῦ πατρὸς, καὶ ἀπόρροια ὡς φῶς ἀπὸ πυρὸς τὸ πνεῦμα. *We confeſs God and his Son, the Word and the Holy Ghoſt, United in Power. For the Son is the Mind, Word and Wiſdom of the Father; and the Holy Ghoſt is an Effluence as Light from the Fire*, ibid. Which is a clear Profeſſion of a Conſubſtantial Trinity.

IRENÆUS profeſſes the ſame when he ſays, *Ipſe igitur Chriſtus*, cum Patre, *vivorum eſt Deus, qui & locutus eſt Moſi, qui & Patribus manifeſtatus eſt*: *Chriſt*, together with the Father, *is the God of the living, who ſpake to* Moſes, *and revealed himſelf to the Fathers*, Iren. Lib. iv. cap. 11. So again, *Et bene qui dixit ipſum immenſum Patrem, in Filio menſuratum. Menſura enim Patris Filius, quoniam & capit eum. He ſpeaks well, who ſays the Infinite Father is meaſured by the Son. For the Son is the Meaſure of the Father becauſe he contains him*, Iren. Lib. iv. cap. 8.

CLEMENS ALEXANDRINUS aſſerts the ſame. Οὐδὲν ἄρα μισεῖται ὑπὸ τοῦ θεοῦ· ἀλλ' οὐδ' ὑπὸ τοῦ λόγου· ἓν γὰρ ἄμφω, ὁ Θεὸς. *God hates nothing, neither his Word; for they are both one, namely God*, Pædag. Lib. i. cap. 8. So in another Place. Ἵλαθι τοῖς σοῖς, παιδαγωγὲ, παιδίοις, πάτερ, ἡνίοχε Ἰσραὴλ, υἱὲ καὶ πάτερ, ἕν ἄμφω, κύριε: *O thou Governor, Father, and Charioteer of Iſrael, be Propitious to thy Children; O Son and Father both one, O Lord!* id. in fine Pædag.

TERTULLIAN abounds with Inſtances, which aſſert the Son to be of the ſame Subſtance with the Father. *Nam etſi ſoles duos faciam, tamen & ſolem & radium ejus tam duas res & duas ſpecies unius indiviſæ ſubſtantiæ numerabo*

of her Subſtance: So ther, [h] took Man's Subſtance *utero beatæ Virginis,*

merabo quam Deum & ſermonem ejus, quam Patrem & Filium. For though I ſhould ſay there are two Suns, meaning the Sun and his Rays, I might reckon theſe to be two Species of the ſame undivided Subſtance, as well as God and the Word the Father and the Son. Tert. adv. Prax. cap. 13. And ſo in another Treatiſe, he ſays, *Chriſtum & Spiritum ſubſtantiam eſſe Creatoris, & eos qui Patrem non agnoverint nec Filium cognoſcere potuiſſe per ejuſdem Subſtantiæ conditionem: That Chriſt and the Spirit is the Subſtance of the Creator, and they who do not acknowledge the Father, cannot know the Father by the Condition of the ſame Subſtance.* Lib. iii. contr. Marc. cap. 6. And ſo again, *Filium non aliunde deduco, quam de ſubſtantia Patris; I do not derive the Son from any other cauſe, but from the Subſtance of the Father,* id. adv. Prax. cap. 4.

St. *CYPRIAN* aſſerts the ſame, when he ſays, *De Patre, Filio & Spiritu ſancto ſcriptum eſt, Hi tres unum ſunt,* de Un. Eccl. cap. 4. And in his Epiſtle to *Jubaianus* he ſays, *ipſe Chriſtus gentes baptizari jubet in plena & adunata Trinitate.*

LACTANTIUS, in ſome particulars, does not ſeem to have the juſteſt Notions of the holy Trinity, but yet concerning the Conſubſtantiality he thus expreſſes himſelf. *Cum dicimus Deum Patrem & Deum Filium, non diverſum dicimus, nec utrumque ſecernimus; quia nec Pater ſine Filio eſſe poteſt, nec Filius a Patre ſecerni, ſiquidem nec Pater ſine Filio nuncupari, nec Filius poteſt ſine Patre generari. Cum igitur & Pater Filium faciat & Filius Patrem; una utrique Mens, unus Spiritus, una Subſtantia eſt. When we ſay God the Father, and God the Son, we do not ſay two but one; becauſe the Father cannot be without the Son, nor can the Son be divided from the Father; becauſe a Father cannot be denominated without a Son, nor a Son be generated without a Father. Whereas therefore a Father makes a Son and a Son a Father; they muſt both have one Mind, one Spirit and one Subſtance.* Lact. Lib. iv. cap. 29.

The Humanity of Chriſt proved from Scripture.

h *Took Man's Subſtance.*] I. There cannot be clearer Proof of any matter of Fact, than that our Saviour took upon him human Nature, and was truly Man. The Propheſies which foretel the Meſſias, do declare likewiſe that he was to be *Man*. It was predicted as early as the Fall of Mankind, *That the Seed of Woman ſhould break the Serpent's Head*, Gen. iii. 15. And in another Prediction of the Meſſias, it is foretold, that *a Virgin ſhall conceive and bear a Son*, Iſ. vii. 14. The Angel who notified his Conception to the bleſſed Virgin ſaid, *She ſhould conceive in her Womb, and bring forth a Son*, Luke i. 31. He was ſubject to all the Properties and Accidents which human Nature is liable to. He *grew*, Luke ii. 40. and *increaſed in Wiſdom and Stature*, Luke ii. 52. was *hungry*, Mat. iv. 2. and *thirſty*, John xix. 28. he *wept* over *Jeruſalem*, Luke xix. 41. he *ſlept*, Mark iv. 38. and *died*, Mat. xxvii. 50. Mark xv. 37. Luke xxiii. 46. John xix. 30.

Oppoſed by various Hereticks.

II. But notwithſtanding theſe ſo many and plain Aſſertions of the Holy Scripture, great numbers of Hereticks heretofore have denied Chriſt's Humanity; probably out of a fooliſh Conceit that it reflected a Diſhonour on the Deity to be united with human Body, and that the matter of the Redemption might be tranſacted, by a ſeeming ſhew of an human Body here upon Earth, without the reality of it. Some maintained this odd Opinion as early as the Apoſtolical times, *viz.* the *Gnoſticks*, who aſſerted μὴ ἐϊ) χειςὸν ἀπὸ Μαείας γεγενημένον, ἀλλ' διὰ Μαείας δεδειγμένον· σαρκὰ ἢ αὐτὸν μὴ ἐιληφέναι ἀλλ' ἢ μόνον δοκησιν ἔϊ) : *That Chriſt was not born of the Virgin* Mary, *but only ſhewn by her: That he did not take upon him fleſh, but only the Appearance thereof.* Epiph. Hær. xli. And 'tis probably theſe that *Ignatius* means, when he ſays, Τινὲς, ἄθεοι ὄντες τυτέσιν ἄπιστοι, λέγυσι τὸ δοκήσει γεγεννῆϑ αὐτὸν ἄνθρωπον, ἐκ ἀληθῶς ἀνειληφέναι σῶμα· κὴ πῷ δοκεῖν τε τεθνηκέναι, πεπονθέναι, ἃ πῷ ὄντι. *There are ſome Atheiſtical Perſons, that is Unbelievers, that ſay Chriſt was born Man only in Appearance, that he ſeemed only to die and to ſuffer, and not in Reality.* Ign. Ep. ad. Trall. After them *Saturninus* (or as others call him) *Saturnilus*, maintained the ſame fantaſtick Opinion, declaring as *Tertullian* ſays, that Chriſt did in *phantaſmate tantùm veniſſe: Come only by way of phantom*, Tert. de præſcr. cap. 46. or, as *Irenæus* relates, *putativè tantum hominem, That he was only taken to be Man*, Iren. Lib. i. c. 22. The ſame fooliſh Opinion was maintained by *Cerdo*, *Marcion* and *Manes*, who as *Theodoret* ſays, ὡς ἄνθρωπον φανῆναι τ χειςὸν ἐφάσαν, ἀδὲν ἀνθρώτιον ἔχοντα: *ſaid that Chriſt appeared as Man, having nothing of human Nature*, Hæret. Fab. Lib. v. cap. 11. The ſame before their time was aſſerted by *Baſilides*, who moreover taught, that Chriſt himſelf did not ſuffer, but *Simon* of *Cyrene* was crucified in his ſtead. *Irenæus de Baſ. Clem. Alex. Strom. Lib.* xiv. The like was maintained by *Valentinus* and his Scholars, *Epiph. Hær.* xxxi. *Tert. de Præſc. cap.* 49. There were an odd ſort of Hereticks called *Ophitæ*, who worſhipped the Serpent that deceived *Eve*, who likewiſe aſſerted as *Tertullian* ſpeaks, *Chriſtum non in ſubſtantia carnis fuiſſe, that Chriſt was not in the Subſtance of the Fleſh*, Tert. de Præſcr. cap. 50. or as *Theodoret* relates their Opinion, Τὸν Ἰησῦν ἄλλον λέγυσι παρὰ χειςόν. κ) τ μὲν Ἰησῦν, ἐκ τ παρθένυ γεννηθῆναι, τ ἢ χειςὸ ἀφανόθεν εἰς αὐτὸν κατελθεῖν: *That Jeſus is different from Chriſt; that Jeſus was born of the Virgin, and Chriſt came from Heaven*, Theod. Lib. i. cont. Hær. cap. 14. *Origen* in his Book againſt *Celſus*, relates of theſe mad Hereticks, that when any were admitted into this Sect, they curſed Jeſus, *i. e.* as I underſtand it, renounced Chriſt's Humanity. There was another ſpawn of Hereticks, who denied that Chriſt had a truly human Body, but I know not what Body made of the Subſtance of the Stars or Æther; they owed their riſe to one *Appelles*, the Scholar of the Heretick *Marcion*, and were from him called *Appellitæ*. *Theodoret* thus relates his Opinion. Τῷ χειςῷ πεειτέθεικε σῶμα, ἐκ ἀνθρώπειον, ἀλλ' ἐκ τ τ κόσμυ ὑσίας: *He clothed Chriſt with a Body not human, but made out of the Subſtance of the World.* Theod. Hær. Fab. Lib. i. cap. 25.

Defended by the Orthodox.

III. But the Orthodox Chriſtians conſtantly maintained the true human Nature of Chriſt. For thus *Ignatius*. Ἐκυοφορήθη ὡς κ) ἡμεῖς χρόνων πεειόδοις· κ) ἀληθῶς ἐτέχθη, ὡς κ) ἡμεῖς· κ) ἀληθῶς ἐγαλακτοτροφήθη, κ) τροφῆς κοινῆς κ) πότυ μετέχεν, ὡς κ) ἡμεῖς. *He was carried in the Womb, during certain Periods of time, as we were: he was truly born, as we were: he ſucked, and partook of the ſame common meat and drink with us.* Ign. Ep. ad Trall. To the like purport S. *Chryſoſtom* ſpeaks, when he ſays, that our Saviour did εἰς μητρὸν ἐλθεῖν παρθενικὴν, κ) ἐννεαμηναῖον κυοφορηθῆναι χρόνον, κ) γαλαπτοτροφηθῆναι, κ) τὰ ἀνθρώπινα πάντα παθεῖν: *come into the Virgin's Womb, was carried there nine Months, was ſuckled, and underwent all things agreeable to human Nature.* Chryſ. Hom. xxxiv. Tom. v. Ed. Sav. But not to trouble the Reader with more Paſſage out of the Antients upon this Head, which every where occur in their Books written againſt the Hereticks and in their other Writings; I ſhall only ſet down their Reaſons which they give, why it was neceſſary, that Chriſt ſhould take upon him an human Body.

Reaſons, why Chriſt took on him an human Body.

IV. And firſt it was requiſite that Chriſt ſhould take upon him an human Body, to be qualified thereby to ſuffer and die, and to perform the other Parts of our Redemption; thereby to deſtroy the Empire of the Devil, and to work out our everlaſting Salvation. This is declared by the great Council of *Nice* in their Creed.

1. To tranſact our Redemption.

Δι' ἡμᾶς τὺς ἀνθρώπυς, κ) διὰ τ ἡμετέραν σωτηείαν κατελθόντα, κ) σαρκωθέντα, κ) ἐνανθρωπήσαντα: *Who for us Men and for our Salvation, came down from Heaven, was incarnate and made Man.* And ſo *Athanaſius*, Ἡ ἡμῶν αἰτία ἐκείνυ γέγονε πρόφασις τ καθόδυ κ) ἡ ἡμῶν παράβασις τὺ λόγυ τ φιλανθρωπίαν ἐξεκαλέσατο, ὥστε κ) εἰς ἡμᾶς φθάσαι, κ) φανῆναι τ κύειον ἐν ἀνθρώποις· τ γὰ ἐκείνυ ἐνσωμαπώσεως ἡμεῖς γεγόναμεν ὑπόθεσις. *It was our cauſe that gave him the occaſion of deſcending from Heaven; it was our Tranſgreſſion that made the divine Word take upon him the humanity; that the Lord came to us and appeared among Men. We were the cauſe of his Incarnation.* Athan. de Incar. And thus *Prudentius*.

Mortale corpus induit,
Ut concitato corpore,
Mortis catenam frangeret,
Hominemque portaret Patri.

A Mortal Body he put on,
That by the means of this he might
The chain of Death aſunder ſnap,
And to his Father carry Man.

Prudent. Cathem. Hymn. xi.

2. He

2. *To make us the Sons of God*, &c.

2. He became Man to make us the Sons of God, to bring us again into his favour, and to make us Partakers of his Grace. Which Reaſon is thus expreſſed by *Athanaſius*, Ὅτιδὲ ἀνθρώπου γέγονεν, ἵνα ὁι υἱοὶ τῶ ἀνθρώπου, τετέϛι Ἀδὰμ, υἱοὶ τῶ Θεῶ γένωνται. *Chriſt was made the Son of Man, that the Sons of Man, that is of* Adam, *might be made the Sons of God.* Athan. de Human. Nat. Suſcept. And thus by S. *Chryſoſtom.* υἱὸς ὢν τῶ ἀνάρχου θεῦ, καὶ γνήσιος υἱὸς, ἠνέσχετο ἀκοῦσαι καὶ Δαβὶδ υἱὸς, ἵνα σε ποιήσῃ καὶ θεῦ υἱόν. *The true and genuine Son of the immortal God, vouchſafed to be called the Son of* David, *that he might make thee the Son of God.* Chryſ. Hom. i. in Mat. S. *Baſil* declares the like, with particular relation to the Grace obtained by Chriſtians, through Chriſt's Incarnation. Διὰ τῦτο θεὸς ἐν σαρκὶ ἐπεδήμησεν ἵνα ἡ καταραθεῖσαν σάρκα τάυτην ἁγιασθῆναι, ἡ ἀσθενήσασαν ἐν δυναμωθῆναι, καὶ ἀλλοτριωθεῖσαν θεῦ, ταύτην οἰκειωθῆναι αὐτῷ, ἡ ἐκπεσῦσαν τῆ παραδείσε ταύτην εἰς οὐρανὸς ἀναχθῆναι. *For this reaſon God appeared in the Fleſh, becauſe it was neceſſary that this Fleſh that was under the curſe ſhould be ſanctified, that being infirm it might be ſtrengthened, that being alienated from God it might be reconciled to him, that being thrown out of Paradiſe it might be received into Heaven.* Baſ. Hom. xxv. de Natali. This *Prudentius* expreſſes in the following Verſes.

Ergo animalis homo quondam: nunc Spiritus illum
Tranſtulit ad ſuperi naturam Seminis, ipſum
Infundendo Deum mortalia vivificantem.
Nunc nova materies, ſolidata intercute flatu;
Materies, ſed noſtra tamen, de Virgine tracta,
Exuit antiquæ corrupta exordia Vitæ,
Immortale bonum proprio ſpiramine ſumens.

Man once an Animal Nature had, but now
The Spirit has giv'n him, from a Heav'nly Seed,
A Nature all Divine; to him transfuſing
A God that quickens his Mortality.
The Virgin-birth has giv'n him a new Subſtance,
Has alter'd quite his former Compoſition,
And breath'd into him an immortal Life.
Prud. in Apotheoſi.

3. *To diſcharge the Mediatorſhip by partaking of both Natures.*

3. He took our Nature upon him, that he might thereby be better qualified to be our Mediator with God, by partaking of the Natures of both Parties, which he was to reconcile. This is moſt elegantly in ſhort expreſſed by *Gregory Thaumaturgus*: σὺ ὁ τὴν γῆν καὶ τὸ πέλαγον γεφυρώσας τῷ ἁγίῳ σε σώματι: *Thou, O Chriſt, by taking upon thee a human Body, haſt joyned as it were by a Bridge Heaven and Earth together.* Greg. Thaum. Orat. in Epiph. The ſame is thus illuſtrated by S. *Cyril* of *Alexandria.* Μεσίτης ἄρα καὶ τῆδε νοεῖται, τὰς πολὺ διωκισμένας κατὰ τὸ φύσιν, καὶ ἀμέτρητον ἔχοντα τὸ μεσολαβὲν, τετέϛι θεότητα, καὶ ἀνθρωπότητα, συνενεχθέντα τε, καὶ ἡνωμένα δεικνύων ἐν ἑαυτῷ, καὶ συνείρων ἡμᾶς δι' ἑαυτῦ τῷ θεῷ, καὶ πατεί. *Chriſt is properly ſaid to be a Mediator for this Reaſon, becauſe he joyns thoſe things which were at the greateſt diſtance, the Divinity and the Humanity, and as he has ſhewn theſe united in himſelf, ſo he has thereby united us to God.* Cyr. Dial. i. de Trin. To the like purport *Novatianus. Si ad hominem veniebat, ut mediator Dei & hominum eſſe deberet oportuit illum cum eo eſſe, & Verbum carnem fieri, ut in ſemetipſo concordiam confibularet terrenorum pariter, atque cæleſtium, dum utriuſque partis in ſe connectens pignora, & Deum homini, & hominem Deo copularet. Since he came among Men, to be a Mediator between God and Man, he muſt be with God, and the Word likewiſe muſt be made Fleſh; that he might eſtabliſh an Agreement between Heavenly and Earthly things, and that taking as it were a Pledge of both Parties, he might joyn God to Man, and Man to God.* Novat. de Trin. cap. xiii.

4. *To teach Men Religion.*

4. He took upon him human Nature, that thereby, converſing among Men, he might teach them the Doctrines and Precepts of the moſt excellent Religion. Which is thus expreſſed by *Lactantius. Illum Filium ſuum primogenitum, illum opificem rerum, & Conſiliatorem ſuum delabi juſſit e Cælo, ut religionem ſanctam Dei transferret ad gentes*, i. e. *ad eos qui Deum ignorabant. God ſent his only begotten Son, the Creator of the World and his Counſellor from Heaven, to tranſfer his Holy Religion to the Gentiles who were ignorant of it.* Lact. Lib. iv. cap. 11. The ſame end of Chriſt's Incarnation is mentioned by *Clement* of *Alexandria.* Διὸ μοι δοκεῖ, ἐπεὶ αὐτὸς ἦκεν εἰς ἡμᾶς ἐφικνεῖθαι ὁ λόγος ἡμᾶς ὃ ἐπ' ἀνθρωπίνην ἰέναι μὴ χρῆναι διδασκαλίαν ἔτι, Ἀθήνας, καὶ τὴν ἄλλην Ἑλλάδα, πρὸς ἢ καὶ Ἰωνίαν πολυπραγμονῦντας· εἰ γὰρ ἡμῖν ὁ διδάσκαλος, ὁ πληρώσας τὰ πάντα δυνάμεσιν ἁγίαις, δημιυργία, σωτηρία, ἐνεργεσία, νομοθεσία, προφητεία, διδασκαλία, ταῦτα νῦν ὁ διδάσκαλος κατηχῶν, καὶ τὸ πᾶν ἤδη Ἀθήναι, καὶ Ἑλλὰς γέγονεν τῷ λόγῳ. *Foraſmuch as the Word has deſcended to us from Heaven, in my Opinion, we have now no longer neceſſity of human Diſcipline, nor to trouble our ſelves to go to* Athens *or any other part of* Greece, *or* Ionia. *For ſince he is our Maſter, he finiſhes all things with holy Virtues, working in us, with Salvation, Beneficence, Legiſlature, Propheſy, Diſcipline: he being our Maſter inſtructs us in all things; by reaſon of the Word, the whole World is now become* Athens *and* Greece. Clem. Alex. in Protrept.

5. *To be an Example.*

5. Another end of Chriſt's Incarnation was to be an Example to us of Virtue. Which is excellently illuſtrated by S. *Chryſoſtom.* Παραγενόμενος ὁ χριϛὸς, &c. *Chriſt coming into the World was willing to teach Men all manner of Virtue. Now he that inſtructeth, not only teaches by Word, but alſo by Work. And this is the beſt way of teaching in any Maſter. For the Pilot of a Ship making his Scholar to ſit by him, ſhews him how to manage the Rudder, ſpeaking to him and working with him; neither always talking, nor always working. So an Architect when he teaches one to build an Houſe, he ſhews him how to do it, not only by ſpeaking but by working before him. So does the Weaver, the Goldſmith and the Braſier, and every other Artificer, teach by Work as well as Word. Therefore whereas Chriſt came to teach us all Truth,* καὶ λέγει τὰ πραϰτέα καὶ ποιεῖ, *both tells things that are to be done, and himſelf does them.* But above all other Virtues he did by his Example recommend the Virtue of Humility. He ſpeaks to all his Diſciples and Followers, when he ſays, *Learn of me for I am meek and lowly in Heart*, Mat. xi. 29.

And indeed this Leſſon was not to be learned of any one elſe; for the Philoſophers who valued themſelves greatly for teaching other moral Virtues, overlooked this, nay contemned it as a meaneſs and poorneſs of Spirit. Wherefore S. *Auſtin* ſays very well, *Omnibus defuit divinæ Humilitatis exemplum, quod opportuniſſimo tempore, per Dominum noſtrum Jeſum Chriſtum illuſtratum eſt. There was no where to be found an example of Humility, and therefore our Saviour Jeſus very opportunely illuſtrated it by his Example*, Aug. Ep. lvi.

6. *To put a ſtop to Idolatry.*

6. Another Reaſon of our Saviour's taking upon him human Nature was, to put a ſtop to Idolatry to which the World was ſo much enclined. Upon which Obſervation *Athanaſius* makes this Reflexion. Ἐπειδὴ γὰρ οἱ ἄνθρωποι, &c. *Foraſmuch as Men are averſe from the Contemplation of God, and being as it were plunged in the deep, having their Eyes fixed upon the Earth, they looked for God only in Nature and ſenſible things, making to themſelves Gods out of mortal Men and Dæmons. For this reaſon the loving and common Saviour of us all, took to himſelf a Body, and as Man converſed among Men, taking to himſelf all human Affections, that Men underſtanding there was a God embodied, by thoſe corporeal Actions which they beheld our Saviour to do, they might thereby come to underſtand the Truth, and be raiſed to the Knowledge of the Father.* Ath. de Incarn. S. *Auſtin* expreſſes himſelf in a like manner. *Maximè vero ſuæ Incarnationis*, &c. *The Incarnation of our Lord had this ſalutary effect, that whereas the generality of Men are Ambitious of paying their worſhip to God ſome way or other, they worſhiping more preſumptuouſly than piouſly the heavenly Powers, by Idolatrous Rites, which were rather Sacrileges than Sacred Ceremonies; on which account not Angels but Dæmons were worſhiped by them; now Men might know, that God is ſo near to the Piety of Men, that he has taken upon him the Nature of Man, ſo that they need not ſeek to him, as if he were afar of, by intermediate Powers*, &c. Aug. Ep. iii.

7. *That Sin might be remedied the way it came.*

7. Another end aſſigned of our Saviour's taking human Nature upon him is, That the Remedy of Sin might come the ſame way that the Malady of it came. Therefore S. *Auſtin* ſays, *Melius judicavit, ut de ipſo quod victum fuerat, genere aſſumeret hominem Deus, per quem generis humani vinceret inimicum. God judged it more proper to take upon him the Nature of Man who was conquered, to gain a Victory over that Enemy of human kind.* Aug. xiii. Trin. cap. 18. So *Tertullian, Neque ad propoſitum Chriſti faceret, evacuantis peccatum carnis, non in ea carne evacuare illud, in qua erat natura peccati. It would not have been conducible*

that two whole and perfect Natures, that is to say the Godhead and Manhood were joyned together in one Person, never to be divided, whereof is one Christ, very God and very Man,

in the [i] Womb of the Blessed Virgin of her Substance; so that [k] two whole and perfect Natures, that is the [l] Godhead and the Manhood were joyned together in one Person never to be divided: whereof is [m] one Christ, very God and very Man.

exillius Substantia naturam humanam assumpsit: ita ut duæ naturæ, divina & humana, integrè atque perfectè in unitate Personæ fuerint inseparabiliter conjunctæ, in quibus est unus Christus, verus

conducible to Christ's design of cancelling a Sin of the Flesh, not to have cancelled it in that Flesh by which the Sin was committed. Tert. de car. Christ. c. 16. S. *Austin* carries the Analogy between the Malady and Remedy further. *Quia per mulierem in hunc mundum mors introvit, salus per Virginem redderetur*, &c. *Ut ne perpetui reatus apud Viros opprobrium sustineret: quia quæ culpam nobis transfuderat, transfudit & gratiam. Because by a Woman Sin entered into the World, therefore Salvation must be restored by a Virgin*, &c. *Because the Woman should not bear the Reproach of an eternal Guilt among the Men; the Woman, who first brought Guilt upon us, conveyed Grace to us.* Aug. Ser. xiii. de Nat.

i *In the Womb of the Blessed Virgin of her Substance.*] This Truth was denied by *Valentinus*, and some other of the Hereticks of the first times; who taught, as *Epiphanius* relates, Ἄνωθεν κατενηνοχέναι τὸ σῶμα, καὶ ὡς διὰ σωλῆνος ὕδωρ, διὰ Μαρίας τῆς παρθένου διεληλυθέναι· μηδὲν δὲ λαβεῖν τῆς παρθενικῆς μήτρας εἰληφέναι: *That Christ brought a Body from Heaven, and as Water passes through a Pipe, so did that through the Virgin* Mary; *but received no Substance from the Virgin's Womb.* Ep. Hær. xxxi. But this foolish Notion is excellently thus refuted by S. *Chrysostom.* Εἰ τοῦτο ἦν, τίς χρεία τῆς μήτρας; εἰ τοῦτο ἦν, οὐδὲν ἔχει κοινὸν πρὸς ἡμᾶς, ἀλλ' ἄλλη τίς ἐστιν ἐκείνη ἡ σὰρξ ἡ τοῦ φυράματος τοῦ ἡμετέρου· πῶς οὖν ἐκ τῆς εἴζης Ἰεσσαὶ; πῶς δὲ ἐβλάστησε; πῶς δὲ υἱὸς ἀνθρώπου; πῶς δὲ μήτηρ τῆς Μαριάμ; πῶς δὲ ἐκ σπέρματος Δαυὶδ; πῶς δὲ μορφὴν δούλου ἔλαβε; πῶς δὲ ὁ λόγος σὰρξ ἐγένετο; πῶς δὲ Ῥωμαίοις φησὶν ὁ Παῦλος· ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς; *If this be so* (i. e. if Christ passed through the Womb of the Virgin as a Channel) *what need was there of the Womb of the Virgin at all? If this be so, Christ has nothing in common with us, he is another Flesh and not of the Mass of our Nature. How is he then of the Root of* Jesse? *How is he the Branch? How is he the Son of Man? How is he of the Seed of* David? *How did he take upon him the form of a Servant? How can the Apostle to the* Romans *say*, of whom according to the Flesh Christ came, who is God over all? *Chrys. Hom.* iv. *in Mat.*

This Clause of the Article, most probably, was not here inserted with so much Particularity, in Opposition to the Hereticks of old, as to the Tenets of some of the Anabaptists and Enthusiasts, of the time when the Articles were drawn up. Two Years before King *Edward*'s Articles were published, there was an obstinate Heretick burnt here in *England*, for maintaining the old *Valentinian* Heresy of Christ's passing through the Virgin *Mary*'s Womb as through a Conduit. Which is particularly noted by King *Edward* VI. in his Diary. *May* 2. 1650. Joan Bocher, *otherways called* Joan *of* Kent, *was burnt for holding*, that Christ was not incarnate of the Virgin *Mary*, *being condemned the Year before, but kept in hopes of Conversion.* And about the same time that Q. *Elizabeth*'s Articles were published, one *Adrian Hemsted* came out of *Zealand* into *England*, but was afterwards forced to leave this Nation; who maintained a Doctrine of the same kind, and, among other Heterodoxies, laid down, That to believe *That Christ was born of the Seed of the Woman, and that he was partaker of human Flesh, was no Article of the Christian Faith.* Spond. Contin. Bar. Vol. ii. p. 784. Now because the Reformation might receive no Prejudice from these monstrous Opinions, it was by the Compilers of the Articles thought advisable to make an express Profession of our holding the true Catholick Doctrine in this particular.

k *Two whole and perfect Natures*,&c.] These Words are added, in Opposition to the Tenets of some of the antient Hereticks, who held the human Nature of Christ to be imperfect, as wanting an human Soul, which they said was supplied by the Presence of the *Word*, which did perform all the Operations of a Soul in Christ's Body. The Arians indeed were of this Opinion, but their greater Heresie in denying our Saviour's Divinity, made this Opinion of theirs less taken notice of. But the Apollinarians, who divided from the Orthodox in this Point, have made this Heterodoxy chiefly to be attributed to them; concerning whom I shall premise a few Words.

Of the Apollinarian Heresie.

Apollinaris, when he broached his Heresie, and what it was.

I. These Hereticks owed their rise to one *Apollinaris*, who was Bishop of *Laodicea*, in the troublesome times of Arianism, when there were one or two Bishops of the several Factions in that City besides. He had formerly been under some disgrace, having with his Father lain under an Excommunication, for their Familiarity with *Epiphanius* a Heathen Sophist. *Socr. Lib.* ii. *cap. ult. Soz. Lib.* v. *cap.* 25. But the Son afterwards recovered his Credit among the Orthodox, by siding with them and espousing the cause of *Athanasius*, with whom he cultivated for some time a Friendship. *Epiph. Hær.* lxxvii. *Leont. contr. Nest. Lib.* iii. He was undoubtedly a very excellent Scholar, this being confess'd by his Adversaries. *Epiphanius* says, he was παιδείᾳ δὲ τῇ τυχούσῃ ὁ ἀνήρ: *A Man of no ordinary learning.* Epiph. ibid. *Vincentius Lirinensis* says of him, *Quid illo præstantius, acumine, exercitatione, doctrina? quam multas ille Hereses multis voluminibus oppresserit, quot inimicos fidei confutaverit errores, indicio est opus illud triginta non minus librorum nobilissimum, ac maximum, quo insanas Porphyrii calumnias, magna probationum mole confudit? What can be more excellent than* Apollinaris, *in Smartness, in Stile, in Learning? How many Heresies has he silenced by his indefatigable Writing, how many Heretical Errors has he confuted; witness that noble Book of his consisting of no less than thirty Volumnes, in which he has so copiously confuted the Calumnies of* Prophyry? There seem to have been two Editions as it were of his Heresy. The first at least he broached in his Father's time, in conjunction with him. For, as *Socrates* relates, πρότερον μὲν ἔλεγον, &c. *They first gave out, that there was no Soul taken by God the Word, in the Dispensation of the Incarnation: but afterwards, retracting this Opinion, they corrected themselves, and allowed that there was a Soul taken,* νῦν δὲ οὐκ ἔχειν αὐτὸν, ἀλλ' εἶδος ἢ Θεὸν λόγον ἀντὶ νοῦ εἰς τὴν ἀνάληψιν ἀνθρώπου. *but that there was no Mind, God the Word being taken into Man, instead of a Mind.* Socr. Lib. ii. cap. ult. *Epiphanius* thus declares what his Doctrine was, *viz.* εἶδος τέλειον ἄνθρωπον, ἐκ σαρκὸς καὶ ψυχῆς, καὶ θεότητος ἀντὶ τοῦ νοῦ: *That Christ was perfect Man as consisting of Flesh and a sensitive Soul, and that his Godhead was in lieu of his Mind.* Epiph. Hær. lxxvii. His Followers improved this Doctrine of his into a more monstrous and pestilential Heresie; *viz.* asserting, that Christ's Body, or Human Nature, was consubstantial with his Divinity. The detestableness of this Doctrine raised *Athanasius* into a pious Fervor, occasioning him thereupon thus to express himself. Ποῖος ἅδης ἐξήρευξατο, &c. *What Hell has exhaled this Doctrine, that the Body which was born of* Mary *should be consubstantial to the Deity? that the Word should be turned into Flesh, Bones, and the other Parts of human Body, and be changed from its own Nature? Who ever heard this from Christians, that the Son of God only in*

ſhew and fiction had a Body, but no natural and true One? Can any one break out in ſuch Impiety as to aſſert and imagine, That that Deity which is conſubſtantial with the Father ſhould be circumſcribed, and from perfect made imperfect? That that which was faſtened to the Croſs ſhould not be a Body, but the very Eſſence or Subſtance (ουσια) *of him that made the World?* Athan. Ep. ad Epict. His Hereſie was ſeveral times condemned, firſt in a Synod held at *Alexandria*, *A. D.* ccclxiii. in another at *Antioch* ccclxxviii. and laſtly by the ſecond General Council which was held at *Conſtantinople*. Theſe Fathers in Oppoſition to this Hereſie declare thus, Τὸν ἐναν θρωπήσεως τοῦ τοῦ κυρίου λόγον ἀδιάστροφον σώζομεν, οὔτε ἄψυχον, οὔτε ἄνουν ἢ ἀτελῆ ἢ τὴν σαρκὸς οἰκονομίαν παραδεχόμενοι. ὅλον δὲ εἰδότες τέλειον μὲν ὄντα πρὸ αἰώνων θεὸν λόγον, τέλειον δὲ ἄνθρωπον ἐπ' ἐσχάτων τῶν ἡμερῶν, διὰ τὴν ἡμετέραν σωτηρίαν γενόμενον. *We keep the Doctrine of the Lord's Incarnation inviolable, not allowing that the Oeconomy of the Fleſh* (*i.e.* Chriſt's human Nature) *is without a Soul, or without a Mind: knowing that the Word was perfect from all Eternity, and that in theſe later Days he became perfect Man for our Salvation.* Theod. Hiſt. Eccl. Lib. v. cap. 9. Ed. Hen. Steph.

That Chriſt had an human Soul proved from Scripture.

II. But the Holy Scriptures are perfectly againſt this Doctrine of the Apollinarians; they particularly aſſerting that our Saviour had an Human Mind or Soul, as well as a Body. This is implied in the Words of the Apoſtle, *the Word was made Fleſh*, John i. 13. *i.e.* Man: that being the Meaning of *Fleſh* in many Places of Scripture, *Gen.* vi. 12. *Pſal.* cxlv. 21. *Iſ.* lxvi. 16. *Jer.* xxv. 31. *Joel* ii. 28. *Luke* iii. 6.

But beſides our Saviour himſelf ſeveral times ſpeaks of his Soul. The following Paſſages are rendred in our Tranſlation *Life*, but they are ψυχὴ Soul in the Greek. *I lay down my Soul for my Sheep*, John x. 15. *I lay down my Soul that I may take it again*, ib. v. 17. But there are other Paſſages which cannot but be underſtood of Chriſt's Rational Soul. *Thou ſhalt not leave my Soul in Hell*; which Paſſage of the Pſalmiſt St. *Peter* applies to our Saviour's Soul in the State of Separation, *Acts* ii. 27. When Chriſt ſays, *My Soul is exceeding ſorrowful even unto Death*, it muſt be meant of his Rational Soul, or Mind.

Arguments for the ſame drawn from Reaſon.

III. Moreover there are ſeveral very excellent Arguments drawn from Reaſon, whereby the Orthodox Doctrine is confirmed, and the Apollinarian Heterodoxy is confuted. (1.) Becauſe Chriſt could not be truly ſaid to be Man, unleſs he had an human Soul as well as a Body. For thus *Tertullian* reaſons.

1. *Becauſe, otherways Chriſt could not be Man.*

Porro nec anima per ſeipſum homo, quæ figmento jam homini appellato, poſtea inſerta eſt: nec caro ſine anima homo, quæ poſt exilium animæ, cadaver inſcribitur. The Soul it ſelf is not Man, this being infuſed into that outward Shape or organical Figure which we call Man: neither is the Body without the Soul Man, for when the Soul is ſeparated from this it is no longer a Man, but a Carkaſe. Tert. de Reſ. Car. cap. 40. In like manner *Athanaſius*, ὅτε γὰρ τὸ κυρίος δι' ἡμᾶς ἀνθρωπος γινομένε, ἀνόητον ἦν τὸ σῶμα: *Since our Saviour was made Man for us, he could not have a Body without a Soul.* Ath. in Epiſt. Synod. ad Antioch. (2.) Becauſe Chriſt came into the World to repair as much of human Nature as was impaired; now becauſe the Soul by Sin ſuffered more than the Body, Chriſt who was to make Satisfaction for this, muſt partake of human Soul as well as Body. This is well expreſſed by *Theodoret*. Ἠβυλήθη αὐτὴν τὴν ἡττηθεῖσαν φύσιν καταγωνίσασθαι τὸν ἀντίπαλον, καὶ τὴν νίκην ἀπολαβεῖν, τοῦτο δὲ χάριν, καὶ σῶμα καὶ ψυχὴν ἀνέβαλε λογικήν. *He was willing to fight againſt the Adverſary, in that Nature which he had worſted, and to gain a victory over him; for this Reaſon he took upon him both a Soul and a Body.* Theod. Lib. v. contr. Hær. cap. 11. And for the ſame reaſon *Athanaſius* ſays, Καὶ τοι καὶ σῶμα καὶ ψυχὴν καὶ ὅλον εἶχε τὸ πρῶτον ὁ δεύτερος Ἀδάμ. *The ſecond* Adam *took on him Soul and Body, and the whole Nature of the firſt.* Athan. de. Sal. adv. (3.) Chriſt muſt have a Soul as well as a Body, that the whole Man might partake of the Benefits of Redemption. Wherefore thus *Theodoret*: Πλήρη γὰρ ἀνέλαβε τὸν ἄνθρωπον, ἵνα καὶ πλήρη αὐτὸν καὶ σὺν αὐτῷ τὰς νέκρους ζωοποιήσῃ. *Chriſt took upon him whole Man, that he might make alive whole Man, and all thoſe that are dead,* Theod. Dial. iii. This *Prudentius* expreſſes in theſe Verſes.

2. *Becauſe all that was impaired by Sin muſt be repaired.*

3. *Becauſe the Soul required a Redemption as well as the Body.*

Totum hominem Deus aſſumit, quia totus ab ipſo eſt,
Et totum redimit, quem ſumpſerat, omne reducens
Quicquid homo eſt: iſtud tumulis, at illud Abyſſo.

God on him takes the whole of human Nature,
For Man was wholly the Almighty's Creature:
From Man's each part he danger does repell,
This part from Grave he ſaves, and that from Hell.
Prud. in Apotheoſi.

1 Godhead and Manhood.] Our Articles aſſerting here that *two Natures were joyned together in Chriſt*, do in effect declare againſt the Hereſie of *Eutyches*, who would allow but one Nature in Chriſt.

Of the Eutychian Hereſie.

The Riſe and Progreſs of the Eutychian Hereſie.

I. *Eutyches* was a Presbyter of *Conſtantinople*, and advanced to the Dignity of an Archimandrite or Abbot. When he was a Deacon he was of ſome conſiderable Note, uſe being made of him to carry a Letter written to the Emperor in the Name of the Council of *Epheſus*, which condemned *Neſtorius*, Eph. Conc. Par. ii. Act. 3. His zeal againſt Neſtorianiſm occaſioned him to run into a contrary Error, which is a fate common to thoſe, who oppoſe any Opinion without Diſcretion. Beſides ſeveral Errors which were imputed to him, as his aſſerting that Chriſt had not a like Body with ours, and that he brought a Body with him from Heaven; the chief Heterodoxy which he was remarkably diſtinguiſhed by, was his aſſerting, *ante adunationem duas in Chriſto fuiſſe naturas, poſt adunationem vero unam factum eſſe, before the Union there were two Natures in Chriſt, and after the Union they were made one.* Liber. Brev. c. 11. The ſame account is given in the Acts of the Council of *Chalcedon*. Ὁμολογῶ ἐκ δύο φύσεων γεγενῆσθαι τὸν κύριον ἡμῶν μετὰ τὴν ἕνωσιν· μιᾷ οὖν τὴν ἕνωσιν μίαν φύσιν ὁμολογῶ. Soon after the broaching of his Hereſie, he was cited to appear before a Synod of Biſhops which met at *Conſtantinople*, under *Flavianus* Patriarch of the Place; but *Eutyches* for ſome time trifled with the Synod, now pretending he could not go out of his Abby, and othertime giving out he was ſick; but at laſt, being boy'd up by the Power of *Chryſaphius* the Eunuch, a great Favorite of the Emperor *Theodoſius*, who ſent a Guard with him to the Synod, at laſt he appears before them, and, inſtead of recanting, makes an open Profeſſion of his Hereſie. For which he is condemned by the Synod, and deprived of his Abby and his Prieſthood. *Conc. Chal. P.* i. *Act* 1. But *Chryſaphius* repreſenting his Depoſition to the Emperor, as a factious Proceeding of a few Biſhops, obtains his Order that a new Council might be held of other Biſhops leſs prejudiced to *Eutyches* at *Epheſus*, under *Dioſcorus* Biſhop of *Alexandria*, an *Eutychian*. This Council reſcinds the Acts of the Council of *Conſtantinople*, reſtores *Eutyches*, and depoſes *Flavianus*. By this the Affairs of the Church were involved in great Confuſion, which occaſioned the convening of the General Council of *Chalcedon*, which was ordered to meet by the Emperor *Marcianus*. This great Council met in *October*, A. D. CCCC LI. *Dioſcorus*, who had been the Prefident of the late Council of *Epheſus*, and the Manager for *Eutyches*, appeared here in his Place; but the Council would not let him ſit there as a Judge, whom they deſigned to bring before them as a Criminal, and therefore he was ſoon ordered to withdraw. In this Council the Acts of the *Epheſian* Synod are reſcinded, the Biſhops by them depoſed reſtored; *Dioſcorus* is depoſed as an Heretick and a factious Biſhop; the Decrees of the Council of *Conſtantinople* with relation to the Condemnation of *Eutyches* are affirmed; and the Orthodox Faith declared to be τὸν αὐτὸν χριστὸν, υἱὸν, κύριον μονογενῆ, ἐκ δύο φύσεων ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως γνωριζόμενον· οὐδαμοῦ τῆς φύσεων διαφορᾶς ἀνηρημένης διὰ τὴν ἕνωσιν, σωζομένης δὲ μᾶλλον τὴν ἰδιότητα ἑκατέρας φύσεως, καὶ εἰς ἓν πρόσωπον, καὶ μίαν ὑπόστασιν συντρεχούσης, *That Chriſt is the Son and the only begotten Lord, that he does conſiſt of two Natures, unconfuſedly, unvariably, undiſtinguiſhably, unſeparably: That the difference of the Natures are not deſtroyed by the Union, the Properties of each Nature being preſerved, they both making up one Perſon, and one Hypoſtaſis.* Con. Chalced. Act. v. But the Determinations of this great Council were ſo far from deſtroying this Hereſie, that they tended only to make

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it flame the more, and ſpread it ſelf into ſeveral Branches, the Greeks call them κέρατα Horns, under different Denominations, with new Heterodoxies added to the old: by means of which the Church was miſerably diſtracted for a Century or more: *Alexandria* was all in Tumults upon the Depoſition of *Dioſcurus*, and *Proterius* being put in his Place; which laſt was murdered in his Church, by the Rable at the Inſtigation of *Timotheus Ælurus* an Eutychian Presbyter. And matters in other Places being carried on in a like tumultuous Manner, the Emperor *Leo*, in order to quiet Affairs, ſends his Circular Letters to the Biſhops in the ſeveral Provinces of the Empire, to declare their Mind about the Council of *Chalcedon*, who almoſt unanimouſly declare, *That they would defend that Council with their Blood*, Evag. Lib. ii. cap. 9. Upon this *Timotheus*, who had invaded the See of *Alexandria*, is baniſhed by the Decree of the Emperor. Afterwards when *Zeno* came to be Emperor, the Eutychian Controverſies were ſtill kept on foot, wherefore to quiet the Spirits of the contending Parties, he publiſhed his *Henoticon* or Project of Union, *A.D.* CCCCLXXXII. wherein he trimmed Matters between the Orthodox and the Eutychians. No mention of the *two Natures* being made in this Form of the Emperor, the Eutychians generally acquieſced therein, and thereby were reſtored to their Preferments: among theſe was *Acacius*, who declared an Anathema againſt the Council of *Chalcedon*, and impiouſly added the Words, *who ſuffered for us*, to the end of the *Triſagium*; declaring thereby that the whole Trinity ſuffered, and giving riſe to the Hereſie of the *Theopaſchites*, Evag. Lib. iii. cap. 16. Niceph. Lib. xviii. cap. 51. Afterwards the Eutychians were divided among themſelves, ſome of them refuſed (with *Moggus* Biſhip of *Alexandria)* to Anathematize the Council of *Chalcedon*; others divided from him therein, whereupon they gained the Name of the *Acephali*, i. e. *Men without a Head*, which Name afterwards was given to all the rigid Eutychians every where. The more moderate of theſe Hereticks, gained the Name of διακεινόμενοι, the *Heſitants* or *Doubters*. Leont. de Sect. From theſe Eutychians ſpawned ſome other Sects; as the *Phthartitæ* who would have Chriſt's Body to be corruptible; and the *Aphthartitæ* who would have it to be incorruptible. From the ſame aroſe the Tritheites who owned Three Gods, *Niceph. Lib.* xviii. *cap.* 45. Theſe Quarrels continued on till the Reign of *Juſtinian*, who was perſuaded to publiſh an Edict, to condemn *Origen*'s Opinions, whoſe Books were in eſteem among ſeveral of the Clergy. This netled *Theodorus* Biſhop of *Cæſarea*, a great Admirer of *Origen*, and Favourer of *Eutyches* his Doctrine, to perſuade the Emperor to publiſh an Edict likewiſe to condemn three Particulars or Heads of the Council of *Chalcedon*. 1. That which countenanced the Writings of *Theodorus Mopſueſtenus*. 2. The Epiſtle of *Ibas*. 3. *Theodoret*'s Book againſt *Cyril*. All of them Authors who had written contrary to the Eutychian Doctrine. Theſe are the *tria capitula* the three Chapters as they are called, that have made ſuch a Noiſe in the World. *Juſtinian*, according as was deſired of him, publiſhes his Edict againſt the three Chapters, *A. D.* DXLVI. Which *Vigilius* Biſhop of *Rome* and moſt of the Weſtern Biſhops refuſe to receive: at laſt he does it faintly, qualifying it with the Clauſe *ſalvâ Concilii Chalcedonenſis reverentia*. But the Emperor inſiſts to have him recognize it abſolutely: this *Vigilius* refuſing to do, is inſulted by the Emperor's Guards, and pulled from the Altar of the Church he fled to, in a moſt ſcandalous manner. The Emperor by this fierceneſs having brought matters to a worſe Iſſue than he found them, thought to piece up all by a Council held at *Conſtantinople*, *A. D.* DLIII. about the matter of the three Chapters, they condemning 60 Particulars in the Books of *Mopſueſtenus*, but letting *Ibas* and *Theodoret* alone. This quieted Matters pretty well for a time in the Eaſt, but the Biſhops of *Italy*, *Africa*, &c. refuſed to condemn any thing in thoſe Chapters; and this Controverſy was not compoſed in the Weſt till the time of *Gregory* the Great; who wrote ſeveral Epiſtles to put an end to it. And in the Eaſt the Eutychian Doctrines broke out again, when the Hereſie of the Monothelites aroſe, which is but another Branch of Eutychianiſm.

The two Natures of Chriſt proved from Scripture.

II. But it muſt be obſerved that theſe Eutychian Notions are contrary to the Doctrine of the Holy Scriptures, which do plainly aſſert *two Natures* in Chriſt. For all thoſe Places of Scripture are a Proof of this, where our Saviour is declared to be God, and thoſe where he is declared to be Man. But there are ſeveral Paſſages in which both Natures are mentioned together: As in that of S. *Paul*, *Concerning his Son Jeſus Chriſt our Lord, which was made of the Seed of* David *according to the Fleſh*, Rom. i. 3. Where one part of the Verſe relates to Chriſt's Divine, and the other to his human Nature. In the firſt Chapter of the *Hebrews*, in reſpect of his Divinity he is ſaid to be the *brightneſs of the* Father's *Glory*, and the *expreſs Image of his Perſon*, in the next Chapter, it is ſaid, *we ſee Jeſus, who was made a little lower than the Angels for the ſuffering of Death crowned with Glory and Honour, that he by the Grace of God ſhould taſt Death for every Man*, which is plainly ſpoken of his Humanity. So *Col.* i. 14. in reſpect of his Humanity it is ſaid, *In whom we have Redemption through his Blood, even the Forgiveneſs of Sins*; but the next Verſe relates to his Divinity: *Who is the Image of the Inviſible God, the firſt born of every Creature*, Col. i. 15.

Reaſons for aſſerting two Natures in Chriſt.

III. The Arguments drawn from Reaſon for the Confutation of the Eutychian Hereſie, and for aſſerting the Diſtinction of the two Natures in Chriſt are chiefly theſe. (1.) Becauſe Union does ſuppoſe Diſtinction or Diviſion. For thus *Theodoret* argues. Διαιρέσεως χωρὶς οὐκ ἔστιν οὐκ ἂν ποτε ἕνωσις νοηθείη· ὁ τοι γὰρ τὴν ἕνωσιν λαμβάνων, περιλαμβάνει καὶ διαίρεσιν. *Without Diſtinction or Diviſion, it is not to be underſtood how any thing can be united. For he that ſuppoſes Union ſuppoſes likewiſe Diviſion.* Theod. in Conf. Anath. 3. Tom. 6. Cyr. Op.

1. *Union ſuppoſes Diſtinction.*

(2.) Becauſe a Diſtinction remains in other Unions. Thus *Vincentius* on this Head. *Sicut in homine aliud Caro, & aliud Anima: ſed unus idemque homo Anima & Caro. Ita in uno eodemque Chriſto, duæ Subſtantiæ ſunt, ſed una divina, altera humana. As in Man, the Fleſh is one thing and the Soul another, and yet both Fleſh and Soul is one Man. So in one and* the ſame *Chriſt, there are two Subſtances, the one Divine, the other Human.*

2. *The like Diſtinction in other Unions.*

(3.) Becauſe the Properties or Idioms, both of Chriſt's Divinity and his Humanity, are reciprocally communicable to one another. For thus *Vigilius* in his Book againſt *Eutyches*. *Si ergo me interroges utrum Chriſtus habeat initium, an non habeat, reſpondebo tibi, & habet & non habet: habet ſecundum humanitatem ſuum, non habet ſecundum divinitatem ſuum. If you ask me, whether Chriſt hath a beginning or no, I will anſwer, he has and he has not. He has according to his Humanity, and he has not according to his Divinity.* And again. *Quicquid eſt proprium verbi eſt commune cum carne; & quicquid eſt proprium carnis commune cum Verbo eſt: quomodo Verbum & Caro unus eſt Chriſtus & una Perſona. Whatever is proper to the Word is common to the Human Nature; and whatever is proper to the Human Nature is common to the Word: Therefore the Word is one Chriſt and one Perſon.*

3. *Becauſe the Idioms of one Nature are communicated to the other.*

m One Chriſt.] The Words *One Chriſt* are here ſet down, partly in Agreement with the Holy Scriptures which aſſert the ſame, and partly in Oppoſition to the Neſtorian Hereſie, which aſſerted ſuch a Diſtinction in the Natures of Chriſt as made them to be two Perſons, or in effect two Chriſts. We ſhall give a ſhort account of the Riſe of this Hereſie, as we have done of the others; though, if we had obſerved the Order of Time, and not the Words of the Articles, we ſhould have related this, before the Hereſie of *Eutyches*.

Of the Neſtorian Hereſie.

This Hereſie was broached by *Neſtorius* Biſhop of *Conſtantinople*, about the Year of our Lord CCCCXXX. *Neſtorius* was born at *Germanicia*, a little Town in *Syria*, and having travelled into ſeveral Countries to improve his Studies, and to exerciſe his Talent of Eloquence, which he was remarkable for, particularly the ſweetneſs of his Voice, he at laſt ſettled at *Antioch*. Socr. Lib. vii. cap. 29. Theod. Lib. iv. de Hær. cap. 12. He is ſaid ſome time to have lead a Monaſtick Life. *Nic. Lib.* xiv. *cap.* 36. but afterward taking Orders he became a celebrated Preacher, and was the more admired for the Gravity of his Temper, and for his ſtudious Retirement. *Evag. Lib.* i. *cap.* 7. In the Year CCCCXXVII. *Siſinnius* Biſhop of *Conſtantinople* dying, the Emperors were willing that a Foreigner ſhould rather ſucceed in that See than a Native, and *Neſtorius* being of the ſame City from whence the famous *John Chryſoſtom* came, they caſt their Eyes upon him; and in

in the Year CCCCXXVIII. he was ordained Biſhop of *Conſtantinople*. At his firſt Entrance upon his Biſhoprick, he was a fierce Proſecutor of the Hereticks. He uſed a ſtrange ſort of Expreſſion in a Sermon before the Emperor *Theodoſius*. *Give me, O Emperor, the World free from Hereticks, and I in lieu of it will give you Heaven. Joyn with me in deſtroying the Hereticks, and I will joyn with you to Conquer the* Perſians. Theſe Expreſſions though they were pleaſing to ſome of the Catholicks, yet it alienated the Affections of many from him. *Act. Conc. Eph. Par.* iii. He had been acquainted with *Theodorus* of *Mopſueſta*, a Man of Heterodox Principles, from whom 'tis thought he received ſome Prejudices againſt the Doctrine of the Trinity. *Evag. Lib.* i. *cap.* 2. Theſe Notions he privately communicated to *Anaſtaſius* a Presbyter, who was a Creature of his; declaring to him chiefly his diſlike the Word of θεοτόκος, *the Mother of God*, or *ſhe that brought forth God. Anaſtaſius* preaching a publick Sermon, at which *Neſtorius* was preſent, uſed this Expreſſion. *Let no one call* Mary *the Mother of God*; *for* Mary *was a Woman: but 'tis impoſſible for a Woman to bring forth a God.* Socr. Lib. vii. cap. 32. *Cyril* writes, that he perſuaded one *Dorotheus* a Biſhop who had Dependence upon him, to declare an Anathema againſt all that ſhould call the Bleſſed Virgin θεοτόκος, Cyr. Ep. 9. This having been long uſed as a pious Expreſſion without Offence, the People were highly diſpleaſed to have it thus oppoſed by Perſons in holy Orders; but were more enraged when *Dorotheus* and *Anaſtaſius* were defended by the Patriarch *Neſtorius* himſelf; who in ſeveral Homilies to the People maintain'd what the others had ſaid, ſupporting his Opinion with Arguments which were thought contrary to the Catholick Faith. This made the greateſt part of the City refuſe to joyn Communion with him. *Soc. Lib.* vii. *cap.* 28. *Neſtorius* having given out ſome Copies of his Homilies, a Tranſcript of them got into *Ægypt*, and occaſioned Doubts in the Minds of ſome ſimple and honeſt Men there. This occaſioned *Cyril* Biſhop of *Alexandria*, ſuppreſſing his Name, to write a Letter to the Ægyptian Monks, to guard them againſt the Heterodoxy contained in *Neſtorius* his Homilies. A Copy of this Letter getting to *Conſtantinople*, was highly ſatisfactory there, and confirmed many Perſons in the Catholick Faith, who had been wavering on account of *Neſtorius* his Doctrine; and it coming to be known that it was written by *Cyril*, the Magiſtrates of *Conſtantinople* writ a Letter of Thanks to him for it. *Cyr. Ep.* 9. This Letter of *Cyril* nettled *Neſtorius*, which *Cyril* perceiving wrote to him very kind Letters, perſuading him to retract thoſe Heterodox Notions which he had vented in thoſe Homilies. But, inſtead of this, *Neſtorius* defends his Opinion of the different Perſonalities of Chriſt. And after much Paper combat, they proceed to Anathematize one another. *Cyril* draws up 12 Articles of Hereſie againſt *Neſtorius*, and *Neſtorius* in his turn draws up as many againſt *Cyril*, Act. Eph. Con. Great Troubles ariſing from this Controverſie, the Emperor thought it convenient that a General Council ſhould be called, to meet at *Epheſus* on *Whitſunday*, *A. D.* CCCCXXX. Moſt of the Biſhops from the ſeveral Countries met at the time appointed, only *John* Biſhop of *Antioch*, who was a Friend of *Neſtorius*, with ſome other Biſhops whom he could influence, ſtaid away during the beginning of the Aſſembly. But however the Fathers there preſent proceed without them. And from the Evidence of his own Homilies and Letters, they condemn him for Hereſie in holding two Perſons in Chriſt. *Conc. Eph. Par.* 2. Some Days afterwards the Party of *John* of *Antioch* arrived at *Epheſus*, who hearing of the Condemnation of *Neſtorius*, refuſed to joyn with the Council, but form an Anti-Synod of themſelves, and Anathematize *Cyril*, as the Fathers of the Council had done to *Neſtorius*. This Anti-Synod having the favour of the Counts *Irenæus* and *Candidianus*, loaded the Council with many Calumnies, much prejudicing the Emperor againſt them, the ſame Perſons hindring the Letters, written by the Council in their Vindication, from coming to the Emperor's Hands, *Con. Eph. ib.* After this ſeven Deputies, from each Synod, are appointed by the Emperor to bring Matters to Agreement, but nothing is done; for the Deputies of the Council will not agree to the acquitting of *Neſtorius*. At length the Emperor takes the Matter into his Hands; confirms the Condemnation of *Neſtorius*, but acquits *Cyril* and all others whom the Anti-Synod had accuſed. The See of *Conſtantinople* being thus void, *Maximinianus* is choſen into his Place. *Socr. Lib.* vii. *cap.* 35. And the Church had quiet, till it was diſturbed again by the Hereſie of *Eutyches*, which has been before related. Indeed *Neſtorius* and his Followers pretended, that He had hard Uſage afforded him by the Synod, he never having in Words aſſerted that there were two Chriſts, or that Chriſt had two Perſons. But this *Cyril* ſays was owing to Heretical Craft. Ἀλλ' ἐπειδὴ σκοπὸς ἐκείνοις δύο λέγειν χειστὸς, καὶ δύο υἱὸς, καὶ τὸν μὲ ἄνθρωπον ἰδικῶς, καὶ τὸν θεὸν ἰδικῶς· εἶτα μόνων τῶν προσώπων ποιοῦσιν ἢ ἕνωσιν, διὰ τοῦτο ποικίλλονται, καὶ προφάσεις πλάτ[τ]ονται εἰς ἁμαρτίας. *Whereas their deſign is to aſſert two Chriſts and two Sons; and to make Chriſt to be ſingly Man and ſingly God; but having gained their Point in this to declare for an Unity of the Perſons: but in this they only act a part, and procure a Pretext for their Impiety.* Cyr. Ep. 8. ad Cler. Conſt. The ſame is imputed to him, by other Writers who give an account of his Hereſie. For *Leontius* ſays, that δύο ὑποστάσεις ἔλεγε καὶ διαίρεσιν: *He aſſerted two Perſonalities in Chriſt, and a Diviſion of his Divinity and Humanity.* Leon. de Sect. And *Vincentius Lirinenſis* teſtifies. *Neſtorius, contrario Apollinari morbo, dum ſe duas in Chriſto Subſtantias diſtinguere ſimulat, duas introducit repente Perſonas: & inaudito ſcelere duos vult eſſe filios Dei, duos Chriſtos: unum Deum, alterum hominem: unum qui ex Patre, alterum qui ſit generatus ex Matre.* Neſtorius, *falling into a contrary Hereſie to that of* Apollinaris, *whilſt he pretends to diſtinguiſh the two Subſtances in Chriſt, in the mean time introduces two Perſons: and by an unheard of Impiety, will have that there are two Sons of God and two Chriſts: one God, the other Man: one born of his Father, the other generated of his Mother.* Moſt certain it is he was a bold poſitive Man, and talked and wrote many things very unjuſtifiable. There was not ſo much harm in his firſt oppoſing the uſe of the Word θεοτόκος: for indeed this was an odd Expreſſion, and occaſioned many unwarrantable Honours, which were afterwards paid to the Bleſſed Virgin. But what he ſaid afterwards, to defend this Oppoſition, was directly contrary to the received Catholick Faith, and to the Holy Scriptures. He probably might have waved his Condemnation, had he managed himſelf with tolerable Temper or Diſcretion. What he ſaid juſt before his Trial at the Council, and was witneſſed there by two Biſhops, *Theodotus* and *Acacius*, do ſufficiently ſhew the Temper and Opinion of the Man: διμηνιαῖον ἢ τριμηνιαῖον μὴ δεῖν λέγεσθαι θεόν: *'tis a ſhame to reckon him a God, that was once two Months, or three Months old.* Conc. Eph. Par. ii. Act 1. Which Expreſſion was the more ſcandalous, becauſe it was one of the common Scoffs of *Celſus* and *Porphyry*, and other Enemies of Chriſtianity.

One Perſon of Chriſt proved from Scripture.

II. That Chriſt is one Perſon, is the Doctrine of the holy Scriptures, *The Word was made Fleſh and dwelt among us*, John i. 14. The ſame Chirſt *which deſcended* (*i.e.* the unbodied *Logos*) *was the ſame that aſcended* (*viz.* with his Body) Eph. iv. 10. The ſame Chriſt *who was in the form of God and thought it no robbery to be equal with God, took upon him the form of a Servant*, Phil. iv. 6, 7. *There is one Mediator between God and Men, the Man Chriſt Jeſus*, 1 Tim. ii. 5.

Reaſons for the ſingle Perſonality of Chriſt.

III. The Reaſons which have been urged for our Saviour's being one Perſon, are chiefly theſe. (1.) If the Divinity and Humanity of Chriſt made two Perſonalities, they would not be ſo Phyſically and Subſtantially United, that the Properties of the one ſhould be attributed to the other, as we find they are in Scripture. Now this could not be according to *Neſtorius*'s Hypotheſis, who made Chriſt θεὸν ἰδικῶς and ἄνθρωπον ἰδικῶς, *God ſingly and Man ſingly.* Wherefore the Neſtorians avoided all Expreſſions, which might denote a Phyſical Union. They avoided the uſe of the Word ἕνωσις which ſignified the being *made one*, and on that account ſeemed to bear too hard upon their Notion of two Perſons; chuſing rather to expreſs themſelves by ἐνοίκησις *Inhabitation* or *Indwelling*: by συνάφεια *Conſociation*: by σχέσις or ἕξις *Familiarity* or *Friendſhip*. vid. Cyr. cont. Neſt. (2.) Becauſe if the Conjunction of the two Natures of Chriſt were not Phyſical, or if there were two different Perſonalities, the Divinity would not be United to Chriſt, more than to any Prophet who was inſpired by God, or any good Man to whom God is preſent by his Grace. For thus S. *Cyril* Reaſons with great ſtrength. Κακῶς γὰρ τὰ τοίνυν ἐν καὶ φύσει καὶ ἀληθῶς υἱὸν ἐνανθρωπήσαντα, καὶ σεσαρκωμένον διϊσάντες εἰς δύο παρεμβάλλονται μὲ ἢ ἕνωσιν, συνάφειαν δὲ ὀνομάζουσιν, ἣν ἂν ἔχοι τυχὸν καὶ ἕτερός τις πρὸς τὸν θεὸν, ὡς ἐκ ἀρετῆς καὶ ἁγιασμῷ μονωνοχὶ συνδέμενος. *They act very craftily, after they have divided into two the one Chriſt who was made the Son of Man and incarnate, refuſe to uſe the Word* ἕνωσις [Unition] *but chuſe rather to uſe* συνάφεια

who truly Suffered, was Crucified, Dead and Buried, to reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt, but also for Actual Sins of Men.

n who truly Suffered, was Dead and Buried, o to reconcile his Father to us, and to be a Sacrifice not only for Orginal Guilt, but also for * Actual Sins of Men.

Deus & verus Homo, qui verè paſſus eſt, crucifixus, mortuus & ſepultus, ut patrem nobis reconciliaret, eſſetque hoſtia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

* *All Actual Sins*, MS. CCC. 1571.

φεια [Sociation] *which any one may have with God being united to him by Virtue or Sanctification*, Cyr. Tom. v. ed. Par. 733. The ſame Argument is urged in theſe Verſes of *Gregory Nazianzen*.

Θεῷ ϑ' ὅλυ μετέχεν ἀνθρώπε φύσις
Οὐχ ὡς Προφήτης, ἢ τὶς ἄλλος ἐνθέων.
Ὃς δ' θεῷ μετέχε, πᾶν θεῷ ϑ' γε
Ἀλλ' ἐσιωθεὶς ὥσπερ ἀυγαῖς ἡλιος.

When Chriſt did Man become, he did partake
Of God in full, not like unto a Prophet,
Or other Man inſpired; who don't partake
So much of God as of the things of God:
The Union was Subſtantial, as the Rays
Are with the Sun United.

Greg. Naz. Carm. de vita ſua.

3. Becauſe the like is obſerved in the Unions of other Subſtances, as particularly that of the Soul of Man with the Body. For thus an antient Writer in theſe Controverſies. *Anima rationalis & Corpus hominis identitatem naturæ circa unitionem ſuſcipiunt. The Rational Soul and the Body of Man undergo the ſame Identity, as to matter of Union*, Ruſt. Diac. Dial. contr. Aceph. The ſame Argument is advanced in the Athanaſian Creed. *As the reaſonable Soul and Fleſh is one Man; ſo God and Man is one Chriſt.*

Reality of Chriſt's Suffering.

n *Who truly Suffered*, &c.] The Hiſtory of our Saviour's ſuffering Death, and Burial, is ſo fully related in the Goſpels, and owned by the Heathens themſelves, who frequently upbraided them for their believing and worſhipping a crucified Saviour, that nothing but unaccountable humour or ſtupidity could make any doubt of it. But ſome there formerly were, who would have all Chriſt's Paſſion to be but mere Shew and Appearance, from whence they got the Name of *Docetæ* and *Phantaſiaſtæ*. They were as early as *Ignatius* his Time, whoſe Opinions he oppoſes ſeveral times in his Epiſtles, particularly in this Paſſage. Ἐφαγε καὶ ἔπιεν ἀληθῶς· ἐσαυρώθη καὶ ἀπέθανε ἐπὶ Ποντίε Πιλάτε· ἀληθῶς δὲ καὶ ἐ δοκήσει ἐσαυρώθη καὶ ἀπέθανε, βλεπόντων ἐπουρανίων, καὶ ἐπιγείων καὶ καταχθονίων. *He truly Eat and Drank, and was crucified and died under* Pontius Pilate. *He was, I ſay, truly crucified and died, and not in Appearance: Thoſe that were in Heaven and Earth and Hell viewing him.* Epiſt. ad Trall. The ſame Hereſie was maintained by ſome in *Athanaſius* his Time, as appears from that of him, wherein he thus oppoſes the Phantaſiaſts. Ἢ οὖν πάντα ἀληθῆ πιστευτέον, &c. *We muſt either believe that all things in his Hiſtory are true, and then we muſt own the Truth of his Paſſion; or if we ſay that he ſuffered impaſſibly, then we muſt account all other Paſſages of his to be Figure and Fancy. If he did not ſuffer truly, neither did he ariſe truly: if he did not truly taſt of Death, neither did he extinguiſh the ſting of Death; we are ſtill in our Sins; Death ſtill reigneth over all, and we are ſtill Strangers to the Inheritance.* Athan. adv. eos qui Verb. impat.

o *To reconcile his Father to us.*] Theſe Words of the Article do plainly ſet forth the moſt neceſſary Chriſtian Doctrine of Chriſt's Satisfaction; whereby our bleſſed Lord, out of his great Love to Mankind, was willing to ſuffer Death for our Sins, that thereby the Authority of God's Laws might be kept up and his Juſtice vindicated, and we might be delivered from the Puniſhment of Eternal Death. The Socinians indeed do with all their Might oppoſe this Doctrine, becauſe it has ſo nigh a Relation to Chriſt's Divinity, which they deny; and therefore will not allow, that Chriſt died to make Satisfaction for our Sins, but only to confirm the Doctrine which he taught, and to afford us an eminent Example of Patience. Now for the better underſtanding of this Doctrine, it will be requiſite to remark the following Particulars.

Of the Satisfaction of Chriſt.

Neceſſity of Chriſt's Satisfaction.

I. That it is neceſſary, that ſuch a Satisfaction ſhould be made for our Sins. The Socinians are ſo far from allowing any ſuch Neceſſity, that they will not own that God had any juſt Reaſons at all to require any Satisfaction to be made, for the ſaving Men's Souls. Some others, on the other extreme, deny it to be at all in the Power of God, to have pardoned Sin, without this Satisfaction of his Son. But as the former Opinion is contrary to the whole tenor of Scripture, ſo the latter ſeems to be too bold an Aſſertion, it not having ſufficient warrant from Scripture, and ſeems to entrench upon the Liberty and Power of the Divine Nature, which has Infinite ways of working, which we are not able to comprehend. That of the Apoſtle ought to be a Check to ſuch bold Determinations. *Who hath known the Mind of the Lord, and who hath been his Counſellor?* Rom. xi. 34. *How unſearchable are his Judgments, and his ways paſt finding out!* Rom. xi. 33. The Antients were more modeſt in this point. For *Athanaſius* ſays, Ἠδύνατο καὶ μὴδ' ὅλως ἐπιδημήσαντος αὐτοῦ, μόνον εἰπεῖν ὁ θεὸς καὶ λύσαι τὴ κατάραν· ἀλλὰ σκοπεῖν δεῖ τὸ τοῖς ἀνθρώποις λυσιτελοῦν, καὶ μὴ ἐν πᾶσι τὸ δυνατὸν τῷ Θεῷ λογίζεσθαι. *God might, if he had pleaſed, without coming into the World, have by ſpeaking a Word diſſolved the Curſe. But we ought to conſider what Method was more profitable for Men, and not to think in all things what God might have done.* So S. *Auſtin* declares, *non alium modum poſſibilem nos liberandi Deo defuiſſe, ſed ſanundæ miſeriæ noſtræ convenientiorem modum alium non fuiſſe: That God was not at a loſs for other poſſible Methods of ſaving us, but this was the more convenient Method of reſcuing us from Miſery.* Therefore avoiding both theſe Extremes, we have very good Ground from Scripture to aſſert, That God had very juſt and ſufficient Reaſons moving him, to purſue this Method which he took, for the Redemption of the World, by the Satisfaction of his Son. (1.) For he could not but, in general, be inclined to find out a way to Pardon Man's Sins, by his Goodneſs, and Mercy. For when he is deſcribed in Scripture to be the *Lord God merciful and gracious*, Exod. xxiv. 6. *the Lord good and ready to forgive*, Pſal. lxxxvi. 5. when, after his Example, we are commanded, to *be merciful as our Father in heaven is merciful*, Luke vi. 36. when we are informed of *the riches of his goodneſs*, and that the *goodneſs of God leadeth to Repentance*, Rom. ii. 4. we cannot but think this glorious Attribute did incline him to reſcue us from Eternal Miſery. (2.) When God had poſitively declared his Averſion to Sin, *that he hated all the workers of iniquity*, Pſal. v. 5. that *they who are of a froward heart are an abomination to the Lord*, Prov. xi. 20. that he will *viſit for ſuch things*, and that his *Soul will be avenged*, Jer. v. 31: All theſe and innumerable other Expreſſions in Scripture do denote God's great Deteſtation of Sin. And having forbidden Sin by ſo many plain and poſitive Laws, and repeated Commands, given out by the greateſt Authority, that of an Almighty Creator; and which notwithſtanding Men did continually break, by reaſon of the Violence of their Luſts and Paſſions; he was willing to adjuſt ſuch a temperature of his Goodneſs and Mercy, as ſhould manifeſt

God's Goodneſs a Motive to accept of Chriſt's Satisfaction for the Pardon of Sin.

His hatred of Sin a Motive not to pardon Sin without it.

ſeſt at the ſame time both his hatred to Sin, and withal a regard for the obſervance of his Laws; ſo that by a commution of the Puniſhment, his Authority might be preſerved, and Mankind be freed from the Miſeries, which their Diſobedience ſubjected them to.

Truth of Chriſt's Satisfaction proved from his Mediation.

II. That Chriſt did make a true proper Satisfaction for us, in dying for our Sins. (1.) Becauſe Chriſt is frequently in Scripture called our Mediator; which does denote, that he was to make up a Difference which was between God and Man, and to procure our Peace with God, whom we had offended by our Diſobedience; this being a Metaphor drawn from the uſual Carriage of an offended Perſon, who will not admit to his Preſence one who has grievouſly injured him, and therefore the Reconciliation muſt be adjuſted by a third Perſon. Thus Chriſt is ſaid to be the *Mediator of the New Teſtament, that by means of Death, for the Redemption of the Tranſgreſſions that were under the firſt Teſtament, they which are called might receive the Promiſe of eternal Inheritance*, Heb. ix. 15. Which Words do imply more than a bare Mediation, moreover denoting that that Mediation would not be accepted, but only by the vicarious Suffering of the Mediator himſelf. And that we may not be miſtaken in the true Senſe of the Word Mediator, the Scripture, when it is mentioned, joyns ſomething of Sacrifice, Propitiation, or vicarious Suffering. As *Heb.* xii. 34. *to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling, which ſpeaketh better things than that of Abel.* And ſo 1 *Tim.* ii. 6. *One Mediator between God and Men, the Man Chriſt Jeſus, who gave himſelf a ranſom for all.* To avoid the force of theſe expreſs Texts of Scripture, the Socinians pretend, that in Scripture Language a Mediator ſignifies an Interpreter, or one who makes known the Mind of one Perſon to another, and in this Senſe *Moſes* is called a Mediator, *Gal.* iii. 19. becauſe he made known God's Will to the People of *Iſrael*, by his Mediation or Interpoſition. But this is a Modern Quirk invented by theſe Hereticks, which the Antients knew nothing of. For they underſtood the forementioned Paſſages of Scripture, to denote Reconciliation or Satisfaction. *Gregory Nyſſen* explaining the Senſe of that Paſſage, 1 *Tim.* ii. 6. *One Mediator between*, &c. ſays ὅλον ἡμῖν ἐντᾶυθα τ̃ σκοπὸν τ̃ μυσηείε διὰ τ̃ τ̃ μεσίτε λέξεως διαλαβὼν, ἀπεκάλυψεν: *By the Word Mediator he underſtands the whole Series of the Myſtery of our Redemption.* Greg. Nyſſ. cont. Eunon. Lib. 1. But long before him *Irenæus* declares what was the Notion of a Mediator in his Time. Ἔδει γὰρ τ̃ μεσίτην θεὸ τε καὶ ἀνθρώπων διὰ τ̃ ἰδίας πρὸς ἑκατέρους οἰκειότητ⊙, εἰς φιλίαν καὶ ὁμόνοιαν τὰς ἀμφοτέρους συναγαγεῖν. *It was expedient there ſhould be a Mediator between God and Men, that by partaking of both their Natures, he might reduce them both into Friendſhip and Concord.* Iren. Lib. iii. cap. 10. To the ſame purport ſpeaks S. *Chryſoſtom.* Καθάπερ δύο τινῶν ἀμιμαχία, &c. *As when two Perſons are a fighting, one comes between them, and puts an end to the ſtrife and difference; ſo did Chriſt do. God was angry with us, but we did not regard his anger, and ſlighted our kind Maſter, Chriſt threw himſelf* (μέσον) *as a Mediator brought us into Friendſhip with one another, and he himſelf bore the Puniſhment of the Father which was due to us.* Chryſ. Hom. de Aſcenſ.

Truth of Chriſt's Satisfaction proved from his Redemption.

(2.) Chriſt by his Death made a true and proper Satisfaction for our Sins, Becauſe he is ſo frequently in Scripture ſaid to have redeemed us. The Apoſtle ſays his *Death was for the Redemption of the Tranſgreſſions that were under the firſt Teſtament, that they which are called might receive the promiſe of eternal Inheritance.* Heb. ix. 15. So again, *For all have ſinned, and come ſhort of the Glory of God; being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a Propitiation*, Rom. iii. 23, 24, 25. And elſewhere, *In whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the riches of his Grace*, Eph. i. 7. So S. *James*, *Foraſmuch as ye know, that ye are not redeemed, with corruptible things as Silver and Gold——but with the precious Blood of Chriſt, as of a Lamb without blemiſh and without ſpot.* 1 Pet. i. 18, 19. The Greek Word which we tranſlate Redemption is ἀπολύτρωσις; which ſignifies a Deliverance from a very ſad and deplorable Condition, ſuch as that of a Captive was before his Ranſom was paid. Which Expreſſion ſo frequently uſed by the Apoſtles in their Writings, was originally grounded on our Saviour's own Words. *The Son of Man came to give his Life* (λύτρον) *a Ranſom for many*, Mat. xx. 28. Mark x. 45. Therefore upon the whole, what tolerable Senſe can be put upon theſe Words, but that our Souls being in an evil and loſt Condition, like that of a Priſoner in Chains and doomed to Death, our Saviour paid down his own Blood as a λύτρον or Price of Ranſom, to free us from this Miſery? This the Antients took to be the Senſe of theſe Paſſages. St. *Baſil* has a noble Expreſſion in treating upon that place of the Pſalmiſt, *No Man may deliver his Brother, nor make an Agreement unto God for him*, he ſays, Τί γὰ δύναται ἄνθρωπ⊙ ἐυρεῖν τιμιώτον, ἵνα δῷ ὑπὲρ λυτρώσεως τ̃ ψυχ̃ αὐτ̃; Ἀλλ' εὑρέθη ἐν ὁμῖ πάντων ἀνθρώπων ἄξιον· ὁ ἐδόθη εἰς τιμὴν λυτρώσεως τ̃ ψυχ̃ ἡμῶν, τὸ ἅγιον, καὶ πολύτιμον αἷμα τ̃ κυρίε ἡμῶν Ιησ̃ Χρισ̃, ὃ ὑπὲρ ἡμῶν ἐξέχεε πάντων. διόπερ καὶ τιμ̃ ἠγορά-σθημεν. *What can a Man find any thing that is of ſufficient value to pay down as a ranſom for a Soul? Yes, there is found that which is of value enough to ranſom all Mens Souls: that which was given as a price of our Redemption, the moſt precious Blood of our Lord Jeſus Chriſt, which he ſhed for us all.* Baſ. Hom. in Pſal. xlviii. S. *Auſtin* underſtands the Redemption ſo frequently mention'd in Scripture, in the ſame Senſe. *Tenebantur homines captivi ſub Diabolo & Dæmonibus ſerviebant, ſed redempti ſunt a captivitate. Vendere enim ſe potuerunt, ſed redimere non potuerunt. Venit Redemptor & dedit pretium, fudit ſanguinem ſuum, & emit orbem terrarum. Queritis quid emerit? videte quid dederit, & invenite quid emerit. Sanguis Chriſti pretium eſt. Tanti quid valet? Quid niſi totus orbis? quid niſi omnes gentes? All Men once were held captive by the Devil, ſerving wicked Spirits: but now they are redeemed from their Captivity. They were able to ſell themſelves, but they were not able to redeem themſelves. There comes a Redeemer, he pays down the Price, he pours out his Blood, and with it buys the whole World. Do you ask what he bought? ſee what he gave, and that will tell you what he bought. The price was the Blood of Chriſt. And what could come up to the value of that? What but the whole World? What but all Nations?* Aug. Enar. in Pſal. xcv. *Prudentius* teaches the ſame Doctrine in Verſe.

Jeſus refulſit omnium
Pius Redemptor gentium, &c.
Fælix Johannes mergere
Illum tremiſcit flumine,
Poteſt ſuo qui ſanguine
Peccata mundi tergere.

The conquering Jeſus did appear
All Nations great Deliverer, &c.
The happy John *all trembling ſtood*
To plunge him into Jordan's *Flood*;
Who by his Blood a way would find
To cleanſe the Sins of all Mankind.
Hymn. in Epiph.

From his Reconciliation.

(3.) Chriſt by his Death truly ſatisfied for our Sins, becauſe the Scripture does imply this by ſo frequently aſſerting Chriſt's reconciling us to God; which does manifeſtly denote that God was diſpleaſed and angry with us before. Thus S. *Paul. For when we were enemies, we were reconciled to God by the Death of his Son*, Rom. v. 10. *All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given unto us the myſtery of reconciliation; to wit, that God was in Chriſt, reconciling the World unto himſelf, not imputing their treſpaſſes unto them*, 2 Cor. v. 18, 19. And (*having made Peace thro' the blood of his Croſs*) *by him to reconcile all things to himſelf*, Col. i. 20. That *he might reconcile both unto God in one body by the croſs*, Eph. ii. 16. And that it may appear plainer, that this Reconciliation did imply an Anger; we may obſerve that in ſeveral Places of Scripture Chriſt is called a *Propitiation*, Rom. iii. 25. 1 John ii. 2. the original Words are ἱλασήειον ἱλασμ⊙, which ſignifie an appeaſing of the Deity. For ſo the moſt antient Greek Authors uſe it.

Ἔνθαδε μὲ τάυρ⊙ισι, καὶ ἀρνειοῖς ἱλάονται
Κ̃ρες Ἀθηνάιων·

Th' Athenian *Youth with Goats and Lambs appeaſe*
The Goddeſs—— Hom. Il. ii.

Therefore *Heſychius* explains ἱλάσκε⊙ by ἡμερῶ⊙ to be made kind or favourable. The Socinians being preſſed with the force of theſe plain Texts ſay, that God is not ſaid to be reconciled to us, but we to God: but that is ſaid for

for want of obſerving the uſe of the Words καταλλάτ]εσθ and δια]άτ]εσθ in the New Teſtament, *Mat.* v. 24. 1 *Cor.* vii. 11. For the Greeks not having any reciprocal Conjugation anſwering to the Hebrew *Hithpael*, are forced to uſe a paſſive Verb. So that when we are ſaid to be *reconciled to God*, the Meaning is we are made reconciled, *i. e.* put in ſuch a Condition that he is no longer Angry with us. For ſo the Word is uſed when the offending Perſon is bidden to be *reconciled to his Brother*, Mat. v. 24. and the Wife to be *reconciled to her Husband*, 1 Cor. vii. 11. whereas in our ordinary way of ſpeaking, he that had born the Injury ſhould be ſaid to be reconciled to the other: and the Husband to the Wife.

From the Subſtitution of his Perſon in our ſtead.

(4.) Chriſt truly made Satisfaction by his Death, Becauſe he is ſo frequently in Scripture ſaid to die *for us*, (*i. e.*) in *our ſtead*. Our *Engliſh* Word *for* is expreſſed by two Præpoſitions in the Greek, ſometimes by ὑπερ, ſometimes by ἀντι. *God ſpared not his own Son but delivered him up* (ὑπερ) for *us all*, Rom. viii. 42. *In due time Chriſt died* (ὑπερ) for *the ungodly*, Rom. v. 6. *Chriſt died once for Sins, the juſt* (ὑπερ *for the unjuſt*, 1 Pet. iii. 18. *That he by the grace of God ſhould taſt of Death*, (ὑπερ παντος) *for every Man*, Heb. ii. 9. From which Expreſſion it is clear that Chriſt died in our ſtead, and ſuffered Puniſhment for us, that we might eſcape it. For though the Præpoſition ὑπερ ſometimes has other Senſes, yet when 'tis joyned with Verbs, which denote *dying*, *ſuffering*, &c. it ſignifies *inſtead of*. So θνήσκω ὑπερ σεθεν, *I die for you*, Eurip. in Alceſt. ερώτησον τέτες, μᾶλλον δ' ἐγω τᾦδ' ὑπερ σᾦ ποιήσω. *Ask theſe Perſons, or otherways I will ask them, for you.* Demonſt. pro Corona. Therefore the Socinians talk ridiculouſly, when they would have the Word *for* to ſignifie *by occaſion of*. But there are two Texts of Scripture denoting the ſame thing which are expreſſed by the Præpoſition αντι. Chriſt came to lay down his Life a Ranſom (ἀντὶ πολλῶν) *for many*. Mat. xx. 28. Mark x. 45. But this Præpoſition, not only in profane Authors, but likewiſe in Scripture, always ſignifies *inſtead of*, 1 Pet. iii. 9. Rom. xii. 17. Mat. v. 38. Heb. xii. 16. And in this Senſe the Antients always underſtood theſe Paſſages. Thus *Juſtin Martyr*, Ἐι ὃν χ] ὁ ἑαυτὸ χειρὸν ὑπερ τ]ῦ ὅλ παντὸς γένες ἀνθρώπων ὁ πατὴρ τ]ῦ ὅλων τὰς πάντων κατάρας ἀναδέξαδ]ος ἐβελήθη εἰδὼς ὅτι ἀναςήσα αὐτὸν ςαυρωθέντα χ] ἀποθανόντα, &c. *If therefore God the Father of all things was willing that his Chriſt ſhould take upon him the Curſes upon all human kind, knowing that he would raiſe him up after he was crucified and dead.* Coll. cum Tryph. So *Tertullian*, *Chriſtum oportebat pro omnibus gentibus Sacrificium, qui tanquam ovis ad victimam ductus eſt, & velut agnus coram tendante*, &c. *It was requiſite, that Chriſt ſhould be a Sacrifice for all Nations, who went as a Sheep to the Slaughter*, &c. Tert. adv. Jud. cap. 13. (5.) Chriſt's Death was a Satisfaction for our Sins, Becauſe the Propheſies of his Death, do plainly denote a true Satisfaction, Expiation and vicarious Suffering. To mention only the famous Propheſie of the liii. of *Iſaiah*. Though the modern Jews and the Socinians, do attribute this Propheſie to *Jeremiah*, contrary to the Tradition both of the Jewiſh and Chriſtian Churches; yet the antienter Jews interpreted it of the Meſſias. *Jonathan* in his Targum, explains the Words which begin the Propheſie, *Behold my Servant ſhall deal prudently*, Iſa. lii. 13. Hou jatzliach Meſhica. *My Servant the Meſſias ſhall proſper*, &c. referring all that is ſaid to the liv. Chapter, unto the Meſſias. So do *Rabbi Solomon*, *Bereſhith Rabba*, and the *Midruſh* upon *Ruth*; as may be ſeen at large in *Ramundus Martinus*. Pug. Fid. P. iii Diſp. 3. cap. 10. Now can any thing expreſs a Satisfaction, or vicarious Puniſhment more fully than this Propheſie? Chriſt is there deſcribed, as one that has *born our Griefs and carried our Sorrows*, Iſ. liii. 4. as *wounded for our Tranſgreſſions, bruiſed for our Iniquities: the chaſtiſement of our peace was upon him: with his ſtripes we are healed*, v. 5. It is there ſaid that *the Lord laid on him the iniquity of us all*, v. 6. that *for the tranſgreſſion of my people was he ſtricken*, v. 8. that *he ſhould make his Soul an Offering for Sin*, v. 10. that *he ſhould juſtify many* and *bear their iniquities*, v. 11. Now if this be a Propheſie of Chriſt, as no good Chriſtian ever doubted of it; there is ſuch undeniable Evidence of Chriſt's Satisfaction, that a reaſonable Man need not require more: The force of this Propheſie, and the fulfilling thereof in Chriſt, is excellently well ſet out by *Euſebius*. Καὶ καθ' ὁ πάχοντ] ἑνὸς, &c.

From the Propheſies concerning him.

"For as much as when one Member ſuffers all the Mem-
"bers ſuffer with it, ſo many Members ſuffering and ſin-
"ning, Chriſt according to the Laws of Sympathy (be-
"cauſe being the Word of God it pleaſed him to take up-
"on him the form of a Servant and to dwell in one of
"our Tabernacles) took the Griefs of the ſuffering Mem-
"bers upon himſelf, made our Infirmities his own, for
"our ſakes to endure Cold and Labour, according to the
"Conditions of Humanity. Nor did this Lamb of God
"only do this, but he ſuffered and underwent Torment
"for our ſakes, which he did not deſerve, but was the
"occaſion that our Sins, for the multitude of Offenders,
"were pardoned: who underwent Death for our ſakes,
"and Scourgings and Reproaches; taking to himſelf thoſe
"Diſgraces which we had merited, was made a Curſe for
"us, and drew upon himſelf the Curſe which was due to
"us. For what was he elſe but our ἀντίψυχον, the price
"of our Lives? Therefore the Propheſie ſpeaks this in
"our Names, *By his Stripes we are healed, The Lord hath*
"*laid upon the Iniquities of us all.* Euſeb. Demon. Evan. Lib. x. c. 1. (6.) Chriſt made a true Satisfaction for our Sins, Becauſe the Sacrifices of the Old Teſtament which were truly expiatory were but Types which did prefigure his Paſſion, and received their force and efficacy from that. There is no doubt to be made but, that the Sacrifices of the Old Law were to attone for the Sins of thoſe who had treſpaſſed or offended, *Lev. Cap.* v, and *Cap.* vi. *Becauſe* it is frequently ſaid that *the Prieſt ſhall make an attonement for him before the Lord, and his Sin ſhall be forgiven him.* And it is as plain that the Scripture does as expreſly declare, that the Death of Chriſt was prefigured by the Sacrifices of the Old Teſtament. Almoſt the whole Epiſtle to the *Hebrews* is a Proof of this Aſſertion. But particularly it is declared, that *the Law was but a ſhadow of good things, and not the very Image of things*, Heb. x. 1. They are ſaid to be *Patterns of heavenly things, which are purified with better Sacrifices* (i. e.) *the Blood of Chriſt*, Heb. ix. 24. The old Law is ſaid to be *a ſhadow of things to come whoſe Body is Chriſt*, Col. ii. 17. And whereas the Sacrifices of the Old Teſtament are ſaid to derive their force and efficacy from the great Sacrifice of Chriſt, *Dan.* ix. 27. *Heb.* vii. 9, 10. undoubtedly the Sacrifice of Chriſt, which was not only prefigured and repreſented by theſe but gave them their Expiatory force, by the Relation they had to their Antitype; this I ſay muſt undoubtedly it ſelf have the Nature of a true and proper Expiation or Satisfaction.

Becauſe the Types which prefigured him were expiatory.

III. The Satisfaction of Chriſt was not only true, but was likewiſe moſt perfect. And this, (1.) Becauſe of the unſpotted Holineſs and the Infinite Dignity of the Perſon who ſuffered. For both theſe are requiſite for rendring a Mediator between God and Man compleat. For it is not to be ſuppoſed that one Sinner ſhould be a Redeemer to another, who ſtands in need of a Redeemer himſelf. Which is a Reaſon ſeveral times aſſigned in Scripture. *For he hath made him who knew no Sin to be Sin for us*, 2 Cor. v. 21. So Heb. vii. 26. *For ſuch an high Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners.* But beſides this Innocency, for the Perfection of a Mediator it is requiſite, that he ſhould be of an Infinite Dignity likewiſe, the Infinite Merits of whom ſhould counterbalance the Infinite Demerits of Sin. Now our Saviour being God as well as Man, his Infinite Dignity has made his Satisfaction in the higheſt Degree perfect. Whereupon S. *Baſil* thus expreſſes himſelf. Ἐυρέθη ἑνὶ ὁμᾶ πάντων ἀνταξιον, ὁ ἐδόθη εἰς τιμὴν λυτρώσεως τ] ψυχῶν ἡμῶν, τὸ ἅγιον χ] πολύτιμον αἷμα τ] κυρίε Ἰησ] χρις]. *There was one Sacrifice found, which was beyond all others, that was given for the Redemption of our Souls, and that was the holy and precious blood of our Lord Jeſus Chriſt.* Hom. in Pſal. xlviii. (2.) The Satisfaction of Chriſt is moſt perfect, Becauſe of the Unity of it. The Apoſtle lays great ſtreſs upon this to prove the Excellence and Perfection of the Sacrifice of Chriſt's Death. For having ſhewn the Imperfection of the Jewiſh Sacrifices from the neceſſity of their being ſo frequently repeated, *Every Prieſt ſtandeth daily miniſtring and offering oftentimes, the ſame Sacrifices which can never take away Sin. But this Man after he had offered ONE Sacrifice for Sins, for ever ſat down on the right hand of God. For by ONE offering he hath perfected for ever them that are ſanctified*, Heb. x. 11, 12, 13.

The Satisfaction of Chriſt was moſt perfect.

ARTICLE

ARTICLE III.

III. *Of the going down of Chriſt into Hell.*

As Chriſt died and was buried for us, ſo alſo it is to be believed, that he went down into Hell; for the Body lay in the Sepulchre until the Reſurrection, but his Ghoſt departing from him, was with the Ghoſts that were in Priſon or in Hell, and did Preach to the ſame, as the Place of St. *Peter* doth teſtifie.

Of the going down of Chriſt into Hell.

As Chriſt died for us and was buried, * ſo alſo [a] it is to be believed, that he [b] went down into Hell. †

* *So alſo is it to be believed.* MSS. CCCC 1571.

† *For his Body lay in the Grave till the Reſurrection; but his Soul being ſeparate from his Body remained with the Spirits which were detained in Priſon, that is to ſay in Hell, and there preached unto them.* MSS. CCC. 1562. *ſcored with Minium, but numbred.*

III. De deſcenſu Chriſti ad Inferos.

Quemadmodum Chriſtus pro nobis mortuus eſt, & ſepultus, ita eſt etiam credendus ad Inferos deſendiſſe.

a *It is to be believed.*] This Article is added, becauſe it is a part of the Creed, though it muſt be owned it came but late into it. For till near 400 Years after Chriſt, it was not looked upon as an Article of Baptiſmal Faith, which every Catechumen was obliged to aſſent unto, before he was admitted to Baptiſm, but only as a Point of Orthodox Belief, which all good Chriſtians believed as being grounded on Scripture and Catholick Tradition. There is nothing of it to be found in the antient Rules of Faith mentioned by *Irenæus*, Lib. i. cap. 2. or by *Tertullian*, adv. Prax. de Preſcr. cap. 13. Nor in any of the Confeſſions of Faith ſet forth by the Four firſt general Councils, nor in S. *Cyril*'s, or S. *Auſtin*'s Expoſitions of the Creed. The firſt time we meet with it is in the Creed of *Aquileia*, which *Ruffinus* commented upon: who ſays, *nos illum ordinem ſequemur, quam in Aquilienſi Eccleſia per Lavacri gratiam ſuſcepimus: We follow that Confeſſion of Faith which we were baptized into, in the Church of* Aquileia. Ruff. Exp. Symb. But *Ruffinus* there owns, *quod in Eccleſiæ Romano Symbolo non habetur additum*, Deſcendit ad inferna: *ſed neque in Orientis Eccleſiæ habetur hic ſermo. That this Clauſe*, He deſcended into Hell, *was not in the Creed of* Rome, *nor in the Churches of the Eaſt.* ibid. Whether it was in any other Creeds, and how long it had been uſed in the Church of *Aquileia*, is a matter uncertain. About the ſixth Century it was taken into many Creeds, and eſtabliſhed by the Fourth Council of *Toledo*, A. D. 633.

b *Went down into Hell.*] For the better Underſtanding what we are obliged to profeſs by theſe Words, it will not be unneceſſary to obſerve theſe following Particulars. 1. That by the Word *Hell*, by which we render the Greek Ἅιδης, is meant the place of Receptacle of Souls in the State of Separation. This cannot be denied by any, who have but the leaſt Taſt of the Greek Tongue. For there is no Senſe to be made of this Word in moſt of the Antients, if it were reſtrained to ſignifie a Place of Torments, as in that of *Pindar*.

Τοίαισιν ὀργαῖς ἔυχεται — *In this Degree of Happineſs*
Ἀντιάσας ἀϊδαν, γη- — *The Son of* Cleonicus
ρὸς τε δέξασθαι πολιὸν — *Does wiſh to go to* Hades,
ὁ Κλεονίκα παῖς—— — *Or in the ſame t'arrive at*
A venerable old Age——

Pind. Iſſ. Od. 8.

Now we cannot ſuppoſe any one in his Senſes to wiſh for Hell's Torments. Or when the Poet declares his Opinion, that that Perſon is Happy,

Φῦντα δ' ὅπως ἀνίσα πύλας ἀίδαο περῆσαι
Καὶ κεῖσθαι πολλὴν γῆν ἐπαμησάμενον.

Who ſoon as born into the World, arrives
At Hades *Gates, and under Ground does lie*
Deep in the Earth——

Theogn. Eleg.

But to be Happy in a State of Miſery is wholly inconſiſtent. This Conſideration has led ſeveral into an Opinion, that the Word Ἅιδης does always denote the general State of the Dead, whether they be in Miſery or in Torment. Though perhaps ſome Paſſages of the Antients may be brought to Countenance that Opinion, yet I think this Notion, however common, is not altogether ſo well grounded. For I take the exact Notion which the Antients had of *Hades* was, that it was a Place or Receptacle of the ordinary Souls of the departed, which were neither remarkably Ill, nor diſtinguiſhably Good. Thoſe who were very Pious and Good, were ſuppoſed to be inſtated in *Elyſium*, according to the Notions of the Heathen Theology, upon which they formed their Speech; and thoſe that were very Bad were ſuppoſed to be doomed to *Tartarus*; both which Places were diſtinguiſhed from the *Hades*, or the ordinary Receptacle of Souls. *Homer* is the moſt antient Author extant who mentions the *Hades*, but he makes *Tartarus*, or the Place where wicked Perſons were Puniſhed, to be widely different from *Hades*, as appears by theſe Verſes.

Ἦ μὲν ἐλῶν ῥίψω ἐς Τάρταρον ἠερόεντα
Τῆλε μάλ' ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον
Ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς
Τόσσον ἔνερθ' ἀΐδεω ὅσσον οὐρανός ἐς' ὑπὸ γαίης.

I'll throw him down into dark Tartarus,
Which is a Pit far off and vaſtly deep,
The Gates whereof are Iron, the Pavement Braſs,
Deep below HADES, *as Heav'n than Earth is higher.*

Hom. Iliad. viii.

He may be thought in his *Odyſſes*, to have made *Tartarus* a Part of *HADES*, when he makes *Ulyſſes* going thither to have a view thereof: but

——Ἰκέσθαι
Εἰς Ἀΐδαο δόμους——

is not to go to *Hades*, but to the Regions of *Pluto*, under whoſe Dominions both *Elyſium* and *Tartarus* were contained. *Heſiod* likewiſe ſets *Tartarus* at a vaſt Diſtance from *Hades*.

Τόσσον ἔνερθ' ὑπὸ γῆς ὅσον οὐρανὸς ἐς' ὑπὸ γαίης
Ἴσον γὰρ τ' ἀπὸ γῆς ἐς Τάρταρον ἠερόεντα.

As far as Earth from Heaven diſtant is,
So far from Earth is the Dark Tartarus.

But to leave the Poets, we find that *Plato*, who had as juſt Notions as any one of the Heathen Theology, did not allow all the Places or States of the departed Souls to be contained under *Hades*; as appears by this remarkable Paſſage in his Tenth Book of Laws. Μεταβάλλει μὲν τοίνυν παντὸ' ὅσα μετοχά ἐστι ψυχῆς, &c. *All things that have a Soul*

Soul are changeable; they having the cauſe of Change in themſelves: and being changeable are diſpoſed of according to the Laws of Fate. Thoſe that have committed but ſmall Offences, wander about in a Region near the ſuperficies of of the Earth; others that have been greater Sinners ſink in to a more inferior Region (ὅσα ᾍΑΔΗΝ τε κ᾽ τα τύτων ἐγόμενα τ῀ ὀνομάτων ἐπονομάζοντες) *which we call* HADES *or ſome ſuch like Name, there they do, as they did when they were joyned with Bodies, dream and fear. But when a Soul is arrived at a greater pitch of Virtue or Vice: when by a ſettled habit it adhers to divine Virtue, and is framed according to that, then it is tranſlated to a better Place: but when it is contrarily affected it is carried to live in a contrary Place:* So that according to him, *HADES* belongs neither to the very Good nor to the very Bad Souls, but to thoſe of a middle Nature. The Latins wanted a Word to expreſs the Greek Ἅιδης; therefore they called *Hades, Elyſium, Tartarus*, and all by the Name of *Inferi*, (i. e.) the *People below*. But *Virgil* in deſcribing the Place follows the Opinions of the Heathen Theology, which he had from the Greeks, and diſtinguiſhes the Place of Puniſhment from the common *Hades*. That was the *Hades*, properly ſo called, in which he ſaw *Dido, Deiphobus*, &c. But having carried his Hero over that, he next comes to deſcribe the two other Places, one of Puniſhment, the other of Happineſs; and then he thus expreſſes himſelf.

Hic locus eſt, partes, ubi ſe via findit in ambas,
Dextera, quæ Ditis magni ſub mœnia tendit,
Hac iter Elyſium nobis: at læva malorum
Exercet pœnas, & ad impia Tartara mittit.

——Here is a Place where two ways meet,
The right hand leads unto gr[illegible]t Pluto's *Palace*
And to Elyſium: *on the left are Puniſh'd*
The Bad, and a Road leads to Tartarus.
Virg. Ænead. Lib. vi.

But it muſt be obſerved, that, tho' Perſons in the ordinary *Hades*, or that Repoſitory of common Souls, which were neither remarkably Good nor Bad, ſhared neither Reward nor Puniſhment, yet it was generally looked on but as a Place of uncomfortable Condition, and leſs deſirable than this World. On this account *Homer* makes the Ghoſt of *Tireſias* thus to beſpeak *Ulyſſes*, when he ſaw him Voluntarily come into the infernal Regions.

Τίπτ᾽ ἄυτ᾽, ὦ δύσηνε, λιτὼν φάος ἠελίοιο
Ἦλυθες ὄφρα ἴδῃς νέκυας κ᾽ ἀτέρπεα χῶρον.

Unhappy Man! to leave the Sun's clear Light
To ſee us Ghoſts, and th' undelightſom Regions:
Hom. Odyſſ. Lib. xi.

And by the Latin Poets this is frequently called *Ripæ horrendæ, the frightful Banks*: and *Triſtia Regna, the Melancholy Kingdoms*. Virg. Æn. Lib. vi.

Jewiſh Notion of Sheol *or* Hades, *from about the time of the Captivity to Chriſt.*

The Jews ſeem to have had a not very different Notion of the *Hades* from the Heathen. The Word which they had to anſwer to *Hades* was *Sheol*. This Word though it does in ſeveral Places ſignify the Grave, yet in many others it ſignifies either a ſtate of the Dead, or a ſubterraneous Repoſitory of ſeparate Souls. The firſt time we meet with the Word, is in the xxxvii. of *Geneſis*, *I will go down into* Sheol (*Gr.* Hades) *unto my Son, mourning*. Indeed we tranſlate it, *I will go down into the Grave unto my Son mourning*, Gen. xxxvii. 34. But *Jacob* could not reſolve upon that, becauſe he ſuppoſed his Son had no Grave, as thinking him torn in Pieces: and on the other ſide he could not take *Sheol* for a Place of Torment, for that would deter any one from reſolving to go thither. Therefore 'tis probable he uſed that Word to ſignify the Repoſitory of ordinary Souls after Departure. There are ſeveral other Places which do manifeſtly denote a Local *Hades*, under Ground. As that of *Job*. *High as Heaven what canſt thou do? deeper than Hell* (*Heb.* Sheol. *Greek* Hades) *what canſt thou know?* Job xi. 8. So in that of the *Pſalms*, *If I aſcend up into Heaven thou art there: if I make my bed in* (Sheol) *Hell thou art there*, Pſal. cxxxix. 7. In both which Places, Hell, ſuppoſed to be the loweſt part of the Earth, is oppoſed to Heaven above. So *Amos* ix. 2. *Though they dig unto Hell thence ſhall my hand take them*, Am. ix. 2. All which are Alluſions to a Local Hell, ſuppoſed to be deep under Ground.

Nay 'tis not improbable, that the antient Jews had a Notion of a twofold *Sheol* or *Hades*, as the Greeks had, of a *Hades*, and a *Tartarus*. For that of the Pſalmiſt, *Thou haſt delivered my Soul* (Heb. *meſheol tachetijah*) Gr. ἐξ ᾅδ᾽ κατωτάτω) *from the loweſt* Hell; does ſuppoſe a difference between an Upper and a Lower Hell. This S. *Auſtin* long ago remarked, *Dicit Scriptura cui contradici non poteſt*, Eruiſti meam animam ex inferno inferiori, *intelligimus tanquam duo inferna eſſe, ſuperius & inferius. Etenim, Fratres, propter duo iſta inferna, miſſus eſt Filius Dei undique liberans. Ad hoc infernum miſſus eſt naſcendo, illud moriendo*, &c. *The Holy Scripture, which muſt not be contradicted, ſays*, Thou haſt delivered my Soul from the loweſt Hell, *we underſtand it as if there were two Hells, an Upper and a Lower; to both of which Chriſt was ſent a Deliverer, to the one by being born, to the other by dying*. Aug. in Pſal. lxxxv. He by too fanciful a Gloſs, here, makes the Earth to be the Upper Hell: but 'tis moſt probable it is an Alluſion to the Diſtinction of the ſubterraneous World into the common *Hades* the Repoſitory of ordinary Souls, and the *Tartarus* or the Place of Puniſhment for wicked Spirits. The Jews of the latter times, ſeem to have held two diſtinct Places of the infernal Regions; one ordinary and common *Hades*, the other ſubject to Torment and Miſery. For thus the Son of *Syrach* ſpeaks of the ordinary *Hades*, with relation to the Perſon whom *Elijah* raiſed up from the dead. *O Elias*, &c, *who didſt raiſe up a dead Man from death, and his Soul from the place of the Dead* (ἐξ ᾅδ᾽) *by the Word of the moſt high*. Ecclus. xlviii. 5. But the Hell of Torment we find thus deſcribed; under the Character of a Sinner prick'd in Conſcience, in Conſideration of what he is to ſuffer hereafter. *Sleep came upon them out of the bottoms of inevitable Hell* (Hades.) Wiſd. xviii. 14. *Whoſoever there fell down was ſtruitly kept, ſhut up in a priſon without Iron Bars.* v. 16. *were all bound with one chain of darkneſs.* v. 17. *Over them was ſpread an heavy night, an image of that darkneſs which ſhould afterwards receive*, v. 21. Contrary whereunto is the Condition of Good Men. *But the Souls of the righteous are in the hand of God, and there ſhall no Torment touch them*, Wiſd. iii. 1.

How Hades *uſed by the Writers of the New Teſtament.*

To come to the Writers of the New Teſtament, it muſt be confeſſed that the Word Ἅιδης is hardly ever uſed but for the Hell of Torment. It is uſed four times in the *Revelations*, *Rev.* i. 12. vi. 8. xx. 13. xx. 14. in the three firſt of which is underſtood the Place or State of the damned; and poſſibly in the laſt likewiſe. It is uſed but three times in the Goſpels, and in all the Places the Hell of the damned is underſtood. The firſt is *Mat.* vii. 23. *And thou Capernaum, which art exalted unto Heaven, ſhalt be brought down to* (Hades) *Hell.* Where the higheſt Heaven is oppoſed to the loweſt Hell; the one the Seat of the Bleſſed, the other of the Damned. The next Place where this Word is found is *Mat.* xvi. 18. *Upon this rock I will build my Church, and the Gates of* (Hades) *Hell ſhall not prevail againſt it*: That is the Power of the Devils who are doomed to Hell. The laſt Place is *Luke* xvi. 23. *The rich Man in* (Hades) *Hell lift up his Eyes being in Torments*: which cannot be any other *Hades* than the Place of the damned. All the Queſtion is concerning the Meaning of that Text, on which this Article is chiefly grounded, *David ſeeing this before ſpake of the Reſurrection of Chriſt that his Soul was not left* (εἰς ᾅδ᾽) *in Hell*, Acts ii. 31.

The Senſe of more modern Jews concerning Sheol.

That we may the better come at the Meaning of this Word, it will be requiſite to know what Senſe the modern Jews had of the Word *Sheol*, which is uſed in that Paſſage of the *Pſalms*, which this Text alludes to. It is plain that the Jewiſh Writers have generally underſtood by *Sheol* the Hell of Torment by their adapting the Names of the Gates of Hell from ſeveral Paſſages of Scripture, where *Sheol* is mentioned. As the *Gate in the Deſert*, where *Coruh*, *Dathan* and *Abiram* deſcended, becauſe they are ſaid to have gone *down alive into* Sheol, *Num.* xvi. 33. The *Gate of the Sea*, through which *Jonah* was ſuppoſed to have paſſed, when he cried unto God *out of the Belly of* (Sheol) Hell, *Jon.* ii. 2. It is manifeſt likewiſe that the Jewiſh Rabbies do aſcribe to their Hell poſitive Torments; though they do, in their way, mix much Fancy therein. In their moſt antient Book *Zoar*, the Torments of Hell conſiſt in a viciſſitude of intollerable Heat and Cold, *Buxtorf. Lex.* in voce גהנם which Opinion ſeems to have obtained among them before S. *Jerom*'s time: for in his Comment on *Mat.* x. he ſays (moſt probably

bably from the Jewiſh Writers) *Duplicem eſſe Gehennam nimii ignis & frigoris, in Job pleniſſimè legimus.* That *there are two Hells, one of Heat the other of Cold, we fully read in Job.* The Comment upon *Job*, which goes under S. *Jerom*'s Name, 'tis true is not entirely his, but is attributed by many to *Bede*. But there are many Paſſages therein whoſe Latinity is too good for *Bede*. It is probably a motly Piece made out of ſeveral of S. *Jerom*'s Obſervations, mixed with others of later date. But be it as it will, there is in it this Paſſage which contains this Notion of the Jewiſh Theology. *Forte in ipſa gehenna talis ſenſuum cruciatus fiet illis qui in ea torquebuntur, ut nunc quaſi ignem ardentem ſentiant, nunc nimium algoris incendium: & pœnalis commutatio, nunc frigus ſentientibus nunc calor ſit, ut quaſi de loco ad locum tranſitus æſtiment. Et fortaſſe inde Dominus ait in Evangelio, Mitte eum in tenebras exteriores, ibi erit fletus & ſtridor dentium. Perhaps, in Hell there ſhall be ſuch a Torment of the Senſes of the damned, that ſometimes they ſhall feel a burning Fire, and ſometime a pinching Cold: and this change of Puniſhment ſhall be as they run from one place to another. And perhaps, this is the reaſon of that Expreſſion of our Saviour in the Goſpel*; Caſt him forth into utter darkneſs, where there ſhall be weeping and gnaſhing of Teeth, *Hier. in Job. cap.* xxiv. But the Judgment of the Jews in this matter will be yet clearer, if we obſerve what they have commented upon thoſe Places of Scripture, where *Sheol* is mentioned. As on that of *Pſal.* ix. 18. *The wicked ſhall be turned into* (Sheol) Hell. For thus *Rabbi Solomon* on the Place, *Amar Rabbi Abba*, &c. *Rabbi Aba the Son of Zabdi ſaid, to the lower degree of Hell. And why is it written they ſhall be turned? Becauſe when they ſhall come out of Hell and ſtand in Judgment, they ſhall be turned back into the lower degree of Hell*, R. Selom. ad Pſal. ix. v. 18. *Rabbi Kimchi* on the ſame *Pſalm* cites an antient Allegorical Comment called *Deraſh*, which ſays, *Lama amar leſheolah*, &c. *Is not* He, *in the end of a Word, the ſame as* Lamed *in the beginning? This is as much as to ſay into the loweſt part of Hell.*

The common Opinion of the Fathers for the firſt 400 Years, That Chriſt went to Hades *to reſcue from thence the Souls of the Patriarchs*, &c.

But to ſet aſide theſe Jewiſh Authors, let us ſee how the Chriſtian Writers interpreted this Paſſage of Scripture from the beginning of Chriſtianity, and what Senſe they had of Chirſt deſcending into *Hades*, or Hell. It muſt be owned that the moſt early of the Fathers interpreted this Place by 1 *Pet.* iii. 18. *Being put to death in the fleſh but quickened by the Spirit, by which he alſo went and preached to the Spirits in priſon.* This occaſioned the antient Writers of the Church, for 4 or 500 Years together, to aſſert that Chriſt deſcended into *Hades* or Hell, to Preach the Goſpel to thoſe Souls which had departed before his coming, and to advance to Happineſs thoſe pious and well diſpoſed Spirits, who did believe on him. Thus *Juſtin Martyr* blaming the Jews for expunging ſeveral Paſſages of Scripture, which made for the Chriſtians, from their Copies, mentions this for one. Ἐμνήσθη δὲ Κύριος ὁ Θεὸς Ἰσραὴλ τῶν νεκρῶν αὐτοῦ καὶ κεκοιμημένων εἰς τὴν γῆν χάμαι, καὶ κατέβη πρὸς αὐτοὺς εὐαγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ. *The Lord God of* Iſrael *remembred his dead and thoſe that ſlept under the heap of the Earth, and deſcended to them to preach Salvation to them.* Juſt. Mart. Dial. cum Tryph. Which Accuſation, whether true or falſe, ſhews what was the general Doctrine of Chriſtians in his Time. *Clement* of *Alexandria* writes, Εἰ γὰρ ὁ Κύριος διὰ ἄδου ἕτερον εἰς ἄδου κατῆλθεν, ἢ διὰ τὸ εὐαγγελίσασθαι. *Chriſt deſcended into Hell for no other Reaſon, than to preach the Goſpel.* Clem. Alex. Strom. Lib. vi. *Irenæus* writes, *Ea propter Dominum in ea, quæ ſunt ſub terra deſcendiſſe, evangelizantem & illis adventum ſuum, remiſſam peccatorum exiſtentem his, qui credunt in eum. For this Reaſon our Lord deſcended into the parts under the Earth, to preach to them his coming, and remiſſion of Sins to thoſe that believe on him.* Iren. Lib. iv. cap. 45. And elſewhere he teaches, *tribus diebus converſatum eſſe, ubi erant mortui, & deſcendiſſe ad eos, & ſalvare eos: the three days he converſed where the dead were, and deſcended to them, to ſave them.* Lib. v. cap. 35. *Tertullian* ſays, *Nec ante aſcendit in ſublimiora cælorum, quam deſcendit in inferiora terrarum; ut illic Patriarchas, & Prophetas compotes ſui faceret. He did not aſcend to the higheſt parts of the Heaven, before he deſcended into the loweſt parts of the Earth, that he might make the Patriarchs and Prophets Partakers of his Benefits.* Lib. de Anima cap. 4. *Euſebius* ſays, Μεχρὶ θανάτου καὶ αὐτῶν νεκρῶν οἱ τῆς φιλανθρωπίας αὐτὸν ἐκάλεσαν νόμοι, ὡς ἂν καὶ ἐπὶ πάλαι τεθνεώτων τὰς ψυχὰς ἀνακαλέσαιτο: *The Laws of Humanity called him to death, that he might call back the Souls of them that were dead.* Euſeb. de Demonſtr. Lib. iv. *Athanaſius*, in Oppoſition to the Apollinarian Hereſie, aſſigns the Reaſon of his Deſcent to be, ἵνα ψυχαῖς ταῖς ἐν δεσμοῖς κατεχομέναις μορφὴν ἰδίας ψυχῆς ἀνεπίδεκτον ὢν δεσμῶν τῷ θανάτῳ παρασήσας παρῇσαν παρούσαις, διαῤῥήξῃ τὰ δεσμὰ ψυχῶν ὢν ἐν ἅδῃ κατεχομένων: *That for the ſake of the Souls, that were detained in bonds, exhibiting the form of his own Soul, being preſent with them, he might break aſunder the bonds of thoſe Souls which were detained in* Hades. Athan. Lib. de Incarn. Chriſt. S. *Cyril* of *Jeruſalem* ſays, that κατῆλθεν εἰς τὰ καταχθόνια, ἵνα κἀκεῖθεν λυτρώσηται τοὺς δικαίους: *That he deſcended into the ſubterraneous parts, that he might redeem from thence the juſt.* Cyr. Cat. iv. Theſe Writers, by *Hades* and the ſubterraneous Parts, ſeem to underſtand the common and ordinary *Hades* of the Greeks, and not the Place of Torments; for it could not agree with their Piety to think that the Souls of the Patriarchs and other good Perſons were detained in that Place of Horror.

Afterwards it was the common Notion that Chriſt went to Hades *to ſtorm Hell Gates, and to triumph over the Devil.*

But towards the latter end of the fourth Century, ſeveral of the Divines ſeem to have taken a new turn of Thought, and to have aſſerted, that Chriſt went into the very Manſions of the damned, not to ſuffer there, but to triumph over the Devil; and reſcued many Souls which had lain long in Pain. 'Tis poſſible that this Notion might firſt make its Entrance by reaſon of Poetical Expreſſion, when an ordinary Meaning might be contained under high Words. I think *Prudentius* was one of the firſt who makes Chriſt to have entered into *Tartarus*; which he does in theſe Verſes.

Quin & ipſum ne ſolutis inferi expertes forent
Tartarum benignus intrat: fracta cedit janua,
Vectibus cadit revulſis cardo diſſolubilis.
Illa prompta ad irruentes, ad revertentes tenax,
Obice extrorſum repulſo, porta reddit mortuos:
Lege verſa, & limen atrum jam recalcandum patet.

That Hell and Tartarus *might ſhare*
His Bounty too, he enters there.
The Bars and Hinges broke, down flat
Before him fell th' infernal Gate.
The Paſſage open'd now, in ſholes
Out fled the long impriſon'd Souls.
Their Doom is chang'd, they Leave obtain
The black Paths to tread back again.
Prudent. Cathem. Hymn. ix.

But perhaps his Opinion was not, that the Devils and all impentient Souls were releaſed: But only he uſed *Tartarus* to ſignifie the ordinary *Hades*. Indeed others after him will have Chriſt to have gone and ſtormed the Gates of Hell, and enter'd into the very Regions of the damned, and vanquiſhed the Devil there. For this I take to be the Meaning of S. *Chryſoſtom*. Ἐννόησον γὰρ ἡλίκον ἔργον ἀκοῦσαι, πῶς μὲν ἐκ τοῦ θρόνου, καὶ θείων ἀναστὰς βασιλικῶν, καὶ εἰς τὴν γῆν, καὶ εἰς αὐτὸν τὸν ἅδην ἤλασε ὁ Θεὸς, καὶ ἐπὶ τὴν παρατάξεως ἔστη. *Think how great a thing this is, that Chriſt being God ſhould riſe up from his Royal Throne in Heaven, and ſhould not only come down upon Earth, but take a leap into Hell, and put himſelf in order of Battel there*, Hom. ii. in Mat. And when elſewere he ſays, Σήμερον γὰρ τὰ ἐν ἅδου πεπτωλεῖ πάντα ὁ δεσπότης ἡμῶν· σήμερον τὰς χαλκᾶς πύλας συνέκλασε· σήμερον τοὺς μοχλοὺς τοὺς σιδηροῦς συνέθλασεν. *It was to day that our Saviour made his ſearch all over Hell: it was to day that he broke the brazen Gates, and ſhiver'd into pieces the Iron Bars.* Hom. lxxxi. Tom. 5. And afterwards more particularly. Ἐπέσῃ πρὸ ἅδου, ἔρημον αὐτῷ τὴν φυλακὴν ἐπόιησεν ἅπασαν, καὶ τὸν δεσμοφύλακα λαβὼν δεδεμένον, ὅτῶς ἡμῖν ἐπανῆλθεν, ὁ τύραννος αἰχμάλωτος ἦγετο, ὁ ἰσχυρὸς δεδεμένος· ὁ θάνατος αὐτὸς εἰφὰς τὰ ὅπλα, γυμνὸς πρὸς τοὺς πόδας τοῦ βασιλέως ἔδραμεν. *He made his way to Hell, he cleared the Priſon, brought away the Jailor himſelf in Chains, and ſo returned here to us. The Tyrant himſelf was led Captive, the ſtrong Man was bound, and Death himſelf throwing away his Arms, run naked at the King's feet.* ibid. Of the ſame Opinion was the Commentator on S. *Paul*'s Epiſtles, under the Name of S. *Ambroſe*. *Triumphato ergo Diabolo deſcendit in cor terræ, ut oſtentio ejus prædicatio eſſet mortuorum----tertio die reſurgens ante omnes mortales, aſcendit ſuper cunctos cælos, ut illuſam mortem oſtenderet creature. Triumphing over the Devil he deſcends*

deſcends into the Heart of the Earth, that the ſhewing himſelf there might be a preaching to the dead.—— And the third day riſing again, before all others he aſcended into Heaven, diſplaying his Triumph over Death. in Eph. iv. S. *Auſtin* ſays plainly, *Chriſti animam veniſſe uſque ad ea loca, in quibus peccatores cruciantur, ut eos ſolveret a tormentis quos eſſe ſolvendos occulta nobis ſua juſtitia judicabat, non immerito credimus. We do on good grounds believe, that Chriſt's Soul came even to thoſe Places, where Sinners are tormented; that he might free thoſe from their Torments, whom his hidden Juſtice had decreed ſhould be freed.* Aug. xii. Gen. ad cit. So *Caſſian. Chriſtus inferna penetrans, inextricabiles Tartari tenebras coruſcatione ſui ſplendoris extinxit, portaſque ejus ferreas effringens, ac ſeras ferreas conterens, captivitatem ſanctorum, quæ clauſa tenebris immitis tenebatur inferni ſalubriter captam tranſvexit ſecum ad cælos, Chriſt going to Hell put out the inextricable darkneſs of* Tartarus *by his light, he breaking the brazen Gates, ſplintering the Iron Bars, and ſpoiling the Locks, brought away the Captive Saints from Hell to Heaven.* Caſſ. de Inſt. Cænob. Lib. iii. The ſame Doctrine was taught by *Fulgentius. Reſtabat tamen ad plenum noſtræ Redemptionis effectum, ut illuc utque homo ſine peccato a Deo peccati merito cecidiſſet, id eſt ad infernum, ubi ſolebat peccatoris anima torqueri,* &c. *There remained yet for the finiſhing our Redemption, that the Man without Sin ſhould go as deep, as Man ſeparated from God by Sin had fallen,* i. e. *to Hell, where Sinners Souls are tormented.* Fulgent. Lib. iii. ad Traſimund.

In the Seventh Century Hell divided into Limbus's.

In the Seventh Century ſome new Notions were vented by Divines, concerning the different Degrees of Puniſhment in Hell; and different Receptacles aſſigned to Souls, according to their different Deſerts; the higher of which, that were only attended with the Puniſhment of Loſs, or privation of eternal Happineſs, were aſſigned to the Fathers that were there before Chriſt's Deſcent. For thus Pope *Gregory* writes. *Eſſe ſuperiora inferni loca, eſſe alia inferiora credenda ſunt: ut & in ſuperioribus juſti requieſcerent, & inferioribus injuſti cruciarentur. It muſt be believed, that there are ſome Places of Hell higher and other lower: ſo that the juſt did reſt in the higher, and the wicked were puniſhed in the lower.* Greg. Expoſ. Mor. Lib. xii. cap. 6. Upon the ground of this Divinity, Hell was ſuppoſed to be marked out into ſeveral Circles, at a nigher or remoter Diſtance from the Central Fire. The neareſt was the Place of Devils and damned Spirits, and the moſt remote was preſumed to be the Place of the good Souls which had departed before the coming of Chriſt. The Spaces or Rooms between theſe Circles were called *Limbi* or Borders; and the outward Border or Receptable was called *Limbus Patrum.* This Name ſeems to have been common enough in the time of *Anſelm*, from this Expreſſion of his, *Tunc magnum fuit gaudium factum in Limbo, quando anima Chriſti in ipſum deſcendit, & patres inde liberavit, & Limbum deſtruxit. Then there was great joy in* Limbus, *when the Soul of Chriſt deſcended thither, and delivered the Fathers, and deſtroyed that* Limbus. Anſel. de Paſſ. Dom. *Lucas Tudenſis*, a Writer of the Twelfth Century, calls them *Ollæ inferni; the ſeveral Pots of Hell*; and, *Quod ignis putei inferni inferioris cauſa ſit incendii ſuperioris inferni —— ut non abſonæ diverſa judicentur diverſarum ollarum incendia infernalia; That the higher parts of Hell were heated by the Fire of the lower----ſo that the Heats of the ſeveral Pots of Hell may be truly ſaid to be different.* Bibl. Patr. Mag. Tom. iv. par. ii. p. 360. and then divides the Place into the Seat of the Damned, Purgatory, the Place for unbaptized Infants and the *Limbus* of the Fathers. *ibid. p.* 631. What other Niceties the Schoolmen added to this Infernal Geography, is needleſs to relate.

Different Notions of the firſt Reformers, concerning Hell or Hades.

At the time of the Reformation, thoſe who took in Hand the rectifying the Abuſes of Religion, very juſtly laid aſide theſe Notions which had been taken up by the Divines of the middle Ages, and particularly the Doctrine of Purgatory, which had been the occaſion of ſo great Scandals in the Church. But ſtill they all retained the Catholick Doctrine of Chriſt's Deſcent into Hell; though it muſt be confeſſed there was leſs Agreement among them than might be expected in a matter of this Nature. Mr. *Calvin* invented a new Explication of this Article, making Chriſt's deſcending into Hell to be the bearing *diros in anima cruciatus damnati & perditi hominis*, during his Agony and ſuffering on the Croſs, *Inſt. Lib.* ii. *c.* 16. *Sect.* 10. that was the *formidabilis Abyſſus, ſentire ſe à Deo derelictum*, ibid. But the Novelty and forced Allegory of this Expoſition is a full Confutation thereof. *Beza* was not ſatisfied with his Maſter *Calvin*'s Explication, and therefore is for having *Hell* to ſignify no more than the Grave; and for this Reaſon in the firſt Edition of his Teſtament, tranſlated the famous Text *Non derelinques cadaver meum in ſepulchro. Peter Martyr* maintained a different Opinion from both. For he took *HADES* to denote the common State of the dead, both good, and bad; allowing that Chriſt notified his Redemption to the moſt wicked Spirits even in the Place of Torment. *Deſcendit ad inferos nihil aliud indicat, niſi quod eundem ſubiit ſtatum, quem reliquæ animæ a Corpore ſejunctæ experiuntur, quæ aut in ſanctorum ſocietatem cooptantur, aut cum damnatorum ſpiritibus in æternum exilium detruduntur.* He deſcended into Hell, *denotes nothing elſe, but that he underwent the ſame State, which other Souls departed from the Body experience, which either are joined to the Society of Saints, or elſe are thruſt down into Hell*, Pet. Mart. Loc. Com. Claſſ. ii. c. 18. Nay, he owned his going to the Regions of the damned to Preach to them, grounding this upon the famous Paſſage of S. *Peter*, *Alii etiam Spiritus, æternæ damnationi addicti, animæ Chriſti adventum perſenſerunt. Nam, ut habetur apud Pet.* 1 *Ep. cap.* iii. *Illis ſpiritus Chriſti prædicavit: quod eo ſenſu poteſt intelligi, nempe ut iis exprobraret obſtinationem atque incredulitatem, qua obdurati eſſent, adverſus Dei verbum, ſanctaſque admonitiones, quæ illis dum viverent, ſubinde fuerint propoſitæ: vel quod hunc etiam iis, verbum illud ſalutiferum, idemque veriſſimum annunciarit: quod cum ſemper ſimiles pertinaciter rejicerent, eandemque mortui quam vivi incredulitatem retinerent, juſtiſſimæ ſuæ condemnationis aptiſſimum ſibi in ſeipſos teſtimonium reddidere, maximè cum nullam amplius ignorantiam poſſent prætexere. Other Spirits being doomed to eternal Damnation, were ſenſible of Chriſt's coming. For as it is written in the firſt Epiſtle of S.* Peter, *cap.* iii. *The Spirit of Chriſt preached unto them; which may be underſtood in this Senſe,* viz. *that he might thereby upbraid their Obſtinacy and Incredulity, with which they were hardened againſt the Word of God and his holy Admonitions, which, whilſt they were alive, were propoſed to them; which when they being always like themſelves had pertinaciouſly rejected, and retained the ſame Unbelief, as well dead as alive, they gave a moſt ample teſtimony of their Condemnation againſt themſelves, eſpecially when they could no longer pretend Ignorance*, ibid. It is generally, and not without probability, ſaid that *Peter Martyr* had no ſmall ſhare in drawing up King *Edward* VI. Articles: and that may be one Reaſon, why that Text of S. *Peter* was cited in this third Article as Explanatory of the End of Chriſt's Deſcent into Hell, according to the Opinion of *Peter Martyr*, who therein plainly differed from ſome other of the Reformed Divines with whom in moſt other Points he agreed. At the Review of the Articles 1562. this Clauſe was expunged; either becauſe it might he thought by ſome to give a handle to the Popiſh Doctrines of Purgatory and *Limbus*; or becauſe ſome of the Divines being long abroad had imbibed Mr. *Calvin*'s Notion of ſuffering Hell Torments upon the Croſs; or becauſe the Members of the Convocation had different Notions of this Point, and therefore they choſe to expreſs it only in ſuch general Terms as all of them might ſubſcribe to. It ſhould ſeem to me that Mr. *Calvin*'s Notion did pretty much prevail then; tho' it was never the general Opinion of the Clergy of this Nation, who always took the Liberty the Article gave them of maintaining a Local or Vertual Deſcent, as a Theological Point, according to their own Judgment. For Mr. *Rogers*, who wrote his Expoſition upon the Articles near the middle of Queen *Elizabeth*'s Reign, ſays, *in the Interpretation of this Article there is not that Conſent as were to be wiſhed.* And it otherways appears there was not; by that remarkable Relation ſet down by Biſhop *Mountague* in his *Apparatus.* The Subſtance whereof is this. In the Month of *July* 1559. one Mr. *Howſe* of Queen's College keeping an Act, under Dr. *Overall* the Regius Profeſſor, the Reſpondent maintaining that Chriſt did not deſcend to the Seat of the damned, opened his *Theſis* ſo, as to explain Chriſt's Deſcent into Hell to be an Aſcent into Heaven to the Souls of the Patriarchs. The Profeſſor, at that Diſputation, declared his Judgment, That it was a thing uncertain, whether the Souls of the Juſt, who died before Chriſt, were in Heaven or no; That there was no Conſtat for this Opinion in Scripture, and That any Diſpute thereof was more curious than neceſſary. Some zealous Calviniſts of the Univerſity hearing of this, and thinking that by a ſide Wind it bore againſt ſome of their Syſtematical Doctrines, raiſed a great Noiſe thereupon, giving

out

ARTICLE IV.

IV. *Of the Reſurrection of Chriſt.*

Of the Reſurrection of Chriſt.

IV. De Reſurrectione Chriſti.

Chriſt did truly riſe again from Death; and took again his Body, with Fleſh, Bones, and all things appertaining to the Perfection of Man's Nature, wherewith

Chriſt did [a] truly * riſe again from Death, and took again his Body, with Fleſh, Bones and all things, appertaining to the Perfection of Man's Nature,

Chriſtus verè a mortuis reſurrexit, ſuumque corpus cum carne, oſſibus, omnibuſque ad integritatem humanæ naturæ pertinentibus, rece-

* *Ariſe again*, MS. CCCC. 1571.

out that the Profeſſor had maintained publickly the Popiſh *Limbus*. The Profeſſor explained himſelf more fully in ſeveral following Diſputations, ſhewing the antient Doctrine of the Catholick Fathers in this Point, and withal the Novelty of the Romiſh Doctrine. The Calviniſts were ſo far from being ſatisfied therewith, that they would bring on the ſame Queſtion again next Year at the publick Commencement; though the Profeſſor preſſed hard that it might be laid aſide, as an uncertain and uſeleſs Queſtion. But their Importunity and Violence carried it, that the Queſtion ſhould be again diſputed. In the Diſpute Dr. *Overall* was ſcandalouſly reflected upon, by one *Playfer* the *Margaret* Profeſſor, as an Abettor of Popery, and one ignorant or prevaricating in the chief Articles of Faith, that this Doctrine with its Author ought to be baniſhed out of the Univerſity. Soon after the learned Profeſſor drew up an incomparable State of this Queſtion, the Subſtance whereof is contained in the *Apparatus* from *p.* 51. to *p.* 75. The ſame Doctrine being maintained more than twenty Years afterwards, by Mr. *Mountague* in his *Gagg*, and his *Appello Cæſarem*, he was furiouſly fallen upon by Mr. *Yates* in his *Ibis ad Cæſarem*; and by other Puritans. Dr. *Hammond* ſome Years afterwards publiſhing his Practical Catechiſm, avoiding all Diſputes concerning the Ends of Chriſt's Deſcent, explained the Word *Hell* by the common State or Place of the Dead, ſo that in a few Years his Opinion gaining much Ground, Biſhop *Pearſon*, in his Expoſition of the Creed, followed Dr. *Hammond* therein; and theſe Books being in the Hands of moſt of our Clergy has made this Opinion now to be almoſt univerſally received in our Church. I have kept my ſelf, in my Notes upon this Article, from cloſing with any Opinion, giving only an Hiſtorical Relation of the different Doctrines, which in the ſeveral Ages have been delivered, concerning it; for ſince the Church, for wiſe Reaſons, has left the Senſe of the Article undetermined, I muſt not pretend to fix any particular Senſe upon it.

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a *Truly Riſe.*] This being an Aſſertion of our Saviour's Reſurrection, for the explaining thereof it will be neceſſary, to ſhew,

Of the Reſurrection of Chriſt.

Predictions *concerning Chriſt's Reſurrection.*

I. It was predicted that our Saviour ſhould riſe again from the dead. There is an eminent Propheſie of this in the *ſecond* Pſalm, which is not only allowed by the Chriſtians to be a Propheſie of the Meſſiah, but was reckoned to be the ſame alſo by the antient Jews. *Rabbi Solomon Jarchi* fairly Confeſſes, *Our Doctors explained this Pſalm of King Meſſiah, but the better to manage the Controverſy with the Mimnim*, i.e. *the Chriſtians, it is better to interpret it of* David. In which Pſalm it is propheſied concerning the Meſſias, *Thou art my Son, this Day have I begotten thee*; by which Paſſage is foretold his Reſurrection, which is the beginning as it were of another Life, the Grave being the Womb in which for ſome time he had been incloſed. Another Propheſie concerning our Saviour's Reſurrection is in the *ſixteenth* Pſalm. *My fleſh ſhall reſt in hope, for thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy holy one to ſee corruption*, Pſal. xvi. 10. Which Paſſage S. *Peter* argues cannot belong to *David*, but muſt be underſtood as the Jews generally interpreted of Chriſt, or the Meſſiah. *As for the Patriarch David, he is both dead and buried*, &c. *therefore being a Prophet and knowing that God had ſworn an Oath to him, that of the fruit of his Loyns, according to the fleſh, he would raiſe up Chriſt to ſit upon his Throne; he ſeeing this before, ſpake of the Reſurrection of Chriſt, that his Soul was not left in Hell, neither his fleſh did ſee Corruption.* Acts ii. 31. The ſame was prefigured by the Sacrifice which *Abraham*, according to the divine Command, intended to make of his Son *Iſaac*: which the Apoſtle intimates in theſe Words, *accounting that God was able to raiſe him up from the dead, from whence alſo he received him in a figure*, Heb. xi. 19. This the Antients generally make a Type of our Saviour's Reſurrection. For thus *Gregory Nyſſen.* Οὕτως γὰρ τὸ ἁγίον πνεῦμα τὸ μέγα μυστήριον τυπικῶς ἀμφοτέροις ἐπιμείσαντος, τῷ τε ἠγαπημένῳ υἱῷ καὶ τῷ παρασκευασθέντι προβάτῳ, ὥστε διαχθῆναι εἰς μὲν τῷ προβάτῳ τὸ τοῦ θανάτου μυστήριον, ἐν δὲ τῷ μονογενεῖ τὴν ζωὴν, τὴν μὴ διακοπεῖσαν τῷ θανάτῳ. *Thus the holy Spirit does Typically divide a great Myſtery, both by the beloved Son and the Beaſt that was prepared: by the Beaſt is ſignified Death, and by the beloved Son Life not cut off by Death*, Greg. Nyſſ. Or. 1. in Reſur. And ſo *Proſper. Ideo Iſaac immolatus non eſt, quia reſurrectio Filio ſervata eſt. Therefore* Iſaac *was not ſacrificed, becauſe the Reſurrection was reſerved for Chriſt.* Proſper de Prom. &c.

Truth *of Chriſt's Reſurrection.*

II. There is the moſt certain Evidence of the Truth of our Saviour's Reſurrection.

This proved from the Teſtimony,

1. *Of the Holy Scriptures.*

1. And for this we have as good Teſtimony as any reaſonable Man can expect, for the Proof of a matter of fact of this Nature. (1.) For we have an *Hiſtorical Relation* of it, containing all the remarkable Circumſtances relating to it, in Books written immediately after the time when that Fact happened, by thoſe who were either Eye-witneſſes of the ſame, or conſtantly converſed with thoſe that were; I mean the Hiſtory of the Goſpels. Where it is related, that he appeared to the pious Women who came to anoint his Body, *Mat.* xxviii. 1. to the Diſciples going to *Emaus*, *Luke* xxiv. 13. to *Peter*, *Luke* xxiv. 34. to the eleven, *Luke* xxiv. 36. at the fiſhing, *John* xxi. 4. to the five hundred Brethern, 1 *Cor.* xv. 6. (2.) Next we have the Teſtimony of the Apoſtles themſelves, who were in every reſpect

2. *Of the Apoſtles.*

ſpect very well qualified to witneſs what they related. They were undoubtedly very pious and good Men. It was a principal Part of their Doctrine to exhort Men to Truth and Fidelity, *Eph.* iv. 25. *Rom.* ix. 1. 2 *Cor.* vii. 19. xi. 31. *Gal.* i. 20. *Col.* iii. 9. 1 *Tim.* i. 10. *Mat.* xii. 26. *John* viii. 44. They made it their Buſineſs to perſuade Men to lead good and holy Lives, to leave off Idolatry, not to put their Truſt in outward and ceremonious Actions; being themſelves never taxed with Vice and Wickedneſs, but remarkable for Devotion, Mortification and Self-denyal. Now this is a Character, which is wont in all other Matters to enforce Belief. And 'tis not ſo incredible, upon their Teſtimony, to think that our Saviour roſe from the Dead, as to think ſuch honeſt and good Men ſhould all of a ſudden turn Cheats and Impoſtors. Beſides the Relators of this matter of Fact were plain and ſimple Men, not uſed to the Arts of Prevarication and Sophiſtry, nor capable of making a Falſhood appear with the ſpecious Colours of Truth; and therefore their Teſtimony is the more to be credited, ſince it is not to be ſuſpected that they could ever relate an Action with ſuch an Air of Verſimilitude and Truth if it had not been really what they reported it. *Origen* ſpeaks very well upon this Head, tho' with particular Regard to the Apoſtolical Writings. Οἶμαι γὰρ κ) ὁ Ἰησοῦς διὰ τοῦτο βεβυλημένοις διδασκάλοις τὸ δόγματος χρῆσθαι τοιούτοις, ἵνα μηδημίαν μὲ ἔχῃ χώραν ὑπόνοια πιθανῶν σοφισμάτων· λαμπρῶς δὲ τοῖς συνιέναι δυναμένοις ἐμφαίνηται, ὅτι τὸ ἄδολον τ περαιρέσεως ἦν γεγραμμένων, ἐχέσης πολὺ τὸ (ἵν' ἅπαξ ὀνομάσω) ἀφελὲς, ἠξιώθη θειοτέρας δυνάμεως, πολλῷ μᾶλλον ἀνυούσης, ὅπερ ἀνυεῖν δύναται δοκῶ πειθοῦς λόγων, κ) λέξεων σύνθεσις, κ) μετὰ διαιρέσεων κ) τεχνολογίας Ἑλληνικῆς ἀκολουθία. *'Tis my Opinion, that our Saviour choſe ſuch plain Men to be the Propagators of his Doctrines, that Men might have no ſuſpicion that they were impoſed upon by the Sophiſtry of Men who had been educated in the Arts of Perſuaſion: but that it might be plainly underſtood, that no Deceit could lye hid under ſuch a Painneſs (if I may ſo call it) of the Writers, which with the aſſiſtance of the divine Spirit, was more efficacious, than any fine Compoſition of Words or Ornaments of Speech, Partition or Method, or any other part of the Grecian Inſtitution.* Orig. cont. Celſ. Lib. iii. Laſtly, for the ſake of this Teſtimony, they not only forfeited all the Advantages and Expectations of the World, but they expoſed themſelves to continual Perſecutions and Sufferings, and even to Death it ſelf. For thus *Origen.* Οἶμαι γὰρ ὅτι ὁ συγνωμόνως ἐξετάζων πράγματα ἐκ ἂν λέγοις τούτους ἑαυτοὺς παραδεδωκέναι πειρατικῷ βίῳ, ἕνεκεν Ἰησοῦ διδασκαλίας, χωρὶς τινος μεγάλης πειθοῦς, ἣν ἐνεποίησεν αὐτοῖς, διδάσκων ἐ μόνον διακοσμῶς τὰ μαθήματα αὐτοῦ, ἀλλὰ κ) ἄλλως διατιθέναι· περιττὸν ὄντος, ὡς πρὸς τ ἀνθρώπων βίον, ὁ λέθρου πᾶσι τολμῶντι παντα χῆ κ) πρὸς πάντας καινοτομεῖν, κ) μηδένα ἀνθρώπων ἐμμένοντα τοῖς πατρίοις δόγμασι κ) ἔθεσι, φίλον ἑαυτὸν τηρεῖν. *'Tis my Opinion, that no one who weighs Matters, will aſſert, that the Apoſtles ſhould enter upon a wandring Life, for the ſake of the Goſpel of Chriſt, unleſs they were verily perſuaded that they ought not only to learn it themſelves but to teach it to others. When at the ſame time Danger every where threatened them for venting new Opinions, and where they were ſure not to have any one Friend left among thoſe who kept to their antient Opinions and Cuſtoms.* Orig. cont. Celſ. Lib. i.

Truth of Chriſt's Reſurrection proved from the Circumſtances which attended it.

2. The Circumſtances which attended our Saviour's appearing after his Crucifixion, do clearly evince the Truth of his Reſurrection. (1.) His not riſing immediately from the Grave, but lying there ſuch a length of time as no one could think that a Perſon in Health, much leſs one whoſe Body was full of Wounds, could ſtay there without dying, was a demonſtrative Proof both of his dying and riſing again. Which *Athanaſius* thus remarks. Ἡδύνατο μὲ γὰρ κ) πρὸς αὐτὰ τῷ θανάτῳ τὸ σῶμα διεγεῖραι, κ) πάλιν δεῖξαι ζῶν· ἀλλὰ κ) τοῦτο καλῶς προϊδὼν ὁ σωτὴρ ἐ πεποίηκεν· ὥστε γὰρ ἂν τὶς μηδόλως αὐτὸ τεθνηκέναι, ἢ μηδὲ τέλεον αὐτῷ τ θάνατον ἐφαυκέναι, εἰ πρὸς αὐτὰ τ ἀνάστασιν ἦν ὑποδεξας. *He might indeed have immediately raiſed up his Body from the dead, and ſhewed it alive. But our Saviour foreſeeing very good Reaſons to the contrary would not do this. For then perhaps ſome one would have ſaid, that he did not die at all, or that he was not throughly dead, if immediately after his Death he had evidenced his Reſurrection.* Athan. de Incarn. (2.) Another Circumſtance, which evidenced the Truth of his Reſurrection, was his ſubjecting his Body, not only to the view but to the touch of thoſe who doubted of it, as in the Caſe of S. *Thomas.* Whereupon S. *Cyril* ſays, Ἡ ἀπιστία τ μαθητ τ ἡμετέρας πίστεως μήτηρ γεγένηται: *The Unbelief of that Diſciple was the Mother of our Faith.* Cyr. Alex. de Trin. (3.) His eating and drinking with his Diſciples after his riſing again, was another Circumſtantial Evidence of the Truth of our Saviour's Reſurrection. For as a Spectre or an Aereal Body could not ſtand in need of ſuch Reparations, ſo our Saviour could not without Colluſion have ſo frequently uſed Food, if he had had a Body which did not properly Eat and Drink. And thus S. *Auſtin* reaſons, *Sciat, Chriſtum poſt Reſurrectionem cicatrices non vulnera demonſtraſſe dubitantibus, propter quos etiam Cibum & Potum ſumere voluit, non ſemel ſed ſæpiùs, ne illud non Corpus ſed Spiritum eſſe arbitrarentur, & ſibi non ſolide ſed imaginaliter apparere. Let him know, that Chriſt after his Reſurrection did not ſhew Wounds to thoſe who doubted but Scars: for whoſe ſake likewiſe he was pleaſed to take meat and drink, not once but often, that they might know he was a Body and not a Spirit, and that he appeared to them really and not only in Imagination.* Aug. Ep. xxxix. ad Deo grat

The frivolous Objections againſt the Truth of Chriſt's Reſurrection an Argument for it.

3. The Truth of our Saviour's Reſurrection does further appear from the frivolouſneſs of the Objections, which are raiſed againſt it. The Sum of theſe are contained in this Relation of the Evangeliſt. *And when the Chief Prieſts were aſſembled with the Elders, and had taken Counſel, they gave large Mony unto the Soldiers, ſaying, ſay ye his Diſciples came by Night, and ſtole him away while we ſlept.* Mat. xxviii. 12. But this is crowded with ſuch a heap of ridiculous Improbabilities, that no reaſonable Perſon can admit. For (1.) This aſcribes to the Diſciples ſuch a Degree of Courage, as it is clear they were not, at leaſt at that time, Maſters of. For how can it be ſuppoſed, that they who were afraid to ſtand by their Maſter when alive, ſhould venture ſo much for him when he was dead? that they who run away at the ſight of the Chief Prieſt's Officers, when they were in ſome probability of ſaving him alive, ſhould, to recover his dead Carcaſe, venture through the *Roman* Guards which were ſet to keep it? S. *Chryſoſtom* thus expoſes the ridiculouſneſs of this Aſſertion. Πῶς γὰρ ἔκλεπτον, εἰπέ μοι, οἱ μάθηται ἄνθρωποι πτωχοὶ κ) ἰδιῶται, κ) ἐδὲ φανῆναι τολμῶντες; μὴ γὰρ ἐκ ἦν σφραγὶς ἐπικειμένη; μὴ γὰρ ἐ παρεκάθηντο τοσοῦτοι φύλακες, κ) τηροῦντες, κ) ἐγρηγορότες; μὴ γὰρ ἐκ ὑπῆρτυον τοῦτο αὐτὸ, κ) ἐμελέτων, κ) ἠγρύπνουν, κ) ἐφρόντιζον ἐκεῖνοι; *Tell me, I pray you, how was it poſſible for his Diſciples to ſteal his Body away, that were poor and ordinary Men, and at that time had not Courage to ſhew their Heads? Was not there a Seal ſet upon the Sepulchre? were not there Watchmen, Soldiers and Jews that ſat by? Had not they Suſpicions upon them, did not they watch, and carefully look about them?* Chryſ. Hom. xc. in Mat. (2.) The like Improbability is in the Diſciples rolling away the great Stone that covered the Mouth of the Sepulchre; which it was impoſſible to do in the dead time of the Night ſo as not to be heard by the Guards; and not to waken them, if they had been aſleep, which likewiſe argues a great Improbability that they ſhould be. This Stone was a great flat Stone which the Hebrews call *Golal*, vid. *Miſnah* in *Oholim.* This *Bartenora* will have ſometimes to be bound down by another great Stone on the Top, which is called *Dopak Dopakim.* vid. *Miſnah ex edit. Syrenhuſii.* Par. vi. p. 162. Now it is not eaſy to imagine, that two or three fearful Men ſhould either enterprize or finiſh, ſuch a laborious piece of Work as this was, in the Neighbourhood of an armed Guard. (3.) Neither is it credible, if they had, by an unheard of Succeſs, made their way into our Saviour's Sepulchre, ſo as to be able to convey away his Body, that they would have employ'd their time, in the midſt of ſuch Danger, upon ſo needleſs a curioſity as to ſtrip off his Grave Clothes, and unwind all the Bandage which the viſcous Gumms had made ſtick ſo cloſe to his Body, that it would require a great deal of time to pull them off; and not only ſo but that they ſhould lay them up carefully in order. For when *Peter* came to the Sepulchre, *he ſaw the linnen Clothes lie; and the Napkin that was about his Head, not lying with the linnen Clothes, but wrapped together in a place by it ſelf,* John xx. 7, 8. Theſe Improbabilities S. *Chryſoſtom* thus expoſes. Τί γὰρ βέλεται κ) τὰ σινδόνια τὰ τῆ σμύρνῃ περιπεπηγότα; ταῦτα γὰρ εἶδεν ὁ Πέτρος κείμενα· εἰ γὰρ ἐβούλοντο κλέψαι ἐκ ἂν γύμνον ἔκλεψαν τὸ σῶμα, ἀ διὰ τὸ μὴ ἐνυβείσαι μόνον, ἀλλὰ ὥστε μὴ ἐν τῷ ἀποδύειν μέλλειν κ) βραδύνειν, κ) παρέχειν τοῖς βυλομένοις διανασῆναι κ) καταχεῖν· μάλιστα γ ὅτι σμύρνα ἦν φάρμακον ὥτω κολλῶδες τῷ σώματι κ) τοῖς ἱματίοις περιπεπηγὸς, ὅθεν ἐκ ἔυκολον ἦν ἀποσπάσαι τὰ ἱμάτια τοῦ σώματος, ἀλλὰ πολλῆ χειρὶ ὁι

he aſcended into Heaven, and there ſitteth till he re-

wherewith he [b] aſcended into Heaven, and there [c] ſitteth, un-

pit: cum quibus in cælum æſcendit, ibique reſidet, quoad ex-

τῦτο ποιῆντες ἐδέοντο. *What account can be given of the Linnen that was ſtiff with the Myrrh?* Peter *ſaw theſe lying. Now if they had a mind to ſteal the Body, would they not have taken it away as it was, not only to avoid being laughed at for an unneceſſary Action, but becauſe it would take up ſo much time, and give the Guard an Opportunity of awaking and apprehending them? Becauſe Myrrh is a Drug, which is of ſo ſticky a nature and clings ſo cloſe both to the Body and the Clothes, that it would not be eaſy to pull away ſuch Clothes from a Body, eſpecially when the Men that did this were in a fright.* Chryſ. Hom. xc. in Mat.

Of the Aſcenſion of Chriſt.

b *Aſcended into Heaven.*] It muſt be obſerved, that whereas the Belief of the Aſcenſion of our Saviour is a principal Article of our Faith, ſo is it both predicted in the Old Teſtament, and expreſs Teſtimony is given thereof in the New.

Predictions of Chriſt's Aſcenſion.

I. The Aſcenſion of Chriſt is predicted in the Old Teſtament. And this (1.) Typically, by the High-Prieſt's annual entring into the Holy of Holies. *The Lord ſaid unto* Moſes, *ſpeak unto* Aaron *thy Brother, that he come not at all times into the Holy place within the vail before the Mercy Seat*, &c. Lev. xvi. 2. Which the Apoſtle makes to be a Typical Repreſentation of Chriſt's Aſcenſion into Heaven. *The High Prieſt of the good things to come, by a greater and more perfect Tabernacle not made with Hands was to enter into the Holy Place, having obtained eternal Redemption for us*, Heb. ix. 11, 12. (2.) Prophetically. There are two principal Texts of the Old Teſtament which do Predict the Aſcenſion of our Lord. The firſt is that of the lxviiith *Pſalm. Thou haſt aſcended up on high, thou haſt led captivity captive, thou haſt received Gifts of Men*, Pſal. lxviii. 18. This Text is applied to this purpoſe by the Apoſtle S. *Paul*, *Eph.* iv. 9. intimating that hereby was foretold that Chriſt ſhould conquer Sin, Death and Hell, and triumphing over them ſhould obtain for us all the advantageous Gifts of God's holy Spirit. *Rabbi Solomon* indeed explains this of *Moſes*, and *Aben Ezra* of *David*; but it can with no Propriety of Speech be ſaid that they *aſcended up on high*; for as *Shobah le marom, return on high*, is attributed in another *Pſalm* to God as a peculiar Property of his, *Pſal.* vii. 8. ſo this is never aſcribed to any human Conqueror. Another Propheſie of our Saviour's Aſcenſion is that of *Micah* ii. 13. *The breaker is come up before them: they have broken up and paſſed through the gate, and are gone out by it, and their King ſhall paſs before them, and the Lord at the Head of them.* This the *Bereſhith Rabba* explains of the Meſſiah. For on thoſe Words of the lxxxth *Pſalm*, the *Vineyard which thy right hand hath planted*, he has theſe Words, *The plantation from beneath is of Abraham, the plantation from above is of the Meſſiah, as it is written*, Mic. ii. 13. And on *Geneſis* xiv. 18. ſpeaks thus. *Emithi amou*, &c. *When ſhall we rejoice? when the feet of the Divinity ſhall ſtand in the mount of Olives, which is Eaſtward before Jeruſalem.* vid. Raimund. Pug. Fid. p. 685.

Truth of Chriſt's Aſcenſion.

II. The Aſcenſion of Chriſt is proved by the joint Teſtimony of the Apoſtles, who were all Witneſſes of that wonderful matter of Fact. For they were all there, when S. *Mark* ſays, *ſo then after the Lord had ſpoken to them he was received up into Heaven*, Mark xvi. 19. And when S. *Luke* relates the ſame, *And he led them out as far as to Bethany, and he lift up his hands and bleſſed them. And it came to paſs, when he bleſſed them he was parted from them and carried up into Heaven*, Luke xxiv. 50, 51. And ſo in that more particular Relation of the Aſcenſion, Acts i. 9. *And when he had ſpoken theſe things, while they beheld, he was taken up, and a Cloud received him out of their ſight.* S. *Chryſoſtom* makes a handſome Remark, concerning what the Apoſtles ſaw with relation to Chriſt's Reſurrection, and what they ſaw with relation to his Aſcenſion; it being ſufficient for a Ground of their Teſtimony to have ſeen him riſen; but that it was neceſſary, for a certainty of their Evidence that they ſhould ſee him actually aſcend. Βλεπόντων μὲν ἀνέστη, βλεπόντων δὲ ἀπῆλθεν. ἐπειδὰν ἐνταῦθα ἡ ὄψις τὸ πᾶν ἔσχυσε. καὶ γὰρ τῆ ἀναστάσεως τὸ μὲ τέλος εἶδον, ἀλλ' οὐκ ἀρχὴν εἶδον. Καὶ τῆ ἀναλήψεως τῆ μὲ ἀρχὴν εἶδον, τὸ δὲ τέλος οὐκέτι. παρεῖλκε γὰρ ἐκεῖνο τὸ τῆ ἀρχὴν ἰδεῖν. αὐτὸς τὰ ταῦτα σθεσγομένος παρῆντος, καὶ τὰ μνήματος φηλῦντος, ὅτι οὐκ ἔστιν ἐκεῖ· ἀλλὰ τὸ μετὰ τῦτο λόγῳ ἔδει μαθεῖν. ἐπειτα γὰρ οὐκ ἀρκῦσιν οἱ ὀφθαλμοὶ δεῖξαι τὸ ὕψος ἐκεῖ παιδεῦσαι πότερον εἰς εἰς βέρχρον ἀνῆλθεν, &c. *He did not riſe again in the ſight of his Diſciples, but he was taken up as they looked on. They ſaw the end of his Reſurrection, but not the beginning. They ſaw the beginning of his Aſcenſion, but not the end. It was unneceſſary for them to ſee the beginning, becauſe he being yet preſent with them could inform them of it, the Sepulchre it ſelf being an Evidence that he was not there. But what followed after this they muſt learn by Word. For their Eyes would not ſerve them to look to that hight, nor to inform them of that Heaven to which he went*, Chryſ. in Act. Hom. ii.

Heretical Errors concerning it.

III. Our Saviour aſcended into the higheſt Heaven, the immediate Seat of the Divine Glory and Preſence. There were ſome of the antient Hereticks, who by miſunderſtanding that Paſſage in the xixth *Pſalm* according to the Septuagint Tranſlation, Ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα ἀυτῦ: *he has placed his Tabernacle in the Sun*, would have our Saviour only to have aſcended thither. This was the Opinion of the Manichees and ſome other Hereticks. For thus *Nazianzen.* Οὐ γὰρ δὴ καὶ τὸς Μανιχαίων λήρες τῷ ἡλίῳ συναποτέθειται, ἵνα τιμηθῇ διὰ τ ἀτιμίας. *For Chriſt's Body was not, according to the Dreams of the Manichees, lodged in the Sun, to be honoured with Diſhonour.* Epiſt. 1. ad Cled. The Diſhonour he mentions is more particularly expreſſed by S. *Auſtin*, who likewiſe relates this fooliſh Notion of thoſe Hereticks; further adding, that they believed the Sun to be Chriſt. *Manichæi ſolem iſtum carneis oculis viſibilem, expoſitum & publicum, non tantum hominibus, ſed etiam pecoribus ad videndum, Chriſtum Dominum eſſe putarunt. The Manichees did believe the Sun, which is viſible by theſe fleſhly Eyes, and open to the view, not only of Men but of Beaſts, to be Chriſt.* Tract. xxxiv. in Job. But the holy Scriptures inform us that he aſcended into the higheſt Heaven. For the Apoſtle ſays expreſly of him, *he that deſcended is the ſame alſo that aſcended up for above all heavens*, Eph. iv. 10. that *he went into the holy place, even into Heaven it ſelf to appear in the preſence of God*, Heb. ix. 12. And 'tis this which our Saviour himſelf meaned, when he ſaid, *What and if ye ſhall ſee the Son of Man aſcend up, where he was before?*

Of Chriſt's Seſſion on the right Hand of God.

c *There ſitteth.*] For the Explication of this Clauſe of the Article, it will be requiſite to obſerve the following Particulars.

Chriſt's Seſſion at God's right hand predicted in the Old Teſtament.

I. That our Saviour's being exalted to ſit on the right Hand of God, was what was predicted in the Old Teſtament. The moſt remarkable Paſſage for this purpoſe is that of the cxth Pſal. v. 1. *The Lord ſaid unto my Lord, ſit thou on my right hand until I make thine enemies thy footſtool.* That this is a Propheſie of the Meſſiah we have the Teſtimony of Chriſt himſelf, the force of which operated ſo ſtrong upon the Jews of that time, that they were perfectly ſilenced by it. *What think ye of Chriſt* (ſays he to the Phariſees) *whoſe Son is he? they ſay unto him the Son of David. He ſaid unto them, how then doth David in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord ſit thou on my right hand, untill I make thine enemies thy footſtool. If David then call him Lord, how is he his Son? and no man was able to anſwer him a Word*, Mat. xxii. 43, &c. The Jewiſh Doctors do explain the ſame *Pſalm* of the Meſſiah. In the *Midraſh Tehillim*, or Commentary on the *Pſalms*, they have this Traditionary Explication. *Amar Rabbi Joden*, &c. *Rabbi Joden in the name of Rabbi Chama ſaid, that in future times God ſhall place King Meſſiah at his right hand as it is written, The Lord ſaid unto my Lord ſit thou*, &c. And *Rabbi Moſes Hadarſan* on *Gen.* xviii. makes the ſame Concluſion from the forementioned Verſe of this *Pſalm.* vid. Raimund. Pug. Fid. p. 684. Beſides the Targum explains the ſame *Pſalm* of the Meſſiah. For in interpreting theſe Words,

turn to judge all Men at the Laſt Day.

til he return to * [d] judge all Men at the Laſt Day.

tremo die ad judicandos homines reverſurus ſit.

* *Judge all Men.* MSS. CCC. 1571.

Words, *The Lord ſaid*, &c. he explains, *Amar Jehovah le meirah*: *The Lord ſaid unto his Word.*

Chriſt's Seſſion at God's right hand expreſly declared in the New Teſtament.

II. That our Saviour in the New Teſtament is expreſly declared to be ſet at the right hand of God. For *Mark* xvi. 13. he is ſaid *to be received up into Heaven, and to ſit on the right hand of God.* And by S. *Luke*, *Hereafter ſhall the Son of Man ſit on the right hand of the power of God*, Luke xxii. 69. S. *Peter* argues from the forementioned Paſſage of the Pſalmiſt, *David is not aſcended into the Heavens, but he ſaith himſelf, The Lord ſaid unto my Lord, ſit thou on my right hand*, &c. Acts ii. 34. The like is argued by the Author to the *Hebrews*, *To which of the Angels ſaid he at any time, ſit on my right hand, until I make thine enemies thy footſtool?* Heb. i. 13. And S. *Peter* ſays expreſly, *Chriſt is gone into Heaven, and is on the right hand of God*, 1 Pet. iii. 22.

His Seſſion at God's right hand denotes a high degree of Exaltation.

III. That this going, to ſit on the right hand of God, does denote a high degree of Exaltation. This is clear from the import of the Hebrew Phraſe, which is uſed to ſignify any Perſon's being highly honoured. For when *Solomon* was minded to afford his Mother a diſtinguiſhing mark of Honour, he placed her on his right hand. *He ſat down on his Throne, and cauſed a Seat to be ſet for the King's Mother, and ſhe ſate on his right hand*, 1 Kings ii. 19. So the Queen in the xlvth *Pſalm* is ſaid to ſtand on *the King's right hand in Gold of Ophir*, Pſal. xlv. 9. And the Writers of the New Teſtament, when they mention this Seſſion on God's right hand, do intimate thereby that he is exalted to a mighty degree of Majeſty and Power. This our Saviour himſelf intends, when he ſays, *Hereafter ye ſhall ſee the Son of man ſitting on the right hand of power*, Mat. xxvii. 64. And ſo the Author to the *Hebrews*, *When he had by himſelf purged our Sins, he ſate down on the right hand of* the Majeſty *on high*, Heb. i. 3. And elſewhere, *We have an high Prieſt who is ſet on the right hand of* the Majeſty *in the Heavens*, Heb. viii. 1. Agreeable to this Cuſtom, among the Heathens, *Tiridates* was placed on the Emperor's right hand. *Suet. in Nerono.* So *Pindar* deſcribes *Minerva*, δεξιαν χ' χεῖρα τῦ Πάλ]ος καθεζομένην: *ſitting on the right hand of* Jupiter *her Father*, cited by *Ariſtides*; which *Horace* thus imitates.

Proximos illi tamen occupavit
Pallas honores.

Chriſt's ſitting on God's right hand does imply his Interceſſion *for us.*

IV. Chriſt's ſitting at the right hand of God does imply his Interceſſion for us there. That Chriſt does intercede for us to his Father, and plead his Merits to him on our behalf, in that exalted State, to which he is now advanced, is the clear Doctrine of the holy Scriptures. For S. *John* tells us, *That we have an Advocate with the Father, Jeſus Chriſt the righteous*, 1 John ii. 1. S. *Paul* informs us, that Chriſt does *intercede for us at the right hand of God*, Rom. viii. 34. And the Author to the *Hebrews* ſays expreſly, that Chriſt *is entered into Heaven it ſelf now to appear in the preſence of God for us*, Heb. ix. 24. This Office of his Interceſſion is diſcharged in the Performance of theſe Particulars.

Chriſt intercedes for us by preſenting our Prayers to the Father.

(1.) In preſenting our Prayers to the Father, to make them more effectual through his Merits. And this the Holy Scripture teaches us, when it ſays, that *through him we have acceſs to the Father*, Eph. ii. 18. and *by him we have acceſs to the divine grace*, Rom. v. 2. This act of his Interceſſion is thus expreſſed by *Origen*. Ἀλλὰ τ ἕνα θεὸν, καὶ τ ἕνα υἱὸν αὐτῦ, καὶ λόγον καὶ εἰκονα, ταῖς καὶ τὸ δυνατὸν ἡμῖν ἐκεσίαις, καὶ ἀξιώσεσι σέβομεν, πεσάγοντες. πῷ Θεῷ πᾶ ὅλων τὰς εὐχὰς διὰ τῦ μοναγενῦς αὐτῦ· ὦ πρῶτον πεσφέρομεν αὐτὰς, ἀξιῶντες αὐτὸν ἵλασμον ὄντα περὶ πᾶ ἁμαρτιῶν ἡμῶν πεσαγαγεῖν ὡς ἀρχιερέα, καὶ εὐχὰς, καὶ τὰς θυσίας, καὶ τὰς ἐντεύξεις ἡμῶν πᾶ ἐπὶ πάντων Θεῷ. *We worſhip one God, and his Son the Word and his Image with all the Supplications and Poſtulations we can, offering Prayers to the God of all, through his only begotten: to whom we firſt offer them, beſeeching him, as he is a Propitiation for our Sins, that he, as our high Prieſt, would preſent our Prayers, Sacrifices and Interceſſions, to the ſupreme God.* Orig. contr. Celſ. Lib. viii. (2.) In praying for us himſelf, (*i.e.*) by uſing his Intreaties and Interceſſions on our behalf. For that ſeems to be the meaning of that Expreſſion *he ever lives to make Interceſſion for us*; (i. e.) to pray God to be reconciled to us. For it muſt be obſerved that ἐντυγχάνειν bears that Senſe among the Writers of the New Teſtament. The true original Senſe of the Word ἐντυγχάνω is to make an earneſt Complaint againſt any one to a Judge, for redreſs for an Injury done. For *Heſychius* explains ἔντευξις to be ἀπάντησις καὶ πᾶ πλημμελησάντων δέησις εἰς ἐνδίκησιν. *Gregory Nazianzen* obſerves that ἐντυγχάνειν, or to make Interceſſion in Scripture, is different from the common or Heathen Notion of the Word. Τὸ δὲ ἐντυγχάνειν, ἐκ ὡς· ἢ πᾶ πολλῶν συνήθεια τὸ ζητεῖν ἐνδίκησιν ἐχει. *The Word ἐντυγχάνειν does not ſignify here, what is vulgarly meant by it, to ſeek revenge or redreſs*, Greg. Naz. Or. xxxvi. As far as I can obſerve this Word is uſed by S. *Paul* (for 'tis uſed no where in the New Teſtament but in his Epiſtles) as a Word of a middle Signification, as *valetudo*, *fama*, *fortuna*. It always implies a δέησις an earneſt Prayer or Supplication, tho' it may be applied either to the ſeeking for the Benefit or the Suffering of any Perſon. S. *Paul* uſes the Word once in the vulgar Senſe, *Wot ye not what the Scripture ſaith of Elias? how he* [ἐντυγχάνει] *maketh Interceſſion to God againſt Iſrael?* Rom. xi. 2. Ἐντυγχάνει here ſignifies to put in a Plea, or to lay a Charge againſt, which is not properly to *intercede*, and therefore ſhould have been otherways tranſlated. In the other Places it ſignifies, to put in an earneſt Plea for, or heartily to intreat for ſome Benefit for another. S. *Auſtin* looks upon Prayer to be ſo neceſſary a part of Chriſt's Interceſſion, that he cannot imagine it can conſiſt without it. *Nam de ipſo Domino noſtro dictum eſt, quod interpellat pro nobis. Nunquid interpellat & non etiam poſtulat? Imò vero quia poſtulat, pro eo poſitum eſt interpellat. It is ſaid of our Lord that he intercedes for us. Does he intercede for us, and not pray for us? Rather, becauſe he prays for us, he is ſaid to intercede for us.* Aug. Ep. lix. But then we muſt not think that this Prayer of our Saviour on our behalf is performed by way of formal Petition, Genuflexion, Proſtration, or any other of the ordinary Circumſtances of our Devotions here upon Earth. *Gregory Nazianzen* very well guards againſt any ſuch Notion. Οὕτω δὲ Παράκλητον ἐχομεν Ἰησῦν, ὐκ ὡς ὑπὲρ ἡμῶν πεσκυλινδύμενον τῷ Πατρὶ, καὶ πεσπίπτοντα δηλικῶς· ἄπαγε τ δόλην ὄντως ὑπόνοιαν, καὶ ἀνάξιαν τῦ πνεύματος· ὅτε γὰ τῷ Πατρὶ τῦτο ὑπζητεῖτ, ὅτε τῷ μὲ πάσχειν ἢ ὡς πρὶ Θεᾶ διανοᾶδ δίκαιον. *Chriſt does not in that manner intercede for us, as to fall down before his Father and lie proſtrate in a ſervile manner. Away with the Suſpicion of ſuch a dejected Poſture, and which does not become the Spirit. For this does not become the Father to expect, nor the Son to pay.* Greg. Naz. Orat. xxx. (3.) Laſtly, Chriſt's Interceſſion is performed by preſenting his crucified Body to his Father, thereby inclining him by the Intuition of his Merits towards our Pardon, and obtaining all neceſſary Gifts and Graces for us. This ſeems to be intimated, when Chriſt is ſaid in Scripture, *to appear before God on our behalf*; and to *make Interceſſion* for us. For thus *Theophylact*, in Rom. cap. viii. Τινὲς δ τὸ ἐντυγχάνειν ὑπὲρ ἡμῶν ὕτως ἐνόησαν, ὅτι καθὸ τὸ σῶμα φορεῖ, καὶ ὐκ ἐπέθετο αὐτὸ, ὡς οἱ Μανιχαῖοι ληρῦσιν, αὐτὸ τῦτο πρεσβεία ἐσὶ καὶ ἔντευξις πρὸς τ Πατέρα· Βλέπων γὰ αὐτὸ ὁ Πατὴρ, ἀναμιμνήσκεται τ πρὸς ἀνθρώπυς ἀγάπης, δι ἣν ἐφόρεσε τὸ σῶμα ὁ υἱὸς αὐτῦ, καὶ πρὸς οἶκτον νένευκε, καὶ ἔλεον. *Some think that, by Chriſt's Interceſſion for us, is meant this; That the Body which he is clothed with (for he has not laid aſide his Body as the doting Manichees pretend) is a ſort of an Embaſſage or Petition to the Father. For the Father looking upon this, remembers his dear love to Men which inclined his Son to take upon him a Body; and this inclines him to Mercy and Pity.*

Of Chriſt's Judging the World.

d *Until he return to judge*, &c.] Being to explain this Branch of the Article which relates to the final Judgment, it

it will be requiſite to take Notice, of the following Particulars.

Chriſt's coming to Judgment predicted in the Old Teſtament.

I. That Chriſt's coming to judge the World was predicted, before the appearing of Chriſt. That Traditionary Propheſie of *Enoch*, referred to by the Apoſtle S. *Jude*, ſeems to relate to this. *Enoch the ſeventh from Adam propheſied of his coming, ſaying, behold the Lord cometh with ten thouſand of his Angels*, Jude 14. But this is more expreſly predicted by *Daniel*, when he ſaid, *I ſaw in the night Viſions, and behold one like the Son of Man, came with the Clouds of Heaven, and came to the antient of days, and they brought him before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages ſhould ſerve him: his dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed*, Dan. vii. 13, 14. All the Jewiſh Writers and Commentators do explain this place of the Meſſiah. *Rabbi Soloman Jarchi* on the place, *Enoſh hou melek hameſhiach: this Man is the King Meſſiah.* And the like Explication is given by *Aben Ezrah. Amar Rabbi*, &c. *R. Jeſcuah ſaid, that this Perſon being the Son of Man was the Meſſiah, and he ſaid well.* Ab. Ez. in locum. Indeed the Jewiſh Writers and the Chriſtians diſagree in this, that the Jews will have this place to be underſtood, of the firſt coming of the glorious Meſſiah, which they expected; for ſome of them think that the Meſſiah ſhall come either humble or glorious, according as their Actions do merit. For thus their Book *Sanedrim*, in the Section *Chelek*, ſpeaks. *Amar Rabbi Alexandri*, &c. *Rabbi Alexander ſaid, Rabbi Joſuah objected, it is written concerning King Meſſiah*, Behold he ſhall come like the Son of Man with the Clouds from Heaven: *and it is written elſewhere*, Zach. ix. 9. *Poor and riding upon an Aſs. If they deſerve well he ſhall come in the* Clouds of Heaven, *but if they deſerve ill*, poor and riding upon an Aſs. *vid. Gal. Pug. Fig. p.* 354.

Chriſt's coming to Judgment expreſly declared in the New Teſtament.

II. That there is very clear Evidence of the Truth of this Doctrine. For as this is one of the principal Articles of Chriſtianity, which the Apoſtles laid down their Lives to propagate, ſo they have left it in their Writings expreſſed in the moſt clear and ample Words. This is poſitively aſſerted and foretold by our Saviour himſelf, *Hereafter ſhall ye ſee the Son of man ſitting on the right hand of Power, and coming in the Clouds of Heaven*, Mat. xxvi. 64. When our Saviour's Aſcenſion is related, we have an account, that the Angels which attended him declared, *This ſame Jeſus which is taken up from you into Heaven ſhall ſo come in like manner as ye have ſeen him go into Heaven*, Acts i. 11. And S. *Paul* informs us, *That the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel and the Trump of God*, 1 Theſ. iv. 16. and again, *when the Lord ſhall be revealed from Heaven with his mighty Angels*, 2 Theſ. i. 7.

III. The Circumſtances of this future Judgment, are very particularly related in Scripture.

Who to be the Judge.

1. It is expreſly declared, that this judiciary Power is now veſted in, and ſhall hereafter be exerciſed by, our bleſſed Saviour. For this is declared by our bleſſed Lord himſelf, *All power is given unto me both in heaven and in earth*, Mat. xxviii 18. *The Father judgeth no man; but hath committed all judgment unto the Son*, John v. 22. *And he commanded us to preach unto the people, and to teſtify that it is he, that was ordained of God to be the judge of quick and dead*, Acts x. 42. *He hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained*, Acts xvii. 31. Not but that this will be an Act of the whole bleſſed Trinity, only the human Nature of the Son viſibly appearing therein, it is aſcribed more particularly to him. Upon this account *Gregory Nyſſen* ſpeaks thus. Ἀκούσαντες ὅτι Πατὴρ κρίνει οὐδένα, οὐχ ἡγώμεθα μάχεσθαι πρὸς ἑαυτὴν ἡ γραφήν. Ὁ γὰρ κρίνων πάσην τὴν γῆν διὰ τοῦ υἱοῦ, ᾧ πᾶσαν ἔδωκε τοῖς κρίσιν, τοῦτο ποιεῖ· καὶ πᾶν τὸ παρὰ τοῦ μονογενοῦς γινόμενον εἰς τὸν πατέρα τὴν ἀναφορὰν ἔχει, ὥστε καὶ κρίτην αὐτὸν τοῦ παντὸς εἶναι, καὶ κρίνειν μηδένα διὰ τὸ πᾶσαν, ὡς εἴρηται, τὴν κρίσιν τῷ υἱῷ δεδωκέναι, καὶ πᾶσαν τὴν τοῦ υἱοῦ κρίσιν τὸν πατρικὸν μὴ ἀπηλλοτριῶσθαι βουλήματος. *When we hear that the Father judges no Man, we muſt not think that the Scriptures claſh. For he that judgeth the World by his Son, to whom he hath given judgment, judgeth it himſelf; and whatever is done by the unbegotten hath relation to the Father, ſo that he is the Judge of all things and yet judges no one, becauſe as it is ſaid he hath given all judgment to the Son, and the judgment of the Son is not different from the judgment of the Father.* Greg. Nyſſ. Tract. *Quod non tres ſint Dii.*

The Perſons to be judged.

2. The Perſons who are to be judged are expreſly likewiſe declared, *viz.* all Men. *Before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from his Goats*, Mat. xxv. 32. *We muſt all appear before the judgment Seat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*, 2 Cor. v. 10. *And the Sea gave up the dead that were in it; and death and hell delivered up the dead that were in them; and they were judged every man according to their works*, Rev. xx. 13. *We ſhall all ſtand before the judgment ſeat of Chriſt*, Rom. xiv. 10. *It is he that is ordained of God to be the Judge of quick and dead*, Acts x. 42. By the *quick and the dead* in this laſt Paſſage, ſome of the Ancients underſtood Body and Soul. As *Iſidore Peluſiot.* Τὸ κρίνειν ζῶντας καὶ νεκρούς, τοῦτ' ἔστι, τὸ καὶ ψυχὴν καὶ σῶμα εἰς κρίσιν ἐλεύσεσθαι. *Iſid. Pel. Ep.* cxxii. For the ſame Opinion *Methodius* is quoted by *Theophylact* in 1 *Theſſ.* iv. But *Theodoret* more truly explains this Expreſſion. Νεκρῶν καὶ ζώντων κριτὴν ἡ κύριος κέκληκεν, ἐπειδὰν καὶ τοὺς νεκροὺς ἀνίστησι, καὶ εἰς τὸ κριτήριον ἄγει, καὶ τοὺς κατ' ἐπιτηδειότητα καιρὸν ἐυρισκομένους ἐνδύων ἀφθαρσίαν, ἀπαιτεῖ τὰς εὐθύνας. *He calls Chriſt the judge of the quick and the dead, becauſe he raiſes up the dead and brings them to judgment, and of thoſe, that ſhall be found at the time of the Conſummation, clothing them with incorruption, he ſhall require of them an account of their actions*, Theod. ad 2 Tim. iv. 1.

The form of the judicial procedure.

3. The form of this judicial Procedure is yet further deſcribed in Scripture. *When the Son of man ſhall come in his glory, and all the Angels with him, then ſhall he ſit upon the Throne of his glory*, Mat. xxv. 31. *The Lord himſelf ſhall appear from heaven with a ſhout, with the voice of the Archangel, and with the Trump of God: and the dead ſhall riſe firſt*, &c. 1 Theſſ. iv. 16. S. *Auſtin* is of Opinion, that Chriſt ſhall be viſible, only as to his human Nature to the wicked whom he ſhall judge. *Viſio filii hominis exhibebitur & malis. Nam viſio formæ Dei, non niſi mundis corde, qui ipſi* Deum videbunt, *i. e. ſolis piis exhibebitur, quorum dilectioni hoc ipſum promittit, quia ſeipſum oſtendit illis. The viſion of the Son of Man ſhall be exhibited even to the wicked. But the viſion of the form of God only to the pure in heart, for they only* ſhall ſee God, *i. e. only to the pious, to whoſe love he has promiſed this, becauſe he has ſhewn himſelf to them*, Aug. de Trin. Lib. i. c. 13.

ARTICLE

ARTICLE V.

V. *The Doctrine of the holy Scripture is sufficient to Salvation.*

Of the Holy Ghoſt.

V. De Spiritu Sancto.

Holy Scripture containeth all things neceſſary to Salvation:

The [a] Holy Ghoſt, [b] proceeding from the Father and the Son,

Spiritus Sanctus, a Patre & Filio procedens, ejuſdem eſt

Perſonality of the Holy Ghoſt.

a *Holy Ghoſt.*] The Word *Ghoſt* is a *Saxon* Word that ſignifies Spirit, and having the Word *Holy* added to it, is generally uſed to denote the third Perſon of the Bleſſed Trinity. Much Oppoſition has been made to this Article of our Faith, by ſeveral Hereticks both Antient and Modern: ſome have denied his Perſonality, allowing him only to be a Quality or Operation; whilſt others, that have acknowledged him to be a Perſon, have denied his Godhead; contending that he was only a created Being or Spirit. But in Oppoſition to the firſt of theſe Opinions, we aſſert that the whole Phraſeology of the Holy Scripture does directly contradict this Notion; all Expreſſions therein concerning the Holy Ghoſt being ſo worded as to denote him to be a Perſon. For with what Propriety of Speech can an Accident or Quality be called the *Comforter*? How can a Quality be ſaid to be *grieved*, Eph. iv. 30. If the Holy Ghoſt were not a Perſon, how could he be ſaid to *Search all things*, 1 Cor. ii. 10. this being inconſiſtent with a mere Quality? Can an Accident be ſaid to ſpeak? as when the *Spirit ſaid unto Peter, behold three men ſeek thee*, Acts x. 19. and when *the Holy Ghoſt ſaid ſeparate me Barnabas and Saul*, &c. Acts xiii. 2. The like is to be ſaid of other Actions aſcribed to the Holy Ghoſt, which are altogether Perſonal. As his making *Interceſſion for the Saints*, Rom. viii. 22. For 'tis impoſſible that an Operation or Quality can intercede or make an intereſt for any. And ſo of the *ſpeaking* and *hearing*, that is attributed to the Holy Ghoſt. *When he the Spirit of Truth is come he will guide you into all Truth; for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak*, John xvi. 13.

b *Proceeding from Father and Son.*] This Truth being denied by the Greek Church, and thereby an unhappy Schiſm having ariſen between the Greek and the Latin Churches, it may be of Uſe to conſider a little the Riſe and Progreſs of this unlucky Controverſie.

An Account of the Controverſie concerning the Proceſſion.

The Church was never troubled with this Diſpute till after the Year CCCCXXX. The firſt riſe thereof was owing to *Theodoret*, who in his Diſpute with *Cyril* gave occaſion thereunto. For *Cyril* writing againſt *Neſtorius*, aſſerted, That Chriſt did not make uſe of the Holy Ghoſt to work his Miracles, as a borrowed Aſſiſtance, and That the Holy Ghoſt was a *Property of the Son*. To this *Theodoret* anſwers, That if he meant by this, that the Holy Ghoſt was ὁμοφυὲς proceeding from the ſame Original with the Son, *viz.* the Father, the Propoſition was true: εἰ δὲ ὡς ἐξ υἱοῦ ἢ ὕπαρξιν ἔχον, ὡς βλάσφημον τοῦτο, καὶ ὡς δύσεβες ἀποφεύγομεν; *but if he meant, he has his original from the Son, we deteſt this as blaſphemous and impious.* Theod. in Conf. Anath. 9. Cyr But the Controverſie then died with thoſe Writers. About the Year DCCLXXVII the Diſpute was revived under the Emperor *Conſtantinus Copronymus*. And again it was ventilated in the Council of *Aquiſgrane*, between *Adelmus* and *John* a Monk of *Jeruſalem*. *Adonis* Chron. Anno DCCCIX. But in the Year DCCCLVIII. it broke out again more furiouſly, by the means of *Photius*, who got in the See of *Conſtantinople*, by the Ejection of *Ignatius*. For this and other Practices Pope *Nicholas* excommunicates *Photius*, and *Photius* in his turn excommunicates *Nicholas*; alledging Hereſie againſt him, particularly that he and the Latin Church acknowledged, *That the Holy Ghoſt did proceed from the Father and the Son.* Pope *Nicholas* writes to *Hincmar* Biſhop of *Remes* for his Opinion concerning this Controverſie. Pope *Nicholas* dying, and *Baſilius Macedo* being Emperor of *Conſtantinople*, *Ignatius* is reſtored, and *Photius* is condemned in the Eighth General Council according to the Latins. An. DCCCLXIX. Many were the bickerings between the two Churches, in private Diſputes, for a long time enſuing; but in the Council of *Bar* MXCVII. it more was publickly ventilated, where *Anſelm* Archbiſhop of *Canterbury* gained great Honour in defending the cauſe of the Latin Church, *vid. Will. Malmsbur. ad. an.* In the Council of the Lateran under *Innocent* the Third, matters ſeem to have been brought to a Compromiſe between the two Churches; but ſome time after, under *Johannes Douca* the Emperor, the Diſputes burſt out into the old Flame again, *Niceph. Greg. Lib.* v. In the Year MCCLXXIV was held the Council of *Lyons*, to which *Michael Palæologus* Emperor of *Conſtantinople* ſent ſeveral of his Biſhops, who agreed with the Latin Biſhops in acknowledging the *Filioque*, Act. Syn. Ludg. But ſoon after the Flame broke out anew, for *Michael* dying, his Body was not ſuffered to have Chriſtian Burial, by reaſon of his Heretical Compliance with the Latins. *Nic. Greg. Lib.* vi. In the Year MCCCCXXXIX was held the Council of *Florence* wherein this Controverſie was more nicely debated, where great number of the Greeks at firſt were preſent; but being tired out with long Diſputes moſt of them withdrew before the Determination; and moſt of thoſe that remained agreed with the Latins; others refuſed to ſubſcribe to the Canons of that Council. And being got home again they eſpouſed their old Doctrines, as they continue to do to this Day.

The Filioque *proved from Scripture.*

But though this Doctrine of the Latin Church, which we profeſs, be not in expreſs Terms aſſerted in Scripture, *viz.* That the Holy Ghoſt proceedeth from the Father and the Son, yet there are ſeveral Paſſages of Holy Writ which do vertually contain this Truth. For ſince the Holy Ghoſt is called the *Spirit of the Father*, and in other Places the *Spirit of the Son*, it is plain that he proceedeth from both. Firſt he is called the Spirit of the Father. *It is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you*, Mat. x. 20. *The things of God knoweth no Man but the Spirit of God*, 1 Cor. xi. 12. He is likewiſe called the Spirit of the Son. *God hath ſent forth the Spirit of his Son into our hearts*, Gal. iv. 6. *If any man have not the Spirit of Chriſt, he is none of his*, Rom. viii. 9. *The Spirit of Chriſt which was in the Prophets*, 1 Pet. i. 11. The like is proved by the common Miſſion of the Holy Ghoſt both by the Father and the Son. As *the Holy Ghoſt whom the Father will ſend*, John xiv. 26. *when the Comforter is come whom I will ſend unto you.*

The Filioque *proved from the Writings of the antient Fathers of the Greek Church.*

As fond and tenacious as the later Greeks are of their Opinion, concerning the Proceſſion of the Holy Ghoſt from the Father alone, their Predeceſſors in that Church were clearly of a different Opinion. To omit Authorities, which are more obſcure and Conſequential, theſe following ſeem to carry poſitive Clearneſs with them.

EPIPHANIUS in *Ancor. Num.* 71. has this expreſs Paſſage. Πνεῦμα ἅγιον πνεῦμα ἀληθείας ὅτι φῶς τρίτον παρὰ πατρὸς καὶ υἱοῦ. *The Holy Ghoſt is the third Light, proceeding from the Father and the Son.* And in his Book of Hereſies, *Hær.* 74. Τὸ δὲ ἅγιον πνεῦμα παρ' ἀμφοτέρων, πνεῦμα ὂν πνεύματος. πνεῦμα γὰρ ὁ Θεός.

The Holy Ghoſt proceedeth both from the Father and the Son, Spirit from Spirit: for God is a Spirit. And again, *Hær.* 62. Οὐκ ἀλλότριον παρὰ υἱῦ, ἀλλ' ἐκ τῆς αὐτῆς οὐσίας, ἐκ δὲ αὐτῆς θεότητος ἐκ πατρὸς καὶ υἱῦ, σὺν πατρὶ καὶ υἱῷ ἐνυπόστατον ἁγιον πνεῦμα. *The Holy Ghoſt is not of a different Nature from the Father and the Son, but of the ſame Eſſence, of the ſame Godhead with the Father and the Son, always ſubſiſting with the Father and the Son.*

GREG. NYSSEN, in his ſecond Book againſt *Eunomius*, makes the Holy Ghoſt to proceed from the Son as a Principle, as well as from the Father. Ὡς γὰρ συνάπτεται τῷ πατρὶ ὁ υἱὸς, καὶ τὸ ἐξ αὐτοῦ εἶναι ἔχων, ἐκ ὑστερίζει καὶ τῆς ὑπαρξιν. οὕτω πάλιν καὶ τὸ μονογενὲς ἔχεται τὸ πνεῦμα τὸ ἅγιον· ἐπινόια μόνη καὶ τῆ τῆς αἰτίας λόγον, προθεωρεμένου τοῦ πνεύματος ὑποστάσεως. *As the Son is united to the Father and receives his Eſſence from him, and is not later than him as to Exiſtence: ſo the Holy Ghoſt has the Spirit of the unbegotten: who only by Cogitation, according to the Nature of a Principle, is conſidered as before.*

DIDYMUS in his *de Spiritu Sancto*, tranſlated by S. *Jerom*, has this remarkable Expreſſion concerning the Proceſſion. *Non enim loquitur de ſeipſo.*] *Hoc eſt non ſine me, & patris arbitrio: quia inſeparabilis eſt mea & Patris eſt voluntate. Quia non ex ſe, ex Patre & me eſt. Hoc enim ipſum, quod ſubſiſtit a Patre & me illi eſt.* He ſhall not ſpeak of himſelf.] *That is, not without me and the Will of my Father: becauſe he is inſeparable from my Will and that of the Father. Becauſe he is not of himſelf, but of the Father and me. For he has his Subſiſtence from the Father and me.* And again in his Comment on the 16th Verſe of the ſame Chapter, he expreſſes himſelf thus. *Spiritum Sanctum a Filio accipere id quod ſuæ naturæ fuerat, cognoſcendum eſt: It ought to be known, that the Holy Ghoſt does receive his Nature from the Son.*

CYRIL abounds with Teſtimonies for the ſupport of this Truth. Of many which are produced by the Controvertiſts on the ſide of the Latins, theſe are a few. Τρεπτὸν γὰρ ἄν τοι τὸ πνεῦμά ἐστιν ἢ ἔπερ τὸ τρεπτὸν νοσεῖ, ἐπ' αὐτὴν ὁ μῶμος ἀναδραμεῖται τῆς θείαν φύσιν· ἔπερ ἐστὶν τοῦ θεοῦ, καὶ παρὸς, καὶ μὴν καὶ τοῦ υἱοῦ τὸ ἀσινῶς ἐκ ἀμφοῖν, ἓν ἐκ παρὸς δι' υἱοῦ περιεχόμενον πνεῦμα. *The Holy Ghoſt is by no means mutable, for if he were ſubject to this Infirmity, this would have an influence upon his Divinity. For he is of God the Father and the Son, and proceeds eſſentially from both,* viz. *of the Father by the Son.* Cyr. de Ador. Lib. 1. Again. Ἡ μὲν γὰρ ἐστὶ θεὸς, καὶ ἐκ θεοῦ κατὰ φύσιν ὁ υἱὸς (γεγένηται γὰρ ἐκ θεοῦ καὶ παρὸς) ἴδιον αὐτοῦ τε, καὶ ἐν αὐτῷ, καὶ ἐξ αὐτοῦ τὸ πνεῦμά ἐστι, καθάπερ ἀμέλει καὶ ἐπ' αὐτῷ νοεῖται τοῦ θεοῦ καὶ παρὸς. *For as the Son is God, and of God according to his Nature (for he is born of God and the Father) he is his* [ἴδιον] *Property* [or true Off-ſpring] *and in him and from him the Holy Ghoſt, who is as much his as God the Father's.* Cyr. in Irel. cap. ii. In his *Theſaurus*, he has this remarkable Paſſage, inſiſted on much by *Beccus*, *Calecas* and the other old Writers in this Controverſie. Ὅτε τοίνυν τὸ πνεῦμα τὸ ἅγιον ἐν ἡμῖν γενόμενοι συμόρφους ἡμᾶς ἀποδεικνύει θεοῦ, πείσεσι δὴ ἐκ παρὸς καὶ υἱοῦ, πρόδηλον ὅτι τῆς θείας ἐστὶν οὐσίας, οὐσιωδῶς ἐν αὐτῇ, καὶ ἐξ αὐτῆς περιὸν, ἅπερ ἓν ἀμέλει καὶ τὸ ἐξ ἀνθρωπίου στόματος ἐκτρέχον ἔμφυσημα. *Whereas the Holy Ghoſt in us makes us conformable to God, proceedeth from the Father and the Son, it is manifeſt that he is of the divine Eſſence, ſubſtantially in it, and proceeding from it; as the Breath which proceedeth from Man's Mouth.* Cyr. Theſ. Lib. xxxiv.

S. *BASIL* in his third Book againſt *Eunomius*, has a remarkable Paſſage upon this Head. Τὶς γὰρ ἀνάγκη ἐστὶ τῷ ἀξιώματι, καὶ τῇ τάξει τρίτον ὑπάρχει τὸ πνεῦμα, τρίτον ἓν αὐτὸ καὶ τῇ φύσει; Ἀξιώματι μὲν γὰρ δευτερεύειν τοῦ υἱοῦ [παρ' αὐτοῦ τὸ εἶναι ἔχον καὶ παρ' αὐτοῦ λαμβάνον, καὶ ἀναγγέλλον ἡμῖν, καὶ ὅλως ἐκείνης τὴν αἰτίας ἔχόμενον] παραδίδωσιν ὁ τῆς εὐσεβείας λόγος. *What neceſſity is there that the Holy Ghoſt, by being third in dignity in order, ſhould be laſt in Nature? For to be next in dignity after the Son* [*as having his Eſſence from him, affording Revelation to us and depending upon him as a Principle*] *as the Holy Scripture informs us.* The Words within the Hooks were excepted againſt by *Marcus Epheſius*, the Champion for the Greek cauſe, in the Council of *Florence:* but *John*, who maintained the *Filioque*, averred, that he had conſulted four or five Copies of S. *Baſil*, that were at *Conſtantinople*, where the Clauſe was, and that there were many more Copies which had it; one of which was written before the Controverſie was ſtarted, *vid. Conc. Flor. Seſſ.* xx.

The Latin Fathers likewiſe, who flouriſhed before this unhappy Controverſie began, aſſert the ſame Doctrine.

S. *HILARY* in his ſecond Book of the Trinity has theſe Words. *Loqui de eo* [i. e. Spiritu Sancto] *non neceſſe eſt, quia de Patre & Filio Authoribus confitendus eſt. There is no occaſion to ſpeak of the Holy Ghoſt, becauſe he is acknowledged to proceed from the Father and the Son.* And in his Eighth Book thus. *A Filio igitur accipit, quia & ab eo mittitur, & a Patre procedit: & interrogo utrum id ipſum ſit a Filio accipere, quod a Patre procedere. Quod ſi nihil differre credetur, inter accipere a Filio, & a Patre procedere: certè idipſum, acque unum eſſe exiſtimabitur a Filio accipere, quod ſit accipere a Patre. Ipſe autem Dominus ait, Quoniam de meo accipiat,* &c. *He therefore receives from the Son, becauſe he is ſent by him, and proceedeth from the Father: and I ask, whether it be the ſame thing to receive from the Son, as to proceed from the Father: certainly it is the ſame; for the Lord ſaith He ſhall receive of mine,* &c.

The Filioque *proved from the Teſtimonies of the Latin Fathers, who lived before the Controverſie.*

S. *AMBROSE* in his firſt Book of the Holy Ghoſt, ſpeaks thus. *Spiritus quoque Sanctus, cum procedit a Patre & Filio, non ſeparatur a Patre, non ſeparatur a Filio. Whereas the Holy Ghoſt proceedeth from the Father and the Son, he is not ſeparated from the Father, nor from the Son.*

S. *AUSTIN* in his fourth Book of the Trinity does very clearly aſſert the Proceſſion of the Holy Ghoſt both from Father and Son. *Non poſſumus dicere, quod Spiritus Sanctus & a Filio non procedat: neque enim fruſtrà idem Spiritus & Patris, & Filii Spiritus dicitur. We cannot ſay, that the Holy Ghoſt does not proceed from the Son: for otherways he could not be called the Spirit of the Father, and the Spirit of the Son.* And again in his fifteenth Book, having aſſerted that the Holy Ghoſt does proceed originally from the Father, he adds, *Ideo autem addidi, principaliter, quia & de Filio Spiritus Sanctus procedere reperitur. I therefore add the word* principally, *becauſe the Holy Ghoſt is likewiſe ſaid to proceed from the Son.*

LEO in his xciiid Epiſtle lays down the ſame Doctrine, and ſays, *alium eſſe qui genuit; alium qui genitus eſt; alium qui ab utroque proceſſit. He that begat is one; he that is begotten is another; aud different yet is he that proceeds from both.*

PRUDENTIUS likewiſe aſſerts the Proceſſion from the Son, as well as from the Father: who ſpeaking of the Son writes thus:

Qui noſter Dominus, qui tuus unicus,
Spirat de patrio corde Paraclitum.

Our bleſſed Lord, thy only Son,
Does from his Father's Boſom breath
The Paraclet ———

Prud. Cathemer. v.

So *PAULINUS* on the Birth-day of S. *Felix.*

—— Et in ſervos cæleſtia dona profudit
Spiritum ab Unigena Sanctum & Patre procedentem.

——On us his Spirit he beſtows
That both from Son and Father flows.

But before this, in the Year CCCC, the firſt Council of *Toledo* drew up a Confeſſion of Faith, wherein they thus aſſert the Proceſſion of the Holy Ghoſt from the Father and the Son. *Credimus Spiritum quoque eſſe Paracletum, qui nec Pater ſit ipſe, nec Filius, ſed a Patre Filioque procedens. Eſt ergo ingenitus Pater, genitus Filius, non genitus Paracletus, ſed a Patre Filioque procedens. We believe alſo that the Holy Ghoſt is the Comforter, who neither is the Father himſelf, nor the Son, but proceeding from Father and Son. Therefore the Father is unbegotten, the Son begotten, the Comforter not begotten, but proceeding from Father and Son.* This indeed was but a Provincial Council, but however it ſhew'd the Faith of the Church in that Age: A few Years after A. D. CCCCXI the ſame was confirmed by the Council of *Bracar*; by the third Council of *Toledo*, A.D. CCCCLXXXIX; by the fourth Council of *Toledo*, A.D. DCXXXIII; by the eighth Council of *Toledo*, A. D. DCLIII; by the eleventh Council of the ſame Place, A. D. DCC; all held before the time the Greeks formally ſeparated from the Latins.

So that whatſoever is neither read therein, nor may be proved thereby, altho' it be ſometime received of the Faithful as godly and profitable for an order and comelineſs, yet no Man ought to be conſtrained to believe it as an Article of Faith, or reputed requiſite to the neceſſity of Salvation.

[c] is of one Subſtance, Majeſty and Glory with the Father and the Son, very and Eternal God.

cum Patre & Filio eſſentiæ, majeſtatis & gloriæ, verus ac æternus Deus.

Holy Ghoſt the true God.

c *Of one Subſtance*, &c. *very and Eternal God.*] Theſe Words are here added to ſhew, that the Holy Ghoſt is not a nominal and titular God, a Creature of extraordinary Excellence, which is advanced to the Divine Honours, but the Real, True and Eternal God. Now for eſtabliſhing the Truth of this Aſſertion, it will be requiſite ſhortly to mention the Arguments which Divines both Antient and Modern have made uſe of, which do clearly make out what is here laid down.

Becauſe called God *in Scripture.*

I. The Holy Ghoſt is very and true God, Becauſe he is expreſly called ſo in the Holy Scriptures. For when *Peter* ſaid, *Ananias, Why hath Satan filled thine Heart to lie to the Holy Ghoſt*; he ſhewing the grievouſneſs of his Offence ſaith, *Why haſt thou conceived this thing in thine Heart, thou haſt not lied unto Men but unto God*? From whence it is plain that the Perſon whom he had lied unto, *viz.* the Holy Ghoſt, was God. From which Paſſage of Scripture *Epiphanius* very well concludes the Deity of the Holy Ghoſt. Ἆρα θεὸς ἐκ θεοῦ, καὶ θεὸς τὸ πνεῦμα τὸ ἅγιον. ᾧ ἐψεύσαντο οἱ τῷ τιμήματι τὸ χωρὶς νοσφισάμενοι. *The Holy Ghoſt is God of God, and very God, to whom they who had miſapplied the price the Field was ſold for, lied.* Epiph. Hær. lxxiv.

Becauſe number'd with the Father and Son in Baptiſm.

II. The Holy Ghoſt is very and true God, Becauſe he is ſet upon the Level with the Father and Son in the Form preſcribed for the Adminiſtration of Baptiſm, *Go therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* But if the Holy Ghoſt were not really God, this would be ſuch a ſacrilegious advance of his Dignity, as nothing could warrant. For thus *Theodoret* argues upon this ſubject. Εἰ ὃ κλίσιν ἔσχε φύσιν ὁ υἱὸς ἢ τὸ πανάγιον πνεῦμα, οὐκ ἂν συνηριθμήθησαν τῷ κεκλικότι θεῷ· καθηγοῦνται γὰρ οἱ θεῖοι λόγοι τῶν λελατρευκότων τῇ κτίσει παρὰ τὸν κτίσαντα. *If the Son or the Holy Ghoſt had a created Nature, they would not be ſet on a Level with the Creator. For the Holy Scriptures do blame thoſe who ſerve the Creature, inſtead of the Creator.* Theod. v. contr. Hær.

The like is ſaid by *Athanaſius.* Ποία γὰρ κοινωνία τῷ κλίσματι πρὸς κλίσιν; διὰ τί τὸ πεποιημένον συναριθμεῖται τῷ ποιήσαντι εἰς τὸν τῶν πάντων τελείωσιν· *What Society or Communion has the Creature with the Creator? how ſhould that which is made be reckoned at the ſame time with Infinite Perfection?* Athan. Or. iii. contr. Ar.

Becauſe the divine Attributes aſcribed to him.

III. The Holy Ghoſt is real and true God, Becauſe the divine Attributes, as that of Omniſcience or knowing all things, Omnipreſence, &c. are aſcribed to him. For he is ſaid *to dwell in us*, 1 Cor. iii. 16. and to *ſearch out the hidden things of God*, 1 Cor. ii. 10. Whereupon *Athanaſius* obſerves, *no Inferior can ſearch out the Secrets of a Superior.* Athan. Epiſt. ad Serap.

The like he argues from his Sanctification. Μηδὲ μέτοχον ἁγιασμοῦς ἀλλ' αὐτὸ μεθεκτὸν ὂν· ἐν ᾧ καὶ τὰ κτίσματα πάντα ἁγιάσεται, πῶς ἂν εἴη ἐν τοῖς πάντων, ἢ ἴδιον τῶν μετεχόντων αὐτοῦ; *Now if that which is not ſanctified by another, but does impart Sanctification by which all other Creatures are ſanctified, ſhall that be reduced to the Condition of created beings?* ibid.

And ſo likewiſe S. *Ambroſe. Divinæ ſolius eſt poteſtatis arcana noviſſe. It belongs to the divine Power to ſearch out hidden things.* Ambr. de Spir. Sanct. Lib.

Becauſe he is ſaid to dwell in us as a Temple.

IV. Becauſe we are ſaid in Scripture to be his Temples, which is a plain Alluſion to his Deity; Temples being dedicated to none but thoſe, who are Partakers of the divine Nature. For thus the Apoſtle, *Know you not, that your Body is the Temple of the Holy Ghoſt*, 1 Cor. vi. 19. And again, *Know ye not that ye are the Temple of the Holy Ghoſt, and that the Spirit of God dwelleth in you?* 1 Cor. iii. 16. Upon which Conſideration S. *Baſil* asks the Queſtion. Ἆρα τὸ δηλικὸν οἰκτήριον καὶ δέξατο ἂν πυτε τῇ τοῦ ναοῦ περιποιοέα τιμῆσαι; *Do you think that this Expreſſion imports no more than a ſervile Inhabitation?* Baſ. de Sp. Sanct. cap. 21. And S. *Cyril* makes this to be one of the divine Properties, which is aſcribed to the Holy Ghoſt. Ὡς οὐδὲν τῶν γενητῶν ἢ πεποιημένων, ὡς θεὸς, ἐν ναῷ λέγεται κατοικεῖν· μόνης ὃ τ θείας φύσεως καὶ τοῦτο ὅτι μετὰ τῶν ἄλλων ἴδιαίρετον. *There is nothing that is born or made which does dwell, as a God, in a Temple; for this with others is a Property only of the divine Nature,* Cyr. Theſ. Lib. xxiv.

Becauſe the Sin againſt him is irremiſſible.

V. Becauſe the Sin committed againſt him is irremiſſible. *All manner of Sin and Blaſphemy ſhall be forgiven unto Men, but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men*, Mat. xii. 31. From whence S. *Ambroſe* thus Reaſons. *Quomodo igitur inter creaturas audet quiſquam Spiritum computare? Aut quis ſic ſe obligat, ut ſi creaturæ derogaverit, non putet ſibi hoc aliqua venia relaxandum? How therefore ſhall any one dare to reckon the Holy Ghoſt among Creatures? Or how can any one be bound, for an Offence againſt a Creature, as never to be releaſed?* Ambr. de Spir. Sanct. Lib. i. cap. 3.

ARTICLE

ARTICLE VI.

VI. *The Old Teſtament is not to be refuſed.*

Of the ſufficiency of the Holy Scriptures for Salvation.

VI. *De Divinis Scripturis, quod ſufficiant ad Salutem.*

The Old Teſtament is not to be put away as though it were contrary to the New, but to be kept

Holy Scripture containeth [a] all things neceſſary to Salvation: So that whatſoever is

Scriptura Sacra continet omnia, quæ ad ſalutem ſunt neceſſaria, ita ut quicquid in ea nec legitur,

a *All things Neceſſary.*] The Compilers of our Articles, having in the foregoing Articles laid down the main Branches of the Chriſtian Faith, proceed now to eſtabliſh the Rule thereof. And here begins our avowed Difference with the Church of *Rome*. They aſſert, that the Books of Holy Scripture, though divinely inſpired, were occaſionally only written, and do not contain the whole Rule of Faith, many other Doctrines of the Apoſtles being delivered by Word of Mouth were conveyed down to us by Oral Tradition: We on the contrary aſſert, that the Holy Scriptures are a compleat Rule of Faith, and whatever is not contained therein is not neceſſary to be believed by any Chriſtian Man.

That the Holy Scriptures are a compleat Rule of Faith.

This Truth is proved,

Scriptures a compleat Rule of Faith, proved by Scripture.

I. By the Authority of the Holy Scriptures themſelves. And this is ſo plainly laid down therein, that nothing but ſtrange Prejudice, and Reſolution to ſupport a Cauſe, could contradict it. Thoſe words of S. *Paul* are very full to this purpoſe. *All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the Man of God may be perfect, throughly furniſhed unto all good works*, 2 Tim. iii. 16, 17. *Moſes* expreſly forbids, *That any one ſhould add unto the words that I command you, neither ſhall ye diminiſh ought from it*, Deut. iv. 2. *Whatſoever I command unto you to obſerve and do it, thou ſhalt not add thereunto nor diminiſh from it*, Deut. xii. 32. The ſame Prohibition is given out in the New Teſtament. For S. *John* cloſing his Book of the *Revelation*, and with that our Chriſtian Canon (ſo that it may not improbably ſeem to bear relation to the whole New Teſtament) forbids any Addition or Diminution, with a Cauſe annexed to it. *If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this Book; and if any man ſhall take away from the words of the Book of this Propheſie, God ſhall take away his part out of the Book of life, and out of the holy City, and from the things which are written in this Book*, Rev. xxii. 18, 19. But the Subſtance of this had been before declared by S. *Paul*. *But, though we or an Angel from Heaven preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed*, Gal. i. 8. And as for the endeavour of ſome to piece out God's written Word by Tradition, our Saviour warns us againſt this, when he blames the Phariſees for it, *viz.* in *teaching for doctrines the Commandments of men*, Mat. xv. 9. and *making the Commandment of God of none effect by their Traditions*, v. 3.

By Reaſon.

II. By Reaſon, drawn from the Nature of the thing, and the whole Order of the gracious Diſpenſation of the Goſpel, which God hath been pleaſed to bleſs Mankind with, this is no more than we might expect. For our Saviour having firſt made known the Goſpel to the World by his own Preaching and Suffering, and propagated it throughout the ſeveral Parts thereof by the Preaching of his Apoſtles, in order to be convey'd down to ſucceſſive Generations; this could not well be effected without a written Word. For to have delivered down the Goſpel Truths by Word of Mouth, or Oral Tradition, would have made it ſubject to as many Errors, as the Prejudices, Fancies and Miſtakes of the ſeveral Relaters could have given it. Now ſince God has been pleaſed to make uſe of this Method to convey thoſe Truths which he has revealed to us, it is but reaſonable to think, that all the Truth, which he has judged neceſſary for our Salvation, and which he has required of us to believe, are contained in this written Word; for why God ſhould leave ſome of the Goſpel Truths to be conveyed in a purer, and others in a more corrupt Channel, ſome by Scripture and others by Tradition, is unaccountable: Why, ſince he deſigned the Scriptures to be in ſome Meaſure the Rule of Faith, he ſhould not at the ſame time render it a compleat one; why this Divine Law of God muſt be eked out by Human Traditions, which have been uncertain in the beſt Times, and pernicious in ſome, and which ſtrangely vary according to different Countries and Ages. Theſe Notions do highly reflect upon the Divine Wiſdom and Goodneſs, and are taken up only to defend the corrupt Practices of the Roman Church, which they are reſolved to maintain at any rate rather than to part with.

Reaſons aſſigned by the antient Fathers, for the Scriptures being a compleat Rule of Faith.

III. The like Reaſons are alledged by the antient Divines of the Church; which they reduce to theſe general Topicks. (1.) The firſt is drawn from the Excellency of God's Word, which is ſo contrived as to be uſeful to Men of all Capacities and Conditions. For thus S. *Baſil.*

1. Becauſe uſeful for all Capacities.

Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος, διὰ τῶν συγγραφέων παρὰ τοῦ πνεύματος, ἐν ὥσπερ ἐν κοινῷ τινὶ ψυχῶν ἰατρείῳ πάντες ἄνθρωποι τὸ ἴαμα τῶν οἰκείων παθῶν ἕκαστος ἐπιλεγώμεθα. *Every part of the Holy Scripture is divinely inſpired, and profitable, it being for this end written by the Spirit, that it might be as it were a common Shop of Phyſick, for every one to fetch what Medicine is moſt proper for the Diſeaſe of his Soul.* Baſ. Pref. in Pſal. (2.) The Compleatneſs of this Rule is not to be taken from any particular part of the Holy Scripture, but from the whole Canon or Collection of ſacred Books. For thus S. *Baſil.*

2. The Compleatneſs to be meaſured by the whole.

Ἀλλὰ μὲν περιῆται παιδεύσει, καὶ ἄλλα ἱστορικοῖς, καὶ ὁ νόμος ἑτέρᾳ, καὶ ἄλλα τὸ ᾠδεῖον καὶ παροιμιακῆς παραινέσεως. *Some things we are inſtructed in by the Apoſtles, in others by the Hiſtorians: ſome things the Law informs of, and other Admonitions we have from the Proverbs.* Baſ. ibid. (3.) They argue from the great Crime of adding to, or detracting any thing from Holy Scripture. For upon this Conſideration is grounded that Argument of *Tertullian*. *Scriptum eſſe doceat Hermogenis officina. Si non eſt Scriptum, timeat væ illud adii cientibus, aut detrahentibus deſtinatum. Let* Hermogenes *his Shop ſhew that this is written. But if it be not written, let him be afraid of that Curſe, that is denounced againſt thoſe that add any thing to, or detract any thing from God's Word.* Tert. adv. Hermog. cap. xxii. S. *Cyprian* argues againſt a pretended Tradition from the ſame Topick. *Unde eſt iſta Traditio? utrumne de Dominica & Evangelica authoritate deſcendens, an de Apoſtolorum mandatis, atque Epiſtolis veniens? Ea enim facienda eſſe, quæ ſcripta ſunt, Deus teſtatur: & ponit ad Jeſum plane dicens, Non recedet Liber legis hujus ex ore tuo, ſed meditaberis in eo die ac nocte, ut obſerves facere omnia quæ ſcripta ſunt in eo. From whence comes this Tradition? Does it depend upon the Authority of*

3. From the Curſe againſt adding or diminiſhing.

Chriſt

ſtill; for both in the Old and New Teſtaments Everlaſting Life is offered to Mankind by Chriſt, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, not [b] read therein, nor may be proved thereby, is not be required of any Man, that it ſhould be believed * as an Article of Faith, or be thought † requiſite or neceſſary to Salvation. In the name * of the Holy Scripture we do under-

neque inde probari poteſt, non ſit a quoquam exigendum, ut tanquam Articulus Fidei credatur, aut ad ſalutis neceſſitatem requiri putetur. Sacræ Scripturæ nomine, eos Canonicos Libros veteris & novi Teſtamenti intel-

* *As an Article of the Faith.* MS. CCCC. 1571.
† *Requiſite as neceſſary to Salvation.* MS. CCCC. 1571.
* *Of Holy Scripture.* MS. CCCC. 1571.

Chriſt or the Goſpels, is it grounded on the Precepts or Epiſtles of the Apoſtles? For God himſelf witneſſes, that we are to do thoſe things that are written, and he puts it to Joſhua *the Son of* Nun *ſaying, The Book of this Law ſhall not depart from thy Mouth, but thou ſhalt meditate therein day and night*, &c. Cyr. ad Pomp. Ep. ed. Pam. lxxiv. S. *Chryſoſtom* ſtands ſo ſteadily for the Compleatneſs of the Scripture as a Rule of Faith and Life, that he reckons him a Thief, that pretends to advance any other. Ὁ γὰρ μὴ ταῖς γραφαῖς χρώμενος, καὶ ἀναβαίνων ἀλλοχόθεν, τοῦτ' ἔστιν ἑτέραν ἑαυτῷ καὶ μὴ νενομισμένην τέμνων ὁδὸν, ἕτος κλέπτης ἐστί. *He that does not make uſe of the holy Scriptures, but goes aſide into another Road, leaving the common way, the ſame is a Thief.* Chryſ. in Joh. x.

b *May not be proved.*] Theſe Words likewiſe are added in Oppoſition to the Roman Church, which allow Articles of Faith to be founded upon Tradition; but we on the contrary aſſert that all Doctrines of Faith and Life, and whatſoever is taught in the Church as a Divine Doctrine, ought to be founded upon the Holy Scriptures. This Opinion of ours we ground upon the Doctrine of the Holy Scriptures themſelves.

All Doctrines to be proved by Scripture.

This proved out of God's Word.

I. Our Saviour informs us, that the end of enditing the Sacred Books was to lay down the Foundation of Chriſtians Faith. *Theſe things are written that ye might believe*, &c. *and that in believing ye might have life through his name*, John xx. 31. Which if true of the Books of the Old Teſtament, are much more ſo of the New. For theſe were written by thoſe Apoſtles who were the Friends and Aſſociates of our Bleſſed Saviour, whom he fully informed of his Will; of whom our Saviour thus ſpeaks, *I have called you friends; becauſe all things which I have heard of my Father I have made known unto you*, John xv. 15. They were written by Perſons who had not only the Advantage of this Information, but were under the immediate Direction of the unerring Spirit of God. *But the Comforter which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you*, John xiv. 26.

By Reaſon.

II. We have very good Reaſon to believe, that all things neceſſary to Salvation ſhould be contained in Scripture; for as theſe are but few in number, ſo is it but reaſonable to think they are contained ſome where or other in the Holy Scriptures. For whereas there are ſeveral things mixed in thoſe Sacred Books, which are not plainly neceſſary to Salvation, but are only uſeful Truths, which the Holy Spirit has thought proper for our Spiritual Improvement, that we ſhould be informed of; we cannot think, that any things, which are abſolutely neceſſary for our Salvation, ſhould be omitted.

Arguments of the Fathers.

III. The antient Divines of the Church were of the ſame Opinion. Which they confirm by arguing ſome ſeveral very excellent Topicks. (1.) Becauſe the Doctrines which are confirmed by the Holy Scriptures carry the greateſt force of Perſuaſion with them,

1. From the Conviction which the Holy Scriptures carry.

and which all Believers cannot but aſſent to. For thus *Origen* upon the Third of the *Romans*. *Poſt hæc vero, ut ei moris eſt*, &c. *After this* S. Paul *according to his Cuſtom, proves what he ſaid out of the Holy Scriptures: thereby giving an example to the Doctors of the Church, that thoſe things which they teach the People, ſhould not be built upon their own Opinions, but ſhould depend upon the divine Teſtimonies. For if ſo great an Apoſtle does not think it fit, that Men ſhould relie upon his Words, unleſs he prove what he ſaid to be written in the Law and the Prophets: how much rather ought we little Perſons to obſerve this, that, when we teach, we do not deliver our own Opinions, but thoſe of the Holy Ghoſt?* To like purpoſe S. *Baſil*. Δεῖ πᾶν ῥῆμα ἢ πρᾶγμα πιστοῦσθαι τῇ μαρτυρίᾳ τῆς θεοπνεύστου γραφῆς εἰς πλεροφορίαν μὲν τῆς ἀγαθῶν, ἔλεγχον δὲ τῆς πονηρῶν. *Every thing that is done or ſaid ought to be confirmed by the Teſtimony of the Holy Scripture: as well to the full and perfect Perſuaſion of good Men, as the Confuſion of ill Men.* Baſ. Eth. Def. xxvi. So likewiſe *Clement* of *Alexandria*. Οὐ γὰρ ἁπλῶς ἀποφαινομένοις ἀνθρώποις προσέχοιμεν, οἷς καὶ ἀναποφάινεσθαι ἐπ' ἴσης ἔξεσιν· εἰ δ' ὅτι ἀρκεῖ μόνον ἁπλῶς εἰπεῖν τὸ δόξαν, ἀλλὰ πιστώσασθαι δεῖ τὸ λεχθὲν, οὐ δὴ ἐξ ἀνθρώπων ἀναμένωμεν μαρτυρίαν, ἀλλὰ τῇ τοῦ Κυρίου φωνῇ πιστώμεθα τὸ ζητούμενον, ἣ πασῶν ἀποδείξεων ἐχεγγυώτερα, μᾶλλον δὲ ἡ μόνη ἀπόδειξις ἅσα τυγχάνει. *It is not reaſonable that we ſhould aſſent to Mens ſimple Words: againſt which we may juſtly oppoſe our Aſſertion. But if it be not ſufficient only to ſay that which is barely probable, but we ought likewiſe to gain aſſent to what we ſay, let us not content our ſelves with Teſtimonies from Men, but let us confirm that which comes into Queſtion by the Word of God, which is the moſt certain of all Demonſtrations, nay which only is Demonſtration.* Clem. Alex. Strom. vii.

2. Becauſe Hereticks, are beſt confuted by them.

(2.) Becauſe this is the beſt way of confuting any Heretical Opinions which ariſe. For thus *Tertullian* reaſons. *Aufer Hæreticis, quæ aut Ethnicis ſapiunt, ut de Scripturis ſolis quæſtiones ſuas ſiſtant, & ſtare non poterunt. Take away from the Hereticks their Pagan Doctrines, and let them ſtate their Doctrines according to the Holy Scriptures, and they will not be able to ſtand.* Tertul. de Reſur. Carn. cap. iii. S. *Baſil* having declared the former Unfruitfulneſs of his Labours in oppoſing the Hereticks by Arguments drawn from Reaſon, declares, for the future, his Reſolution in attacking them with Scripture. Νῦν ὃ περὶ τὸ κοινὸν ἡμῶν τε καὶ ὑμῶν σκοπὸν ἀρμόζον ἐλογισάμην ἐν ἁπλότητι τῆς ὑγιαινούσης πίστεως τὸ ἐπίταγμα τῆς ὑμετέρας ἐν χρεισῷ ἀγάπης πληρῶσαι, εἰπὼν ἃ ἐδιδάχθην παρὰ τῆς θεοπνεύστου γραφῆς· φειδόμενος μὲν καὶ τῶν ὀνομάτων καὶ ῥημάτων ἐκείνων ἃ λέξεσι μὲν αὐταῖς οὐκ ἐμφέρεται τῇ θείᾳ γραφῇ, διάνοιαν γὲ μὴν ἐκείνην τὴν ἐγκειμένην τῇ γραφῇ διασάζει ὅσα ὃ περὶ τοῦ ξένου τῆς λέξεως, ἔτι καὶ τὴν νῦν ξένον ἡμῖν ἐπεισάγει· καὶ ἃ οὐκ ὄξιν ἀπὸ τῶν ἁγίων κηρυσσόμενα εὑρεῖν, ταῦτα ὡς ξένα καὶ ἀλλότρια τῆς εὐσεβοῦς πίστεως παντάπασι παραιτούμενος. *Now accommodating my ſelf to my own and your Profeſſion, I have reſolved in the Simplicity of the Faith, to fulfil the command of your love in Chriſt, to ſpeak thoſe things which I have learned from the Holy Scriptures: abſtaining from thoſe Names and Words which are not contained in Scripture, although they retain the Senſe of Scriptures. For thoſe, beſides the novelty of the Expreſſion, are apt to induce a new Meaning, and are not found to be preached by the Apoſtles; therefore I will avoid theſe as foreign Words,*

which feign that the Old Fathers did look only for transitory Promises.

stand those [c] Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

ligimus, de quorum authoritate, in Ecclesiâ nunquam dubitatum est.

Of the Names and Number of the Canonical Books.

De nominibus & numero Librorum Sacræ Canonicæ Scripturæ veteris Testamenti.

[d] *Genesis.*

Genesis.

3. *Because all other Testimonies are fallible.*

and distant from the Holy Faith. Bas. Hom. de fide. (3.) Because all other Testimonies are fallible. And thus S. *Cyril* of *Jerusalem* argues. Μὴ ταῖς ἐμαῖς ἐυρεσιολογίαις πείσεχε. δύνατον γὰρ ἴσως κατασοφισθῆναι· ἀλλ' ἐὰν μὴ περφητῶν πεει ἑκάστε πράγματος δέξῃ μαρτυρίαν, μὴ πίστευε τοῖς λεγομένοις, ἐὰν μὴ ϗ πεει τ παρθένε, ϗ τ τόπε ϗ τ χρόνε, ϗ τ τρόπε μάθης ἐκ τῆς θείων γραφῶν μὴ παραδείξῃ παρὰ ἀνθρώπε μαρτυρίαν. *Do not give heed to my Words, for you may be deceived: nay unless I bring my vouchers for every thing I say, do not believe me; unless you have Proof out of Scripture of the Virgin, of the Place, of the Time and the Manner, do not admit the Testimony of Man.* Cyr. Catech. xii. (4.) Because this is the best way of ending Controversies. S. *Austin* sets the Authority of these above that of the greatest Councils. *Sed nunc nec ego Nicænum, nec tu debes Ariminense tanquam præjudicaturus proferre Concilium. Neque ego hujus authoritate, neque tu illius delineris. Scripturarum authoritatibus, non quorumcunque propriis, sed utrisque communibus testibus, res cum re, causa cum causa, ratio cum ratione concertet. I ought not to appeal to the* Nicene *Council, nor you to that of* Ariminum, *as being prejudiced in favour of that. I am not swayed by the Authority of the one, nor you of the other. Making use of the Authority of the Scriptures, which are common Witnesses to us both, let us set Controversie against Controversie, Cause against Cause, Reason against Reason.* Aug. contr. Maxim. Lib. iii. cap. 14. The Great Emperor *Constantine* proposed these as the best Rule for Faith, in the Council of *Nice*. Εὐαγγελικαὶ γὰρ βίβλοι, ϗ Ἀποστολικαὶ ϗ τῆς παλαιῶν περφητῶν τὰ θεσπίσματα, σαφῶς ἡμᾶς ἅπερ χρὴ πεει τ θεὸν φρονεῖν ἐκπαιδεύσει. *The Gospels and the Books of the Apostles, and the Oracles of the antient Prophets, can best instruct us what we ought to believe of the divine Nature.* Theod. Hist. Eccl. Lib. i. cap. 7.

4. *Because this is the best way of ending Controversies.*

Writers. For these are owned as *Moses* his Books by *Manetho*, who wrote a Greek History of *Ægypt*, as he is cited by *Josephus*, contr. Ap. Lib. i. which Author lived under *Ptolomy Philadelphus*, 250 Years before Christ. They are attributed to *Moses* by *Philochorus Atheniensis*, cited by *Justin Martyr*, Exhor. ad Gen. which Writer lived under *Ptol. Philopator*, 180 Years before Christ. *Apollonius Molo*, another ancient Greek Author, quoted by *Josephus*, cont. Ap. as also *Alexander Polyhistor*, in *Eusebius*, Præp. Evang. ascribe these Books to him. So likewise do *Strabo*, Lib. xvi. *Pliny*, Nat. Hist. Lib. xxx. c. 2. *Tacitus*, Hist. Lib. v. *Juvenal*, Sat. 14. And when *Longinus* says of *Moses*, for the Sublimity of his Expression, that he was ὐκ ὁτυχῶς ἀνὴρ, *a Man not of the ordinary size of Understanding*; and also when *Numenius* stiles *Plato*, *Atticizing Moses*, they did most undoubtedly attribute these Books to *Moses*. To say nothing of the constant Reception of these Books, as the Mosaical, in the Jewish Church and Nation; or of the *Samaritan Pentateuch*, which is written in Characters which have not been used since the Jewish Captivity, in which these Books bear the Name of *Moses*. Nor lastly, to insist upon the Septuagint Translation, which Version was made 250 Years before Christ, and which renders these into Greek, as *Moses*'s Books. For, though there were none of these Authorities to vouch for this ancient Writer, the bare Testimony of our Saviour were sufficient. *If ye believed Moses you would have believed me, for he wrote of me*, John v. 46. To which we may add that of *Philip* to *Nathaniel*, *We have found him of whom Moses in the Law, and the Prophets, did write*, John i. 45. So S. *Luke*, in his relation of our Saviour's Discourse in the Journey to *Emmaus* says, *Luke* xxiv. 27. that *beginning at Moses*, &c. *i. e.* the *Pentateuch*, or Books writ by *Moses*. So that, without bringing to the account the constant and uninterrupted Consent, in this Matter, of the Jewish and Christian Churches, for so many thousand Years, hardly a Book in the World was, with more universal Agreement, attributed to the Author, whose Name it bears, than those Books of *Moses*. It must be owned that some small Additions have been made to them since *Moses*'s Time; as for Instance, the Passage in the close of the Book of *Deuteronomy*, concerning the Death of *Moses*, which is generally thought to be added by *Josua*, who succeeded him in the Prophesie, as well as the Government. And possibly some marginal Annotations, formerly affixed to the sides of a very ancient Copy, have since got into the Text, as *Gen.* xiv. 10. *Dan* is put for *Lais*; as also a few other Modern, and more known Names, may be put for the Ancient and more obscure. Which has given occasion to some irreligious Persons, to question *Moses*'s being the Author of the Book. Which Objections, as they are frivolous, so they have been over and over again answered by learned Men. The first of these Books is, in the Hebrew Copies, called *Bereshith*, (i. e.) *In the beginning*, so named from the first Word of the Book; in the Greek, Latin, and most other Translations, it is called *Genesis*, or the Book of the Generation, because it gives an account of the *Genesis*, or Formation of the World, as also of the Succession of the first Families of Mankind.

Some are of Opinion that *Moses* wrote this Book, when he was an Exile in *Midian*, *Exod.* ii. 15. to raise up the dejected Spirit of the Jews, under *Pharaoh*'s Oppression. But 'tis most probable, that he wrote it in the Wilderness of *Sinai*, whilst, under the Divine Directions, he was forming that Sacred Commonwealth: Nor is it probable, that every part of the History was revealed to him as a Matter perfectly New, and that *Moses* was the first Writer that ever was;

c *Canonical Books.*] They are called Canonical Books from the Greek word Κανὼν, which signifies in the Church Language a Catalogue. For among the Ecclesiastical Writers, sometimes Κανὼν signifies the Catalogue or Roll of the Clergy, whose Names were entered, at their Ordination, into the Church Books. Thus in the xviith Canon of the Council of *Nice*, Οἱ ἐν τῷ Κανόνι ἐξεταζόμενοι: *They who are reckoned up in the Catalogue of the Clergy.* In like manner the Catalogue of the Sacred Books, which were reckoned of undoubted Authority in the Church, was called the Κανὼν or the Canon. The most antient of these Catalogues or Canons now extant is that of *Melito* Bishop of *Sardis* in the second Century, recorded in the fourth Book of *Eusebius*'s Ecclesiastical History; who writ it to *Onesimus*, who had desired him to give him Information concerning the number and order of the Books of the Old Testament, as he had learned from the Churches of the East. With which agrees the Catalogue given in the lixth Canon of the Council of *Laodicea*. Another in the xxxixth Epistle of *Athanasius*: one in *Cyril* of *Jerusalem*, Catech. iv.

d *GENESIS.*] This Book, in Conjunction with the other four following, is called by the Name of the *Pentateuch*, which Word in the Greek Tongue signifies the five Volumes. That they were written by *Moses*, whose Name they bear, is agreed upon by the universal Consent, not only of Jewish and Christian, but even of Heathen

[e] *Exodus.* [f] *Leviticus.* [g] *Numbers.* [h] *Deuteronomy.* [i] *Joſuah.* [k] *Judges. Ruth.* [l] *The firſt Book of Samuel. The ſecond Book of Samuel.* [m] *The firſt Book of Kings. The ſecond Book of Kings. The firſt Book of Chronicles. The ſecond Book of Chronicles.*

Exodus. Leviticus. Numeri. Deuterono. Joſuæ. Judicum. Ruth. Prior Liber Samuelis. Secundus Liber Samuelis. Prior Liber Regum. Secundus Liber Regum. Prior Liber Paralipom. Secundus Liber Paralipom.

was; it is more juſt to think, that he made uſe of ſome ſhort Memoirs written before his Time, probably contained in ancient Hymns and Genealogical Tables, kept among the principal Families of the Jews, which he inſerted into his Hiſtory; the whole Work being carried on, under the particular Conduct and Direction of the Holy Spirit of God. It is certain, this is, by far, the moſt antient Book in the World now exſtant. It was written near 1500 Years before Chriſt, and almoſt 600 Years before *Homer*, the moſt ancient of all the Greek Writers now remaining. For, as for the Pieces aſcribed to *Triſmegiſtus*, *Orpheus*, *Muſæus*, &c. they are but Forgeries of later Ages; nor were the Authors themſelves, which they were aſcribed to, by much ſo ancient as *Moſes*.

e *EXODUS.*] This Book is called ſo from the Greek Word ἔξοδος, which ſignifies the *Going out*; becauſe it cheifly Treats of the *Iſraelties* going out of *Ægypt*; and therefore in the Scriptural Catalogue in the Council of *Laodicea*, it is more expreſly called, Ἔξοδος ἡ αἰγύπτου. That this Book was written by *Moſes* at the poſitive Command of God is clear from theſe Paſſages in this Book. *Write this for a memorial in a Book*, &c. Exod. xvii. 14. *And Moſes wrote all the words of the Lord*, &c. Exod. xxiv. 4. *And the Lord ſaid unto Moſes, write thou theſe words*, &c. Exod. xxxiv. 27. Beſides there is further weight added to the Authority of this Book, becauſe ſeveral Paſſages thereof are cited by our Saviour himſelf in the fifth of S. *Matthew*.

f *LEVITICUS.*] This Book was written by *Moſes*, ſoon after the rearing of the Tabernacle, which was the firſt Month of *the ſecond Year* after the going out of *Ægypt*, Exod. xl. 17. for then God began to ſpeak to *Moſes*, not out of Mount *Sinai*, as when the Tables of the Law were given, but *out of the Tabernacle of the Congregation*, Lev. i. 1. ſeveral Paſſages of this Book are cited in the New Teſtament. The Law concerning the Leprous Perſon, *Lev.* xiii. 14. is mentioned *Luke* v. 14. The *Lex Talionis*, *Lev.* xxiv. 20. is referred to *Mat.* v. 18.

g *NUMBERS.*] This Book contains the Hiſtory of the Iſraelitiſh Affairs, from the ſecond Year of their going out of *Ægypt* to the laſt Year of *Moſes* his Life, that is about 38 Years of the 40, which they travelled about in the Wilderneſs. For in *the eleventh month of the fortieth year* the Book of *Deuteronomy* was begun to be written, *Deut.* i. 3. Paſſages out of this Book are mentioned in the New Teſtament. As the Brazen Serpent, *Num.* xx. is mentioned by our Saviour, *John* iii. 14. and by S. *Paul*, 1 Cor. x. 9.

h *DEUTERONOMY.*] This Book was written by *Moſes* in the laſt Year of his Life. It was firſt delivered to the *Iſraelites* by Word of Mouth, and afterwards put into writing by him; as we learn *Deut.* xxxi. 9. *And Moſes wrote this Law, and delivered it to the Prieſts the Sons of Levi*, &c. It is a Compendium, or ſhorter Explanation of the Law, which had been delivered in the former Books; and for that Reaſon is called by the Greeks Δευτερονόμιον or the *ſecond Law*. Paſſages out of it are cited, *Mat.* xii. 11. *Mat.* xviii. 16. *Luke* x. 26. *Mark* xii. 19. The laſt Chapter, which treats of *Moſes* his Death, is ſuppoſed to be written by *Joſuah*, who was Succeſſor to *Moſes* in the Propheſies.

i *JOSUAH.*] That this Book was written by *Joſuah* is expreſly atteſted, *Joſ.* xxiv. 26. *And Joſuah wrote theſe words in the Book of the Law of God*, &c. *i. e.* he joyned the Hiſtory of his Time to the Tranſactions formerly written by *Moſes*. The Author of the Book of *Eccleſiaſticus* attributes this Book to him. *Jeſus the Son of Nane was valiant in the Wars, and Succeſſor of Moſes in the Propheſies*, Eccl. xlvi. 1. A Paſſage of this Book is quoted by the Writer of the Book of *Kings*, 1 *Kings* xvi. 34. *In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt Son Segub, according to the word of the Lord, which he ſpake by Joſuah the Son of Nun.* Which manifeſtly refers to the ſaying of *Joſuah*, *Curſed be the man before the Lord, that raiſeth up and buildeth this City Jericho: he ſhall lay the foundation thereof in his firſt-born, and in his youngeſt Son he ſhall ſet up the gates of it*, Joſ. vi. 26. The Hiſtory of *Raab* recorded in this Book is referred to *Heb.* xi. 30. and *Jam.* ii. 25.

k *JUDGES. RUTH.*] The Book of *Judges*, to which the Book of *Ruth* is a little Appendix, is not without probability attributed by the Jews to *Samuel*. For, whereas he was for many Years at the Head of the Jewiſh Affairs, and ſettled their Church and Common-wealth which had long lay in diſorder, 'tis not likely that he ſhould neglect to gather together their Hiſtory from their firſt Settlement in *Canaan*, out of antient and diſperſed Memoirs. However that the Book of *Judges* is very antient is clear; becauſe it is alluded to in a *Pſalm* of *David*, which he made upon removing the Ark. *When thou wenteſt forth before the People, when thou didſt march through the wilderneſs; the earth ſhook, the heavens alſo dropped at the preſence of God.* Which Words are an exact Imitation of *Judges* v. 4. *Lord, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, the heavens dropped, the clouds alſo dropped water.* Immediately after the Pſalmiſt ſays, That *the mountain of Sinai was moved at the preſence of the God of Iſrael:* Which Words are likewiſe copied from the Words which follow, in the foreſaid Chapter of *Judges*. *The mountains melted from before the Lord, even that Sinai from before the God of Jacob.*

l *SAMUEL.*] It is not certain who the Author of theſe Books were. But it is not without Probability aſſerted by the Jewiſh Writers, that the firſt twenty four Chapters were written by *Samuel* himſelf, and the reſt by the Prophets *Nathan* and *Gad*. But there do not want evident Marks of the Antiquity of theſe Books. For they are referred to *Pſal.* cxiii. 7. where a Paſſage of *Hannah*'s Song is tranſcribed. *He raiſeth up the poor out of the duſt, and lifteth up the needy out of the dunghill, that he may ſet him with Princes, even the Princes of his People.* Which paſſage in 1 *Sam.* ii. 8. is thus. *He raiſeth the poor out of the duſt, and lifteth up the beggar from the dungil, to ſet them among Princes, and to make them inherit the throne of Glory.* The Hiſtory of theſe Books is likewiſe referred to 1 *Kings* xx. 27. *So Solomon thruſt out Abiathar from being Prieſt unto the Lord, that he might fulfil the word of the Lord, which he ſpake concerning the houſe of Eli in Shilo.* See 1 Sam. ii. 31.

m *KINGS. CHRONICLES.*] It is uncertain whether the Books of *Kings* and *Chronicles* were put into the Form, they now ſtand in, before, or after the Captivity. It is probable they were collected after the Return, out of Memoirs that were written before; *Eſdras* himſelf either performing or ſupervifing the Compilation. Now the Books being at firſt written by Men of a Prophetick Spirit, they were not leſs the Word of God, by being put into another Form, eſpecially by one who

ARTICLE VI.

n *The first Book of Eſdras. The ſecond Book of Eſdras.* o *The Book of Heſter.* p *The Book of Job.* q *The Pſalms.* r *The Proverbs. Eccleſiaſtes or Preacher. Cantica or Song of Solomon.*

Primus Liber Eſdræ. Secundus Liber Eſdræ. Liber Heſter. Liber Job. Pſalmi. Proverbia. Eccleſiaſtes vel Concionator. Cantica Solomonis.

who was a Prophet himſelf, as *Eſdras* was. Nay, ſo over ſcrupulous this Compilator, whoever he was, ſeems to be, that he takes the very Words of the antient Prophets, out of whoſe Memoirs he compoſed theſe Books, as is evident from 2 *Chron.* v. 5. where the Introduction of the Ark into the Oracle is thus deſcribed, and it is ſaid, *There it is unto this Day.* Now either the Books of the *Chronicles* were written before the Captivity, under the firſt Temple, when the Ark was there; or elſe *Eſdras*, or whoever the Compilator was, made uſe of the very words of the antienter Prophet, out of whom he tranſcribed this Work. Either of which Suppoſitions give ſufficient Authority to theſe Books. For if the Author lived before the Captivity, he was an Eye-witneſs of many of the Matters of Fact he relates; and if he lived after, we ſee he is ſo juſt to his Original Authors, as not to vary a tittle from their Words. All that *Eſdras* (or whoever elſe the Compiler was) added of his own, were ſome Genealogical Obſervations at the beginning of the *Chornicles*, and ſome other Paſſages of little Moment, which relate to the times after the Captivity. The Authority of theſe Books is eſtabliſhed, by being cited in the New Teſtament. The Hiſtory of *Elijah* and the Woman of *Sarepta*, 1 *Kings* xvii. is mentioned *Luke* iv. 25. that of *Naaman* the *Aſſyrian*, 2 *Kings* v. 14. is referred to *Luke* v. 25. And 1 *Pet.* i. 17. is taken out of 2 *Chron.* xix. 7.

n *First Book of* ESDRAS.] This is what we call in our Engliſh Bibles (according to the Hebrew Copies) the Book of *Ezra*. And this Book, all but the firſt ſix Chapters, was compoſed by him. For *Ezra* ſpeaks expreſly in his own Perſon, as Chap. vii. ver. 27. *Bleſſed be the Lord God of our Fathers, which has put ſuch a thing into the Kings heart, to beautify the houſe of the Lord, which is in Jeruſalem*, &c.

The ſecond Book of *ESDRAS*, as it is called in ſome Copies, was written by *Nehemiah*, whoſe Name it bears in the Hebrew, and the Jewiſh Church has always attributed it to him. The Son of *Sirach* mentions his building the Walls of *Jeruſalem*, recited in that Hiſtory. *And among the elect was Nehemias, whoſe renown was great, who raiſed up for us the Walls that were fallen, and ſet up the Gates and the Bars, and raiſed up our ruins again*, Eccl. xlix. 13. And 'tis plain, that the Book of *Nehemiah* was not only received into the Jewiſh Canon, but went under *Nehemiah* his Name, when the Books of the *Maccabees* were written, as is evident from 2 *Mac.* ii. 13. *The ſame things were alſo reported in the Writings and Commentaries of Nehemias, and how he founding a Library, gathered together the Acts of the Kings and the Prophets, and of David, and the Epiſtles of the Kings concerning the holy Gifts.*

o *HESTER.*] This Book was received into the Jewiſh, and into moſt of the Chriſtian Canons; though it be not contained in the Catalogues of *Melito*, *Athanaſius*, or that of *Nazianzen*. Some of the Jews aſcribe it to no certain Author, but will have it to be drawn up by Order of the Synagogue, to which *Mordechai* wrote, cap. ix. ſome will have it to be written by *Mordechai* himſelf, which ſeems moſt probable, from theſe words, *And Mordecai wrote theſe things*; ver. 20.

p *JOB.*] The Author of the Book of *Job* is uncertain, but being received into the Jewiſh Canon, it muſt be ſuppoſed to be written by an inſpired Writer. The Author of it, whoever he be, is very antient, and lived, as is moſt probable, before the Promulgation of the Jewiſh Law; for there are not any Traces to be found of the Moſaical Precepts in the whole Book; nay we may find ſome things contrary to them, as particularly *Job*'s offering Sacrifice himſelf, after the Patriarchal manner, which was allowed only to the Prieſts under the judaical Law. It is not improbable, which ſome conjecture, that it was written by *Moſes* during his abode in *Ægypt*, or in his flight into the Land of *Midian*, before he had promulged the Judaical Law: and his deſign might be to hearten up the Jews under the Severities of the *Ægyptian* Bondage, by ſhewing the gracious Deſigns of God's Providence, and that he oftentimes lays his ſharpeſt Afflictions upon his beſt Servants. That the whole Story is an Allegorical Fable muſt in no wiſe be allowed: for the Teſtimonies of *Ezechiel* and S. *James*, who mention *Job* as a real Perſon, prove the contrary of this Opinion. Nay, from hence it appears, that the Book of *Job* was generally read among the Jews in *Ezechiel*'s time, which was before the compoſing of *Eſdras* his Canon.

q *PSALMS.*] The *Pſalms* are no late Compoſition; moſt of them being written before the Captivity. Indeed we ought not, as ſome do, to attribute them all to *David*; when their ſeveral Titles do allot them to other Authors, although a great ſhare of them are owing to that inſpired Prince. It is certain that in the antienteſt Times, both after and before the Deluge, holy Men were wont to ſing the Praiſes of God, for ſingular Mercies received, in Hymns; the care of compoſing which, Perſons of good Parts and a Prophetick Spirit, were pleaſed to take upon themſelves; as is plain in the Inſtances of *Moſes* and *Miriam*, *Deborah*, *David*, *Solomon*, &c. The Hymns were wont, not only to be learned by pious People, as helps to their Devotion, but were delivered to the *Levites*, to be laid up in the Archives of the Temple, as *Joſephus* writes, *Antiq. Lib.* iii. *cap.* i. and out of theſe the *Levites* made their Choice to ſing in the Temple, upon ſet Occaſions. Of theſe there was a vaſt number gathered together (compoſed by the Prophets of ſo many preceding Ages) in the Temple of *Jeruſalem*, before the burning of it by the *Chaldeans*; for *Solomon* himſelf is recorded to have compoſed above a thouſand. Of theſe Hymns a great many were carried into the Captivity by ſome devout Men, and brought back with them upon their Reſtoration; which, together with ſome others compoſed at *Babylon*, were by *Eſdras* and the Great Synagogue formed into this Book of *Pſalms*, which we now have. Beſides, 'tis evident, that many of them were known to the antient Prophets, before the Captivity, by their making uſe of the Words of them. For a part of the firſt *Pſalm*, is thus in a manner tranſcribed by *Jeremiah*, *Jer.* xvii. 7. *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is, for he ſhall be as a Tree planted by the Waters, and that ſpreadeth out her Roots by the River; and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of draught, neither ſhall ceaſe from yielding fruit.* Theſe words in the xcviiith *Pſalm*, *With his right hand and holy arm hath he gotten him the victory, and all the ends of the earth have ſeen the Salvation of our God*, are uſed by the Prophet, *Iſ.* lii. 10. That of *Jeremiah*, Lam. v. 19. *Thou Lord remaineſt for ever, and thy Throne from Generation to Generation*, is taken out of *Pſalm* ci. That of *Iſ.* l. 9. *They all ſhall wax old as a Garment*, is taken out of the ciſt *Pſalm* likewiſe. From whence we may gather, that moſt of the *Pſalms* are not only very antient Compoſitions, but were uſed very early in the Service of the Temple, which occaſioned the Prophets in their Writings to make uſe of their Phraſeology.

r *PROVERBS.*] There is no doubt to be made, but that the Book of *Proverbs* (except perhaps the xxxth Chapter) was written by the King, whoſe Name it bears. The firſt twenty four Chapters ſeem to be the Original Collection, made by *Solomon* himſelf, and to be the beginning of a greater Work, which was deſtroyed with the Temple at the Captivity. And the following Chapters are a Collection made by others, as appears by the beginning

[f] *Four Prophets the Greater.* 4 *Prophetæ majores.*
[t] *Twelve Prophets the Leſs.* 12 *Prophetæ minores.*

ning of the twenty fifth Chapter. *The Proverbs of Solomon, which the men of Hezekiah, King of Judah, coppied out.* By the Men of *Hezekiah* are meant ſome Perſons, whom the King employed for this purpoſe. They were probably *Eliakim* the Son of *Hilkiah*, and *Shebna* the Scribe, and *Joaſh* the Recorder, who were Secretaries to *Hezekiah*, and who might probably likewiſe have the Aſſiſtance of the Prophet *Iſaiah*. This Collection holds to the thirtieth Chapter, which has the Title of *Agur*, but who this *Agur* was is uncertain; he does not ſeem to be *Solomon*, from the mean Character he gives of himſelf. *Surely I am more bruitiſh than any man, and have not the underſtanding of a man: I have neither learned wiſdom, nor have the knowledge of the Holy*, Prov. xxx. 10. Which is no ways agreeable to the great Wiſdom God gave to *Solomon*, 1 *King*. iv. 29. nor indeed to that Character, which *Solomon*, in *Eccleſiaſtes*, gives of himſelf. *I have gotten more wiſdom than all they that have been before me in Jeruſalem; yea my heart hath great experience of wiſdom and knowledge*, Eccl. i. 16. The laſt Chapter, which bears the Name of *Lemuel*, muſt likewiſe be written by King *Solomon*, who either was ſo called by his Mother in his Childhood, or that Prince on purpoſe took this diſguiſed Name. This Chapter ſeems to be made up of ſome wiſe Inſtructions, which his Mother *Bathſheba* had taught him, when he was a Child.

ECCLESIASTES is likewiſe, upon good grounds, aſcribed to the ſame Royal Author. *Grotius* indeed would have it to be written by *Zerubbabel*, becauſe of ſome *Syriack* and *Chaldee* words which are found therein. But it is poſſible that theſe words might have crept into the Hebrew Tongue in *Solomon*'s time; or at leaſt *Solomon*, by his Converſation with ſo many ſtrange Women, might have learned them from them. But the great Character of Wiſdom, which this Author lays claim to; his building Houſes and planting Vineyards; his making Gardens and Fiſhpools; his gathering ſo much Silver and Gold, *&c.* which he ſpeaks of Chap. i. is the peculiar Character of *Solomon*, which ſuch a poor Prince as *Zerubbabel* could never pretend to.

THE SONG of *Solomon* is the Compoſition of the ſame Prince, the Title of this Poem declaring the ſame. And though ſome Hereticks of old, and Anabaptiſts of late, have looked upon it only as an ordinary Love Song, yet the Pious in all Ages have eſteemed it an Allegorical Dialogue, between God and his Church.

f *Four Prophets the Greater.*] The four Greater Prophets are, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*.

ISAIAH was certainly the Writer of the Propheſie which goes under his Name, becauſe his Name is ſet in the beginning of the Book. Some will have him to be of Royal Extraction, and to be the Son of that *Amos* who was Brother of *Azariah*; which noble Education gave him a turn of Thought above the reſt of the Prophets. That this Propheſie is older than many Parts of Scripture is evident; becauſe almoſt two Chapters of it, Chap. xxxvii and xxxviii, are well nigh verbatim tranſcribed in the ſecond Book of *Kings*, Chap. xix. and ſome Expreſſions made uſe of by *Jeremiah*, *Jer.* l. 2. xlviii. 4. The Paſſages of his Propheſie are frequently cited in the New Teſtament, *Luke* iv. 18. *Mark* i. 3. *Acts* viii. 32.

JEREMIAH began his Propheſies very Young, *viz.* under the 13th Year of *Joſiah*, and continued them under the Reigns of *Jehoazah*, *Joachim*, *Jechoniah* and *Zedekiah*, throughout the Courſe of 40 Years; propheſying the Evil and Deſtruction of the City which happened in the laſt Year of *Zedekiah*. His Propheſie is referred to by ſeveral of the ſucceeding Prophets; by *Ezechiel* cap. xviii. 3, 4. xxxi. 29, 30. by *Daniel* cap. ix. 2. by the Author of the *Chronicles*, *Chron.* xxxvi. 22. by *Zechary*, cap. i. 4. As likewiſe by the Authors of the Books of the New Teſtament, *Mat.* xvi. 14. *Mat.* xi. 26. *Mark* xi. 7.

EZECHIEL was of the Houſe of *Levi*, the Son of *Buzi* a Prieſt; he was carried with King *Jechoniah* into *Chaldea*, and propheſied on the Banks of the River *Chobar*, for about 20 Years. His Propheſie is ſo obſcure and full of Myſtery, that the Jews will not allow their Rabbins to explain ſome Parts thereof, till they are above thirty Years old. His Propheſie ſeems to be referred to by *Daniel*, cap. x. 13. and by *Zechary*, cap. xiii. 2. cited likewiſe by the Authors of the New Teſtament, *Mat.* xxiv. 29. *Joh.* x. 11.

DANIEL is the Author of that Book which bears his Name; and the antient Jews did acknowledge the ſame, and that withal that he was an inſpired Prophet, (though ſome of the Modern ones, among other of their Fooleries, now deny it) is evident from this Paſſage of *Joſephus*. *Whatſoever Books* Daniel *left written by him, the ſame are read this Day with us, and we do believe from them, that* Daniel *had a Communication with God.* And as for the Arguments which the modern Jews uſe, to prove that he was not properly a Prophet, they are Fond and Silly; for let God communicate himſelf to him how he will, yet ſtill he is a Prophet, becauſe he Predicts future things, and thoſe in ſo plain and expreſs a Manner, as few of the other Prophets are herein comparable to him. And this *Joſephus* was conſcious of, and affirms the like. *For*, ſays he, *he does not only predict future things, but limits the time in which they are to happen. And when other Prophets predict evil things, and for this reaſon raiſed the hatred of the common People againſt them*, Daniel *was the Foreteller to them of good things.*

t *Twelve Prophets the Leſs.*] It is evident that the twelve Prophets were received into the Jewiſh Canon, when the Book of *Eccleſiaſticus* was written, by this remarkable Paſſage. Where after Praiſes beſtowed on *Ezechiel*, and other Prophets and Worthies of *Iſrael*, there are theſe words. *And of the twelve Prophets let the Memorial be bleſſed, let their Bones flouriſh again out of their place; for they comforted Jacob, and delivered them by aſſured hope*, Ecclus. iv. 10. Of theſe *HOSEAH* propheſied in the Reigns of *Uzziah*, *Jotham* and *Hezekiah* Kings of *Judah*. He is cited in the New Teſtament, *Mat.* ii. 15. *Mat.* ix. 13. 1 *Cor.* xv. 4. Contemporary with him was *JOEL*, who was of the Tribe of *Reuben*, and exerciſed his Prophetic quality in *Bethoron*. Paſſages out of his Propheſie are referred to *Mat.* xxiv. 29. *Mark* xlii. 24. *Acts* ii. 17. *Rom.* x. 13. *AMOS* was a Perſon of ordinary Extraction, being a Shepherd of *Tekoa*, a Village belonging to the Tribe of *Judah*, and propheſied in the time of *Uzziah* King of *Judah*. His Propheſie is referred to *Luke* vi. 24. *Rom.* v. 9. *Acts* vii. 43. *OBADIAH* is thought by ſome to be a *Sichemite*, *Iſid. de Vit. Sanct. cap.* 44. *Epiphan. de Vit. Sanct. cap.* 15. Others think him to be that Steward of *Ahab*, who hid the hundred Prophets and fed them. His Propheſie is cited by S. *Paul*, 1 *Cor.* i. 19. *JONAH* was the Son of *Amittai*, who was likewiſe a Prophet of the City of *Geth* belonging to the Tribe of *Zebulum* in *Galilee*. He was ſent to preach Repentance to the City of *Ninivee*; and his Book is the relation of his Journey and other Occurrences which fell in with it. This Book is quoted by *Tobit* xiv. 3. and by our Saviour himſelf, *Mat.* xii. 40. *MICAH* propheſied under the Reigns of *Jotham*, *Ahaz* and *Hezekiah*. His Propheſie was extant before *Jeremiah* propheſied, who mentions a Paſſage out of *Micah*'s Prophecy, *Jer.* xxvi. *NAHUM* propheſied in the Reign of *Hezekiah* and *Manaſſes*. He followed *Jonah* the Prophet in his Prophetick Denunciations againſt the *Ninivites*. *HABAKKUK* propheſied in the Reign of *Manaſſes*. His Aphoriſm, *The Juſt ſhall live by Faith*, Hab. ii. 4. is famous for being ſeveral times cited by the Writers of the New Teſtament, *Rom.* ii. 17. *Gal.* iii. 11. *Heb.* x. 38. *ZEPHANIAH*, as the beginning of his Propheſie witneſſeth, propheſied under the Reign of *Joſiah*; but moſt probably he exerciſed his Propheſie towards the beginning of his Government, before he had made a Reformation in the Church, and aboliſhed thoſe Idolatrous Rites which had been introduced by his Father *Manaſſes*; for he exclaims againſt thoſe, Cap. i. 4, 5, 9. *HAGGAI* propheſied about the ſecond Year of *Darius Hiſtaſpes*, ſome little time before *Zechary* began to exerciſe his Propheſie. He propheſied to the Jews after their Return from the Captivity, exhorting them to build the Temple, notwithſtanding the Oppoſition which was made againſt it. *ZECHARY* ſeconded *Haggai* in his Propheſie, purſuing moſtly the ſame Argument, exhorting his Countrymen to the rebuilding of the Temple. But many obſcure Propheſies are mixed in his Book concerning future Events, which have exerciſed the Wits both of the Jewiſh and Chriſtian Writer

And [u] the other Books (as *Hierom* ſaith) the Church doth read for Example of Life, and Inſtruction of Manners; * but yet it doth not apply them to eſtabliſh any Doctrine. Such are theſe following.

Alios autem Libros (ut ait Hieronymus) legit quidem Eccleſia, ad exempla vitæ, & formandos mores: illos autem ad dogmata confirmanda, non adhibet: ut ſunt,

[w] *The third Book of Eſdras. The fourth Book of Eſdras.* [x] *The Book of Tobias.* [y] *The Book of Judith.* [z] *The reſt of the Book of Eſther.* [aa] *The Book of Wiſdom. Jeſus the Son of Syrach.* [bb] † *Baruch the Prophet. The Song of the three Children.*

Tertius Liber Eſdræ. Quartus Liber Eſdræ. Liber Tobiæ. Liber Judith. Reliquum Libri Heſter. Liber Sapientiæ. Liber Jeſu filii Sirach. Baruch propheta. Canticum trium puerorum.

* *But yet doth it not apply*, MS. CCCC. 1071.
† *Baruch*, MS. CCCC. 1571.

ters. The Parts of his Propheſie are frequently cited in the New Teſtament, as *Mat.* xxi. 4. *Mar.* xiv. 27. *John* xix. 37. *Luke* i. 78. *MALACHY*, the laſt of the Prophets, lived in the ſame time with *Haggai* and *Zechary*, tho' a much younger Perſon, and exerciſed his Propheſie after their Deceaſe. His famous Propheſie concerning the Forerunner of the Meſſias, is cited by S. *Matthew* xi. 10. S. *Mark* i. 1. and S. *Luke* i. 17.

Of the Apocryphal Books.

u *The other Books, as* Hierom *ſaith*, &c.] The Place of S. *Jerom*, here referred to, is in his Preface to the Book of *Proverbs*. *Sicut ergo Judith & Tobiæ & Maccabæorum libros legit quidem Eccleſia, ſed eas inter canonicas Scripturas non recipit: ſic & hæc duo volumina legat ad ædificationem plebis, non ad authoritatem eccleſiaſticorum dogmatum confirmandam. As the Church reads the Books of* Judith, Tobit *and the* Maccabees, *but doth not receive them among the Canonical Scriptures, ſo ſhe may read theſe two Volumes, for the Edification of the People, but not for the Confirmation of Eccleſiaſtical Doctrines*, Hier. Op. Tom. iii. ed. Frob. p. 25. *Ruffinus* was of the ſame Opinion. *Sciendum tamen, quod & alii libri ſunt, qui non Canonici, ſed Eccleſiaſtici a majoribus appellati ſunt-----Quæ omnia legi quidem in Eccleſiis voluerunt, non tamen proferri ad authoritatem ex his fidei confirmandam. Cæteras vero Apocryphas nominaverunt, quas in Eccleſiis legi noluerunt. It muſt be known that there are other Books, which are not called Canonical, but Eccleſiaſtical, by our Anceſtors---Both which kinds they would have read in the Churches, but would not have them produced for the Confirmation of Faith. But as for the other Apocryphal Books, they would not have them read in the Churches.* Ruff. Expoſ. Symb. And here it muſt be noted, that *Ruffinus* calls thoſe Books Eccleſiaſtical, which we now call Apocryphal. So that according to the Language of thoſe Times, there were three Ranks of the Books: The *firſt* were thoſe which were received in the Canon, and were undoubtedly of Divine Inſpiration: The *ſecond* were the Books we now call the *Apocrypha*, but the antients called them the Eccleſiaſtical Books, as the Books of *Judith*, *Tobit*, &c. The *third* were called the Apocryphal, ſuch as the Goſpel of S. *Thomas*, of the Nazarens, *&c.*

w *Third and fourth Book of Eſdras.*] The third Book is found in no antient Catalogue, but is in the Greek; the fourth is only in the Latin. The third is moſtly a Repetition of what is related in the two firſt Books, (viz. *Eſra* and *Nehemiah*) and the fourth filled with inſignificant Dreams and Viſions.

x *Tobias.*] The Book of *Tobit* is wanting in all the old Catalogues; but is cited as a pious Book by many of the Antients, *Orig. Hom.* xxvii. in *Num. Iren. Lib.* iii. *cap.* 34. *Hil.* in *Pſal.* cxxix.

y *Judith.*] The Book of *Judith* is but little cited by the Antients: Tho' *Clement Romanus* refers to her Hiſtory, in his Epiſtle to the *Corinthians*: *Tertullian*, Lib. i. contr. Marc. and *Clement* of *Alexandria*, Strom. Lib. recommend her Action as Heroick; which ſhews that the Antients had an Eſteem for this Book.

z *Reſt of the Book of Eſther.*] The Six laſt Chapters of that Book are not in the Hebrew, nor were they ſo in *Origen*'s Time. And as they contain ſeveral things of a more Modern date, appear to be the Work of ſome later Helleniſtical Jew.

aa *Wiſdom. Son of Syrach.*] Theſe Books are wanting in all the old Catalogues; and ſeveral of the Antients reject them, as having no Title to be owned as Canonical Scripture. Thus do *Origen*, S. *Jerom* and *Hilary*. S. *Baſil* on the *Proverbs* looks on them as uncanonical Books; and *Theodoret*, in his Preface to the *Canticles*, declares himſelf of the ſame Opinion. Notwithſtanding they are quoted with reſpect by S. *Barnabas*, *Clemens Romanus*, and the other of *Alexandria*; by *Tertullian*, S. *Cyprian* and S. *Auſtin*.

bb *Baruch.*] This Book is rejected out of the Number of the Canonical Books, by S. *Jerom* in his Commentary on *Jeremiah*. Nor is it to be found in the Catalogues of *Melito*, *Origen*, *Nazianzen* or *Epiphanius*. It takes a place indeed in the Catalogue of the Council of *Laodicea*; and is quoted by *Clement* of *Alexandria*, S. *Cyprian* and ſome others of the Antients, under the name of *Jeremiah*; the Suppoſition of its being written by him, gaining it that Authority with them.

Song of the three Children.] Tho' this was not owned by the Antients for Canonical Scripture, yet they had ſuch an Eſteem for this Compoſition, as to uſe it very antiently in their publick Service of the Church. As *Ruffinus*, Lib. 2. contr. Hier. witneſſeth. S. *Auſtin*, Aug. Hom. 35. Tom. 10. and the Council of *Toledo*, Conc. Tol. iv. can. 3.

cc *The*

[cc] *The Hiſtory of Suſanna. Of Bell and the Dragon.* [dd] *The Prayer of Manaſſes.* [ee] *The firſt Book of Maccabees. The ſecond Book of Maccabees.*

Hiſtoriæ Suſannæ. De Bel & Dracone. Oratio Manaſſes. Prior Liber Machabæorum. Secundus Liber Machabæorum.

[ff] All the Books of the New Teſtament as they are commonly received, we do receive, * and account them Canonical.

Novi Teſtamenti omnes Libros (ut vulgo recepti ſunt) recipimus, & habemus pro Canonicis.

* *And account them for Canonical*, MS. CCCC. 1571.

cc *The Story of Suſannah; of Bell and the Dragon.*] Theſe Hiſtories are rejected as fabulous by many of the Antients, particularly by *Africanus* and *Euſebius*. And S. *Jerom* in his Preface upon *Daniel* is of the ſame Opinion. And *Theodoret*, who has commented upon *Daniel*, ſpeaks nothing of theſe laſt Chapters, which relate theſe Stories. However it is plain, that theſe Hiſtories were not unknown to many of the antient Writers. For *Clement* of *Alexandria* not only refers to, but commends the Action of *Suſanna*, Strom. Lib. iv. and ſo does *Tertullian*, de Cor. Lib. iv. as likewiſe S. *Cyprian*, Ep. 4. S. *Auſtin*, Serm. cxviii. and S. *Baſil*, de Spir. Sanct. cap. 7.

dd *The Prayer of Manaſſes.*] This is a ſerious piece of Devotion, but is of no Authority. It is neither in Hebrew nor Greek.

ee *Maccabees.*] The Books of the *Maccabees* are not found in any of the antient Catalogues; and are rejected from being Canonical by the beſt Criticks of Antiquity. *Euſebius* in his Chronicon excludes them from any Title of being Canonical Scripture. And ſo does S. *Jerom* in ſeveral Places. S. *Ambroſe*, *Chryſoſtom* and others indeed quote them, but only as ſecular Hiſtory.

Of the Books of the New Teſtament.

ff *All the Books of the New Teſtament.*] The Authority of the Books of the New Teſtament does not depend upon the Decree or Determation of any Council or Aſſembly, but upon the univerſal Conſent of the Chriſtians of all Ages and Nations ſince the Apoſtolical Times, which they have agreed to receive, as Books written by the firſt inſpired Propagators of Chriſtianity, and particularly by thoſe whoſe Name they bear. For the four Goſpels, and the fourteen Epiſtles of S. *Paul* were univerſally acknowledged. Some of the other Epiſtles indeed were controverted, becauſe ſome particular Churches did not admit them; but after the matter was fairly debated, theſe were likewiſe accepted as Genuine. Now ſince all Churches did receive theſe Books as the Works of the inſpired Apoſtles, it is very clear Evidence that they were written by them. For what could move ſuch different Bodies of Men of different Nations to afford this extraordinary Eſteem to theſe Books above others, if they had not been written by theſe extraordinary Men? Men of different Perſuaſions would not have quitted their Country Religion which they had been educated in, and have been contented to have been governed by the Rules of the Inſtitution which theſe Books deliver. And thus *Origen* well argues. Πᾶσα ἡ Ἑλλὰς καὶ βάρβαροι ἢ κατὰ τὴν οἰκουμένην, ζηλωτὰς ἔχει μυρίους καταλιπόντας τὰς πατρῴους νόμους καὶ νομιζομένους θεοὺς, τὴν τηρήσεως τοῦ Μωσέως νόμων, καὶ τὴν μαθητείας τοῦ Ἰησοῦ Χριστοῦ λόγων· καίτοιγε μισομένων ὑπὸ τοῦ τὰ ἀγάλματα περισκυνέντων τοῦ τῷ Μωσέως νόμῳ περιτεθειμένων· καὶ τὴν ἐπὶ θανάτῳ καὶ πρὸς τὸ μισεῖσθαι κινδυνευόντων τοῦ τοῦ Ἰησοῦ Χριστοῦ λόγων παραδεξαμένων. *Both* Greece, *and the Barbarous all over the World, have innumerable People who, having abandoned their Country, Laws and Gods, have profeſſed Obedience to the Laws of* Moſes *and the Diſcipline of Jeſus Chriſt. Tho' the fulfilling the Laws of* Moſes *ſubjects them to the moſt inveterate hatred of thoſe that worſhip Idols; and to profeſs Chriſtianity, beſides being hated, expoſes Men to the danger of their Lives*, Orig. Philocal. Cap. 1.

Beſides, the very Originals of the Books were extant, and to be ſeen by any Perſons whoſe Curioſity enquired after them, in the ſeveral Churches where they were lodged. This is evident from that remarkable Paſſage of *Tertullian*. *Age jam qui voles curioſitatem melius exercere in negotio ſalutis tuæ, percurre Eccleſias Apoſtolicas, apud quas ipſæ adhuc cathedræ Apoſtolorum ſuis locis præſident, apud quas ipſæ authenticæ literæ eorum recitantur. You that have a mind to exerciſe your Curioſity, in the matter of your Salvation, run through the Apoſtolick Churches, where the Sees of the Apoſtles do ſtill remain, and there you ſhall find, that their very Authentick Letters are recited.* Tert. de Preſcript.

The firſt of theſe Books is the Goſpel according to S. *MATTHEW*, which, according to the Teſtimony of the moſt antient in the Chriſtian Church, viz. *Papias*, *Irenæus*, &c. that Apoſtle wrote in Hebrew. There are Authorities brought out of this Goſpel by *Clemens Romanus*, by *Barnabas* in his Epiſtle, by *Ignatius* and *Polycarp*, by *Juſtin Martyr* and *Irenæus*: nay, this Goſpel was owned by the Heretick *Cerinthus*, who lived in the Apoſtolical times, and who rejected all the reſt, becauſe they contradicted his Hereſie. It was very early tranſlated out of the Hebrew or Syriack into the Greek, in the Apoſtolick time, and S. *Jerom* certifies, that in his time he ſaw a Copy of it in the Library of *Cæſarea*.

The Goſpel according to S. *MARK* was written by a Diſciple of S. *Peter*, who was a different Perſon from that *Mark* mentioned in the Epiſtles of S. *Paul*. *Irenæus* ſays, he compoſed this Goſpel out of the Sermons of S. *Peter*; and others that S. *Paul* approved of it, wherefore ſome have called it the Goſpel of S. *Peter*, as *Tertullian* writes.

The Goſpel of S. *LUKE* was written by a Diſciple of S. *Paul*, of that Name, a Phyſician by Profeſſion, of the City of *Antioch*, and one who was well verſed in the Greek Tongue. 'Tis probable, that he was no immediate Diſciple of Chriſt, as ſome contend, becauſe he ſays, what he wrote he learned from others. 'Tis plain from his Preface to his Goſpel, that there were ſeveral other Goſpels extant in his time, and probably ſome ſpurious ones: which made him, as *Euſebius* ſays, undertake the Evangelick Hiſtory, to reſcue it out of bad Hands, having been informed of the particular Circumſtances of thoſe Tranſactions by Eye-witneſſes, and particularly being aided by the Aſſiſtance of his Tutor S. *Paul*. Therefore it is ſuppoſed, that S. *Paul* means this Hiſtory, when he ſays, *according to my Goſpel*; and for this reaſon he gives S. *Luke* this Elogium, *whoſe praiſe is in the Goſpel*. This Goſpel is quoted by *Clemens Romanus*, and the Epiſtle of *Barnabas* has ſomething out of it. *Irenæus* owns it, and ſo do the Hereticks *Cerdo* and *Marcion*, who admit of none elſe. The ſame S. *Luke* wrote *THE ACTS OF THE APOSTLES*, as appears from his Preface to *Theophilus*. Beſides the Antiquity of this Book is ſufficiently proved, becauſe it was rejected by the Heretick *Cerinthus*, who lived in the Apoſtles time.

That S. *JOHN*'s *GOSPEL* was written by the Apoſtle of that Name, is the joint Voice of Antiquity. It is quoted by *Juſtin Martyr*, who lived in the next Age

ARTICLE VII.

VI. *The Old Teſtament is not to be refuſed.*

Of the Old Teſtament.

VII. De veteri Teſtamento.

The Old Teſtament is not to be put away

[a] The Old Teſtament is not

* *Teſtamentum vetus novo contrarium*

* Only the words, *Teſtamentum vetus novo contrarium non eſt quandoquidem*, &c. in MS. CCC. 1562.

Age after S. *John*, as Authentick Scripture; and Authorities out of the ſame are made uſe of by *Irenæus*. *Clement* of *Alexandria* writes, that it was a Tradition he had received from his Predeceſſors, that S. *John* laſt of all wrote his Goſpel. Nay, the Copies of that Goſpel were ſo common as to be viewed by the Heathens of that Age: for *Amelius* the Platonick Philoſopher, cites the beginning of the Goſpel of S. *John*, whom he calls *That Barbarian*; and he lived not above threeſcore or fourſcore Years after S. *John*. He was likewiſe the Author of the Epiſtles, which go under his Name. The firſt of the Epiſtles is unanimouſly, by all Antiquity, allowed for Canonical Scripture, and aſcribed to S. *John* the Apoſtle; and the two laſt were never diſputed, whether they were Divine Writings, or no; but whether they were written by S. *John* the Apoſtle. Whether the *Apocalypſe* was written by this Apoſtle, or by another S. *John*, has been a Queſtion among ſome, but the general Conſent of Chriſtians has carried it for the Apoſtle, *Vid. Juſ. Mart. Dial. cum Tryph. Tertul. adv. Marc. Lib.* iii. *Clem. Alex. apud Euſeb. Lib.* iii. *Orig.* in *Mat.*

The Epiſtles of S. *PAUL* were ever received with the unanimous Conſent of all Chriſtians; they were read in the Churches very early in the Apoſtolick times, as appears by that of S. *Peter*, in his ſecond Epiſtle, where he mentions S. *Paul*'s Epiſtles, and ſays, *In which ſome things are hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their Deſtruction.* *Clemens Romanus* takes many Expreſſions out of theſe. The Epiſtles to the *Galatians* and *Philippians* are quoted by *Polycarp*, the Scholar of S. *John*; and ſome Places out of thoſe, and others, are cited by *Athenagoras*, *Clemens Alexandrinus* and *Tertullian*. Only ſome have doubted, whether or no S. *Paul* wrote the Epiſtle to the *Hebrews*; but the beſt Judges of Antiquity, *Clemens Alexandrinus*, *Origen*, *Euſebius* and S. *Jerom*, attribute it to S. *Paul*. However this Epiſtle was taken ſo antiently for Scripture, that *Clement* of *Rome*, who was Contemporary with S. *Paul*, cites ſome Paſſages *verbatim* out of it. And S. *Jerom* writes, that this Epiſtle was always attributed to S. *Paul*, in the Eaſtern Church, though it was for ſome time excepted againſt in the Latin.

The Epiſtle of S. *JAMES* is quoted by as antient Authors as *Clemens Alexandrinus*, *Origen*, *Cyprian* and *Tertullian*; and though, as *Euſebius* relates, it was for ſome time doubted by ſome, yet it is plain that, upon better weighing the Matter, at laſt all received it.

The firſt of S. *PETER* was univerſally received as of undubitable Authority. The ſecond (as *Origen*, *Euſebius* and S. *Jerom* write) was ſome time doubted, *i. e.* whether it were S. *Peter*'s; but the ſame Writers who relate this do themſelves adjudge it to him, and it is mentioned in the Catalogues of Canonical Books, *viz.* of *Clement* of *Alexandria*, S. *Athanaſius* and *Nazianzen*.

The Epiſtle of S. *JUDE* is quoted as Canonical Scripture, by *Tertullian* and S. *Cyprian*, and is in all the Catalogues of the Sacred Books. Indeed it was ſometime doubted, like the ſecond of S. *Peter*, by ſome Churches, but upon more mature Conſideration it was univerſally received. It ſeems to be written upon the ſame Occaſion as the ſecond of S. *Peter*, *viz.* to warn the Faithful, againſt the Pretences of the Gnoſticks, or ſome other very antient Heretick

[a] *The Old Teſtament is not contrary to the New.*] I. The learned Biſhop of *Sarum* has made the following excellent Remark, which is very neceſſary for a due ſtating of the Senſe and Tendency of this Article. "This Article is "made up of the Sixth and Nineteenth of King *Edward*'s "Articles laid together: Only the Nineteenth of King *Edward*'s has theſe words after *Moral. Wherefore they "are not to be heard, which teach that the holy Scriptures "were given to none but to the weak: and brag continually "of the Spirit, by which they do pretend, that all whatſoever they preach is ſuggeſted to them, though manifeſtly "contrary to the holy Scriptures.* This whole Article re"lates to the *Antinomians*. As theſe laſt words were "added by reaſon of the Extravagance of ſome Enthuſiaſts "at that time, but that Madneſs having ceaſed in Queen "*Elizabeth*'s time, it ſeems it was thought that there "was no more occaſion for thoſe Words.

The Purport and Deſign of the Article, from Biſhop Burnet.

II. This peſtilent Doctrine of the *Antinomians*, in making the Old Teſtament contrary to the New, was but a part of the *Manichean* and *Marcionian* Hereſies, revived. For thus *Theodoret* relates of *Marcion*. Τὸν νόμον καὶ τοὺς προφήτας, καὶ τὴν παλαιὰν πᾶσαν ἀπεβάλετο διαθήκην, ὡς ἀπ' ἀλλοτρίου δεδομένην θεοῦ. *He rejected the Law and the Prophets, and all the old Teſtament, as given by another God.* Theod. Hær. Fab. Lib. 1. cap. 24. And ſo *Epiphanius* of the ſame Heretick: Τὸν νόμον ἀποβάλλει καὶ πάντας προφήτας, λέγων ὑπὸ τοῦ ἀρχοντος τοῦ τοῦ κόσμου τουτου πεποιηκότος τοὺς τοιούτους προφητευκέναι: *He rejected the Law and all the Prophets, ſaying that they did not predict future things, from the Inſtinct of that Archon who made this World.* Epiph. Hær. xlii. The ſame Impiety *Socrates* relates of the Heretick *Manes*. Καὶ νόμον καὶ προφήτας ἀθετεῖ: *He rejects the Law and the Prophets.* Socr. Hiſt. Eccl. Lib. i. ed. Steph. p. 185. And ſo does *Theophylact* mention him, as maintaining the ſame Opinion, in common with *Marcion*. Εἷς ὢν αὐτὸς ὅτι νομοθέτης παλαιᾶς τε καὶ νέας διαθήκης, κατὰν Μαρκίων καὶ Μάνης, καὶ ὁ λοιπὸς σὺν πιστῶν αἱρετικῶν καταλόγου ἀθετοῦσι τὴν παλαιὰν, τὸ πονηρὸν δημιουργὸν, λέγοντες αὐτὴν εἶναι νομοθεσίαν: *There is one and the ſame Legiſlator of the Old and the New Teſtament, though* Marcion *and* Manes, *and the other like Tribe of Hereticks, do reject the Old Teſtament, ſaying that it is the Legiſlature of an evil Demiurg.* Theoph. in iii. Joh.

This Hereſie firſt broached by the Marcionites *and* Manichees.

III. This wicked and dangerous Opinion was in part revived by *Johannes Agricola*, who was firſt a Scholar of *Luther*, and afterwards the Founder of the *Antinomian* Sect. He was born at *Iſleb* in *Saxony*, A. D. 1442. He accompanied Count *Mansfield*, as a Chaplain to the Diet of *Spire*, 1526. And to that of *Ausburg*, 1530, in the Retinue of the Elector of *Saxony*. He was afterwards a Profeſſor and Miniſter at *Wittenberg*, where he vented his *Antinomian* Doctrines; uſing very contemptuous Expreſſions in his Lectures, concerning the Moſaical Law and the Old Teſtament. *Luther* wrote againſt him with his uſual Spirit, and by his Intereſt with the Proteſtant Princes obliged him to Recantation; which he ſubmitted to, though with no great

Revived by Johannes Agricola, *the Founder of the Sect of the* Antinomians.

as tho' it were contrary to the New, but to be kept still; for both in the Old and New Testaments everlasting Life is offered to Mankind by Christ, who is the only Mediator between God and Man. Where-

[b] both in the Old and New Testament everlasting Life is offered to Mankind by Christ, who is the only Mediator between God and Man. Where-

non est, quandoquidem tam in veteri, quam in novo, per Christum, qui unicus est Mediator Dei, & hominum, Deus & Homo, æterna vita humano generi est proposita. Quarè malè

great Sincerity. His Opinions took Root among many of the more negligent sort of the common People who had left Popery, which was no little Scandal to the Reformation, and which occasioned *Luther*, and the other Protestants, vigorously to attack the Founder of them. His Opinions are reported to be, That Men are not obliged by the Law of Works, *i. e.* the Moral Law; That 'tis against Mens Conscience to endeavour to be Righteous; That if a Man be an Adulterer, a Whoremonger, or Covetous, if he does but believe he shall be saved. *Luther. Lib. de Concil. Prateol. Elench. Hær. voce Antinomi.* His Opinions were afterwards espoused by *Paulus Crellius*, in his Book de *Libertate Christiana*, with an unparallelled degree of Impudence and blasphemous Buffoonery; he calling the Moral Law of the Old Testament, *old Bottles*, "& *calceos in angulo derelictos*; and *Shoos thrown into a Hole*; and saying, that to look for Salvation from thence, was, *Pediculam in scabie quærere, to look for a Louse in a Scab.* Some of the *Gospellers*, as they were called in King *Edward* the Sixth's time (*i. e.* those who pretended a further Reformation than the Laws allowed) were tainted with these Opinions, which was the occasion of the compiling this Article, or at least of the wording it so, as it stood in the Edition of King *Edward*.

The Antinomian Doctrine contrary to Scripture.

IV. But the Doctrine of these Hereticks is directly contrary to that of the holy Scriptures. For our Saviour plainly tells us, that he came *not to destroy the Law and the Prophets, but to fulfill*, Mat. v. 17. And the Apostle puts the Question, as a very great Absurdity in the Christian Religion; *do we then make void the Law through Faith? God forbid*; *yea* (says he) *we establish the Law*, Rom. iii. 31. And again. *What shall we say then? is the Law Sin? God forbid. Nay I had not known Sin, but by the Law; for I had not known Lust, except the Law had said, Thou shalt not covet*, Rom. vii. 7.

As for those Passages of Scripture, which the *Antinomians* ground their Opinion upon, viz. *By the deeds of the Law no flesh shall be justified*, Rom. iii. 20. *Ye are become dead to the Law by the body of Christ*, Rom. vii. 4. Now *we are delivered from the Law*, &c. Rom. vii. 6. *When we were Children, we were in bondage under the elements of the world*, Gal. iv. 3. *Stand fast in the Liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage*, Eph. v. 1. These are to be understood only of the Jewish Ceremonial Law, which was abolished by Christianity, but not of the Moral which was taken in to be a part of it. Or if any of them have a regard to the old Moral Law, they are to be understood of the Rigor of it, which entailed a Curse upon all Offenders, and allowed no Satisfaction for wilful Sins; whereas the Gospel allows of the Repentance of all Offenders, and accepts of an imperfect, when sincere, instead of an unsinning Obedience.

That the New Testament is not contrary to the old, the Doctrine of the antient Church.

V. And that there is no Contrariety between the Old and the New Testament, as these Persons do pretend, the Divines of the antient Church do testify. For thus S. *Chrysostom*. Διαφορὰ μόνον ὄζιν ὀνομάτων ἐν ταῖς διαθήκαις, ἡ μάχη, οὐδὲ ἐναντίωσις· τὸ γὰρ παλαιὸν ἐν τῇ καινῇ γίνεται παλαιόν. Τὸ αὐτὸ γὰρ ἡ μάχης, οὐδὲ ἐναντιώσεως ἀλλὰ διαφορᾶς ὀνόματος μόνον. *The two Testaments differ only in words, but there is no Opposition or Contrariety between them. But this does not argue any Opposition or Contrariety, but only a difference in the wording.* Chrys. Hom. lvi. edit. sav. Tom. v. pag. 376. And elsewhere. Οὐδὲν ἄγραφον κεῖται ἤτε ἐν τῇ καινῇ, ἤτε ἐν τῇ παλαιᾷ· ἀλλὰ περίβαλε τὴν καινὴν ἡ παλαιᾷ, καὶ ἠρμήνευσε τὴν παλαιὰν ἡ καινή. καὶ πολλάς, εἶπον, ὅτι δύο διαθήκαι, καὶ δύο ἀδελφαὶ τὴν ἕνα δεσπότην δορυφορεῦσι· Χριστὸς παρὰ προφήτας καταγέλλεται, Χριστὸς ἐν καινῇ κηρύττεται, ἡ καινὰ τὰ καινά· προέβαλε ἡ τὰ παλαιά· οὐκ ἐσβέσθη τὰ παλαιὰ· ἠρμηνεύθη ἡ ἐν τῇ καινῇ. *There is nothing omitted in the Writings both of the Old and the New Testament; the Old said the same thing first, and the New interpreted the Old. I have often said there are two Testaments, two Handmaids and two Sisters, that like Centinels attend upon our Lord. Christ is preached by the Prophets, and Christ is preached in the New Testament. The New indeed is not New, for the Old led the way to it; the Old is not abrogated, but is only explained in the New.* Hom. cxi. Tom. v.

In what particulars the Old and New Testament differ.

VI. The only difference between the Old and New Testament is in some few Particulars, which argues rather an Improvement than a Contradiction or Abrogation. As (1.) In the clearness of the Revelation of the divine Will and the Mysteries of our Redemption; which are set down in express Words in the New Testament, but are darkly shadowed out by Types and Figures under the Old. This is well expressed by the *Pseudo-Dionysius*. Ἡ μὲν παλαιὰ διαθήκη ἔφη τὰς ἐσομένας Ἰησοῦ θεουργίας· ἡ δὲ νέα ἐτέλεσε· καὶ ἐκείνη μὲν εἰκόσι τὴν ἀλήθειαν ἔγραψεν, αὕτη δὲ παρεῖσαν ὑπέδειξε. Τῶν δὲ ἐκείνης προαναρρήσεων ἡ κατ' ταύτην τελεσιουργία τὴν ἀλήθειαν ὑπισώσατο, καὶ [forte ἡ δὲ] ὅτι τὰ θεολογίας ἡ θεουργία συγκεφαλαίωσις. *The old Testament spoke of the Actions of Christ to come, but the new Testament has declared them in Perfection; this wrote of the Truth in Figures, but the other has demonstrated it as present; this by its Predictions begets a Faith to the Truth, the other is the very Operation of the divine Words, and the summary of the divine Action.* Eccl. Hier. cap. iii. The like S. *Chrysostom* expresses in a very few words. Τὰ ἐν τῷ καινῇ διαθήκῃ οἰκονομούμενα, ἐν τῇ παλαιᾷ ἦν σκιᾷ γεγραμμένα. *The Dispensations of the new Testament were shadowed out in the Old.* Chrys. Hom. xxiv. Tom. ed. Savil. vii. (2.) The new Testament requires greater Perfection than the Old, extending its Obligation not only to our exterior Actions, but even to the very Thoughts and Desires of our Hearts. On which *Isidore Pelusiote* makes this excellent Remark. Εἰς μὲν ὄζιν ἀμφοτέρων ὁ διαθηκῶν ὁ νομοθέτης· ἀλλ' ὁ μὲν νόμος δυσηνίοις ἔσι τοῖς ἰδιώταις, τὰς πράξεις ἀπαγόρευε μόνον· τὸ δὲ εὐαγγέλιον, ἅτε φιλοσόφοις δόγματίζον, καὶ τὰς ἐννοίας, ἀφ' ὧν αἱ πράξεις φύονται, ὥσπερ πηγὰς τῶν κακῶν πρόαναστέλλει, ἃ γινόμενα μόνον τὰ ἁμαρτήματα κολάζον ἀκριβῶς, ἀλλὰ μηδὲ γένεσθαι, κωλύον ἀσφαλῶς. *There is one Legislator of both Testaments; but the Jewish Law, being given to a cross and stubborn People, prohibited only Actions: but the Gospel delivering Precepts to Persons as it were of a philosophical Genius, forbids Thoughts from which Actions arise, thereby stopping up the Fountain of Evils before they break out, not only forbidding Sins, but carefully providing that they should not be committed.* Isid. Pel. Ep. ccix.

b *Both in the old and new Testament------Christ who is the only Mediator*, &c.] That Christ was expected as a Mediator and Saviour by those under the old Law, and his Coming predicted in innumerable places of the old Testament, is evident to all those who will but give themselves the trouble of perusing those sacred Writings.

Antient Prophesies concerning Christ's Mediatorship.

I. The first great Prediction of Christ's coming to be a Saviour to the World, is found in the third Chapter of *Genesis*, where it is said, That the *Seed of the Woman* shall *bruise* the Serpent's *Head*; in which words is plainly foretold, that some great and remarkable Person should some time or other

tween God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for tranſitory Promiſes.

fore [c] they are not to be heard, which feign that the old Fathers did look only for tranſitory Promiſes.

Altho' the Law given from God by *Moſes*, as touching Ceremonies and Rites, do not

ſentiunt, qui veteres tantum in promiſſiones temporarias ſperaſſe confingunt. Quamquam lex a Deo data per Moſen (quoad Ceremonias & ritus) Chriſtianos non aſtringat, neque

proceed out of the Stock, which was to be raiſed from the Body of that Female, that ſhould defeat the Devil's Purpoſes in procuring the lapſe of Mankind, and ruin the Kingdom he thought thereby to eſtabliſh. Another great Prediction and Promiſe of Chriſt's Mediatorſhip was made to *Abraham*, Gen. xii. 3. *In thee ſhall all the nations of the earth be bleſſed.* Which Promiſe can have no other tolerable Senſe put upon it, than that Chriſt who was to be born of the Seed of *Abraham* was to be the Saviour of the whole World; as the Apoſtle very well obſerves, *Gal.* iii. 8. *Jacob*'s Prediction, That the *Scepter ſhould not depart from Judah, nor the Lawgiver from between his feet, till Shilo come*, and That the *gathering of the Gentiles ſhould be to him*, Gen. xlix. 10. is an exact Prediction, not only of the Reality, but of the Time of Chriſt's coming. For till that time the Jews had a Polity, and were governed by their own Laws, but afterwards all their Government and Juriſdiction were deſtroyed, they enjoyed neither City, Temple, Laws, nor any thing that might entitle them to a Civil or Eccleſiaſtical Legiſlature. And the Gentiles were in a true and proper Senſe gathered to him; for as great part of the Jews fell off from him, ſo the Gentile World in all Parts came in crowds to embrace the new Religion which he preached. *Bulaam*'s Propheſie of a *Star's coming out of Jacob*, and a *Scepter's ariſing out of Iſrael*, which *ſhould ſmite the corners of Moab*, &c. *Num.* xxiv. 17. was a Prediction of the Meſſias, as the Jews themſelves own; and the pretended Meſſias, *Barcoceba* (*i. e.*) the Son of a Star, took this Name from this Character: and the ſmiting the Corners of *Moab* an Heathen Nation, did aptly denote our Saviour's deſtroying the Heathen Idolatry. In the Pſalms, particularly the ii. xxii. xlv. cii. cx. are many Paſſages which relate to the Meſſias, as the Jewiſh Writers themſelves own. The Prophet *Iſaiah* does in many Places predict the Kingdom of the Meſſias, and in the liii Chapter does very lively deſcribe his Sufferings and Satisfaction. The Prophet *Daniel* does foretel the preciſe time in which the Meſſias ſhall be cut off, and the Jewiſh Oeconomy ceaſe. *Dan.* ix. 24, 25, 26. The Prophet *Micah* does predict his being born at *Bethelem*, *Mac.* v. 2. The Prophet *Haggai* does foretel the *Glory of the ſecond Temple*, or Diſpenſation of the Jewiſh Affairs after the Captivity, *exceeding that of the former*; which in all particulars, excepting the coming of the Meſſias under it, was inferior. *Hag.* ii. 6. And laſtly the Prophet *Malachi* foretels, *That the Meſſenger of the Covenant* (i. e. *the Meſſias*) *in whom they delighted, ſhould ſuddenly come to his Temple*, Mal. iv. 1. I have diſpatched theſe Particulars with greater Brevity, becauſe I have more largely inſiſted on them in another Treatiſe, vid. *Conference with a Theiſt*, Vol. III. from p. 10. to p. 122. From theſe Paſſages it is plain, that the Notion of the Mediatorſhip of the Meſſias, or his coming into the World to be the Saviour thereof, was well ſettled in the Minds of the Jews before the coming of Chriſt. For both our Saviour and his Apoſtles make their Appeals to theſe Propheſies, as univerſally underſtood in this Senſe, in their ſeveral Sermons and Diſcourſes. For thus our bleſſed Saviour, *Had ye believed Moſes, ye would have believed me: for he wrote of me*; Joh. v. 46. So S. *Peter* in his Sermon, *Acts* iii. 20. *He ſhall ſend Jeſus Chriſt, which before was preached unto you: whom the heaven muſt receive, until the time of reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets, ſince the world began. For Moſes truly ſaid unto the Fathers, a Prophet ſhall the Lord your God raiſe up unto you, of your Brethren, like unto me; him ye ſhall hear in all things whatſoever he ſhall ſay unto you, &c. Yea, and all the Prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.* S. *Paul* in his Speech to *Agrippa* aſſerts the ſame. *Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things, than thoſe which the Prophets and Moſes did ſay ſhould come, that Chriſt ſhould ſuffer*, &c. *Acts* xxvi. 22, 23. And ſo S. *Peter* in his firſt Epiſtle, cap. i. 10. *Of which Salvation the Prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you; ſearching what or what manner of time the Spirit of Chriſt that was in them did ſignifie, when it was teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow.*

II. Upon this account many of the Antients looked upon the old Patriarchs, and other good People before the coming of Chriſt, to be ſaved by their belief in Chriſt to come, as Chriſtians are by their believing in him as already come; and thereby to have been Members of the ſame Chriſtian Church, and Profeſſors of the ſame Chriſtian Religion. For thus *Euſebius.* Τί δὴ ἕν λοιπὸν ἐμποδὼν ἂν εἴη, μὴ οὐχὶ ἕνα καὶ τὸν αὐτὸν βίον τε καὶ τρόπον εὐσεβείας, ἡμῖν τε καὶ τοῖς ἀπὸ χειτοῦ καὶ τοῖς πρωτάλαι θεοφιλέσιν ὁμολογῶν, ὡς τε μὴ νέαν καὶ ξένην ἀλλ' εἰ δεῖ φᾶναι ἀληθεύοντα, πρώτην ὑπάρχειν καὶ μόνην καὶ ἀληθῆ κατόρθωσιν εὐσεβείας, τὴν διὰ τοῦ χειτοῦ διδασκαλίας παραδοθεῖσαν ἡμῖν ἀποδείκνυσι. *What ſhould hinder but to ſay, that the good People who were before Chriſt made Profeſſion of the ſame Religion with us: ſo that the Chriſtian is not a new and ſtrange Religion, but, to ſpeak the Truth, is the antient diſcipline of Godlineſs which the Patriarchs profeſſed.* Euſeb. Hiſt. Eccl. Lib. i. ed. Step. cap. iv. S. *Chryſoſtom* on the ſame Argument expreſſes himſelf thus. Οἱ γὰρ θεοῦ φίλοι, καὶ θαύμασοι, πάντες, χειτὸν ἐπίγνωσαν καὶ περὶ τὴν ἐνσάρκου παρουσίας. *The Friends of God, admirable Perſons in former times were acquainted with Chriſt before his coming in the Fleſh.* Chryſ. Hom. viii. in Joh. And ſo again upon thoſe words, *One Lord, one faith*, &c. he has theſe remarkable words. Τί γάρ ὅτι ἓν σῶμα; οἱ παντα χοῦ τῆ Οἰκουμένης πιστοὶ, καὶ ὄντες καὶ γινόμενοι, καὶ ἐσόμενοι, πάλιν καὶ οἱ περὶ τὸ τοῦ χειτοῦ παρουσίας ἐυηρεσηκότες, ἓν σῶμα εἰσι. Πῶς; ὅτι καχεῖνοι τὸ χειτὸν ἦδεσαν. Πόθεν δῆλον; Ἀβεκὰμ ὁ πατὴρ ἡμῶν, &c. *What is one Body? The Believers of all Countries which have been and which ſhall be; nay thoſe who were pleaſing to God before Chriſt's coming are one Body. But how ſo? becauſe they knew or believed in Chriſt. How does this appear? from that of our Saviour*; your Father *Abraham* rejoiced to ſee my Day, &c. Chryſ. Hom. x. in Eph. The ſame Doctrine was yet more expreſly taught by *Nazianzen.* Ἅμα μυσικός τις καὶ ἀπόῤῥητος ὅτος ὁ λόγος, σφόδρα πιθανὸς ἐμοὶ γοῦν, καὶ πᾶσι τοῖς φιλοθέοις, μηδένα πρὸ περὶ τὸ χειτοῦ παρουσίας τελειωθέντων, δίχα τὸ εἰς χειτὸν πίστεως τούτου τυχεῖν. Ὁ γὰρ λόγος, ἐταῤῥησιάσθη μὲ ὕστερον καιρῶς ἰδίοις, ἐγνωείσθη δὲ καὶ πρότερον τοῖς καθαροῖς τὴν διάνοιαν. *This is a ſecret and hidden Doctrine, but yet what ſeems probable to me and pious Perſons, that none of thoſe who went to Happineſs before the coming of, did obtain it without Faith in Chriſt. For although the Word was freely divulged in time, yet he was known to thoſe good People long before.* Greg. Naz. Orat. xxii.

Doctrine of the Antients, that good People before the Goſpel were ſaved by a Belief of Chriſt to come.

c *They are not to be heard, which feign that the old Fathers did look only for tranſitory Promiſes.*] *Moſes* being, by God's Order, to erect the frame of a ſacred Commonwealth among the Jews, doth, in the Books, which he hath written, and the ſeveral Tables of the Laws which he

bind Chriſtian Men, nor the Civil Precepts thereof ought of neceſſity to be received in any Commonwealth, yet notwithſtanding, [d] no Chriſtian Man whatſoever is free from the Obedience of the Commandments which are called Moral.

civilia ejus præcepta in aliqua repub. neceſſariò recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis Chriſtianus) eſt ſolutus.

he promulgated, excite the Jews to the Obſervance of them from Temporal Promiſes and Threatnings; both becauſe theſe were the moſt likely to engage the Affections of a carnal People, that had been long uſed to Meanneſs and Slavery; and becauſe God's Covenant with that Nation being National, publick and viſible Bleſſings upon the Obſervation of the Terms of it, and national Miſeries upon the Violation thereof, were the moſt proper Means to engage that Nation to a Compliance therewith. But beſides theſe general Promiſes of Temporal Bleſſings, and the Denunciation of publick Miſeries, which do moſt frequently occur in the Writings of the old Teſtament; there are many Places which do evidently ſhew, that tho this was the ordinary Tenour of the National Covenant, yet particular Perſons had Encouragement from the divine Revelation to expect even Spiritual Rewards, or Bleſſings in another Life after this. For what elſe could be the meaning of the Faith of *Abraham* being ſo highly magnified in Scripture, in believing that in his *Seed all the Nations of the earth ſhould be bleſſed*, Gal. iii. 18. but that he expected a Saviour to deſcend from his Body, whoſe happy Influences ſhould extend not only to his Poſterity, but to all the World beſides? Which Bleſſings could not be Temporal Ones, for the Temporal Succeſſes of one Nation are, for the moſt part, rather prejudicial than beneficial to others. And the Apoſtle elſewhere declares plainly, that his Faith was grounded chiefly upon ſuch Spiritual Bleſſings. *He looked for a city which hath foundations, whoſe builder and maker is God*, (*i. e.* another unchangeable Life or State of Happineſs, which God had prepared for his pious Servants.) *Hebr.* xi. 10. To this *Iſaiah* refers, when he ſpeaks of *an everlaſting Covenant, which if they heard their Souls ſhould live*, Iſ. lv. 3. It is to this that holy *Job* refers, when he ſaid, *I know that my Redeemer liveth, and that he ſhall ſtand at the later day upon the earth. And tho' after my skin worms deſtroy this Body, yet in my fleſh I ſhall ſee God. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold and not another, though my reins be conſumed within me.* Job xxix. 25, 26, &c. And 'tis this that the Pſalmiſt means, *Thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy holy one to ſee corruption. Thou wilt ſhew me the path of life: in thy preſence is fulneſs of joy, at thy hand there are pleaſures for evermore.* Pſal. xvi 10, 11. The like is to be underſtood of that Paſſage in the next Pſalm: Where having declared that wicked Men have their *portion in this life*; he ſays, *As for me I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.* Pſal. xvii. 15. which is a clear Deſcription of the Reſurrection. Which is yet more fully deſcribed in that remarkable Paſſage of the Prophet *Daniel. At that time thy people ſhall be delivered, every one that ſhall be found written in the book. And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt. And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever*, Dan. xii. 1, 2, 3.

d *No Chriſtian Man.*] vid. Note a, §. iv.

ARTICLE

ARTICLE VIII.

VII. *The three Creeds.* — *Of the three*[a] *Creeds.* — VIII. De tribus Symbolis.

a *Creeds.*] Our English word *Creed* comes from the Latin Verb *Credo*, and is a kind of Contraction of *Credendum*, as being a Summary of what is to be believed by every Christian Man. It was called Σύμβολον or *Symbolum* by the generallity of the Writers of the Greek and Latin Church; but of what Antiquity that Appellation is, and what was the ground of its being called so, is not so universally agreed.

The Creed not generally called Symbolum *by the most primitive Antiquity.*

I. It is certain that the most antient Writers of Christianity do not call it *Symbolum*, when they have occasion to speak of the Christian Summary or publick Confession of Faith, but *Regulam Veritatis*, *the Rule of Truth*, Iren. Lib. I. c. 19. and *Regulam Fidei*, *the Rule of Faith*, Tertul. de Virg. vel. Nov. de Trin. But it is called *Symbolum* by S. *Cyprian*, Ep. lxxvi. And S. *Ambrose* in his xxxviith Epistle, Lib. v. speaks thus. *Sequenti die, erat autem Dominica, post lectiones, atque tractatum, dimissis Catechumenis SYMBOLUM aliquibus Competentibus in baptisteriis tradebam Basilicæ. The next day, being Sunday, after the Lessons and the Sermon, having sent away the Catechumens, I delivered the SYMBOL to some of the Competents, in the Baptistery of the Church.*

Some will have it to be called Symbolum, *because the Apostles singly contributed to frame it.*

II. But as to the Reason why it was called the Symbol, the Writers of Antiquity are divided. Those of the Antients who were of Opinion that the Apostles, in a joint Assembly of all their number, framed the Creed, each of them contributing to put in an Article, would have the word to take its Signification from the Greek συμβάλλειν which signifies *to contribute*. Hence that of *Terence*, *Symbolum* (or as others read it) *Symbolam dedit. He has sent in his Club, or Share for the Entertainment.* Ter. Andr. Act. I. And that of Gellius, *Ne omnino immunes & asymboli veniremus, conjectabamus ad cænulam*, &c. *Least we should come on free cost and without our Symbol, we have thrown in something towards the Supper*, &c. A. Gell. Lib. vi. c. 16. From this Sense of the word I say, those, who thought the Apostles clubbed together to make the Creed, would have it to be called the *Symbol*. Upon which account *Ruffinus* writes thus. *Symbolum dici potest collatio, hoc est quod plures in unum conferunt, id enim fecerunt Apostoli in his sermonibus in unum conferendo quod unusquisque sensit. It may be called a Symbol, because it is a Collation*, i. e. *which many contribute to make up, which the Apostles did in this Composition* (*i. e.* the Creed) *by bringing together into one what each of them thought.* Ruff. Expos. Symb. §. 2. And after him *Cassian* says it is called *Symbolum, ex collatione; quia in unum ab Apostolis Domini quicquid per universorum divinorum voluminum corpus immensa funditur copia, totum in Symboli colligitur brevitate. It is called a Symbol from Collation; because whatsoever lies diffused in the large Volumes of the Scriptures, was put together by the Apostles of our Lord in a short Symbol or Creed.* Cass. de Incar. Dom. Lib. v. But this Criticism must stand or fall, by the Authority which is vouched, for such a Combination of the Apostles in framing the Creed, of which more hereafter.

Others from the Symbolum *or Watchword of the Soldiers.*

III. Others will have it to be called a Symbol, from the *Symbolum* or Watchword of the Soldiers, by which they were wont to distinguish those of their own Party from the Enemy. Which is another Reason assigned by *Ruffinus*, for this Name being given to the Creed. *Idcirco istud indicium posuere, per quod agnosceretur is, qui Christum verè secundum Apostolicas regulas prædicaret. Denique & in bellis civilibus hoc observari ferunt; quoniam & armorum habitus par, & sonus vocis idem & mos unus est, atque eadem instituta bellandi, ne qua doli surreptio fiat, symbola discreta unusquisque dux suis militibus tradit, quæ Latinè vel signa, vel indicia nominantur; ut si fortè occurrerit quis de quo dubitetur, interrogatus symbolum, prodat an sit hostis vel socius. The Christians used this as a Token to distinguish him by, who should hold Doctrines truly according to the Apostolical Rules. For this is wont to be observed in Civil Wars; because their Armor is alike, there is the same Tone of their Voice, and the same Method of fighting, therefore least any deceit should take Place, every General gives out among his Soldiers some distinct Symbols, which the Latins call SIGNA and INDICIA: that when any suspicious Person is met with, being asked the Symbol, he may discover himself either to be an Enemy or a Friend.* After him *Maximus Taurinensis* makes the same Observation, *Symbolum Tessera est & signaculum, quo inter fideles perfidosque secernitur. A Symbol is a Token or Sign, by which Friends and Enemies may be distinguished.* Max. Taur. de Trad. Symb.

Others from the Heathen Sacra.

IV. Others will have this Denomination of the Creed to have taken its rise, from the *Symbola*, made use of in the idolatrous *Sacra* of the Heathen. For these are termed *Symbola*. Τῆς Θήμιδος τὰ ἀπόῤῥητα συμβολα, ὀϊγανον λύχνος ξίφος, &c. *The hidden Symbols of* Themis *are the Fiddle, the Candle, the Sword.* Clem. Alex. Protrept. *Ipsa denique symbola, quæ rogata sacrorum in acceptionibus respondetis. Jejunavi atque ebibi Cyceonem, ex cista sumpsi, & in Calathum misi: accepti rursus in cistulam transtuli. These are the* Symbols *which you answer to in your Initiation into the* Sacra *of* Ceres: *I have fasted and drunk* Cyceon: *I have taken out of the Chest and put into the Basket: I took again out of the Basket and put into the little Chest.* Arnob. cont. Gent. Lib. v. Now though some wanton Critiques to shew their Skill and Learning have given out, that the Christians gave the name of *Symbolum* to their Creed, because they held it as much an ἀπόῤῥητον as the Heathens did their Mysteries; yet any one of a less form of Learning, that understands the cursed Lewdness and Villany of the Heathen Symbols or Rites, and withal the Piety of the first Christians, will think that they would have sooner embraced Martyrdom, than to have prophaned their Religion with such a scandalous Imitation of the Heathen *Sacra*.

Most probably from the general Signification of the word, which denotes a Badge.

V. It is most probable, that this Name was given to the Creed, not with relation to any appropriate Sense of the Word used by any Body of Men, either Soldiers or Mysticks; but from the general Signification of the Word σύμβολον, which signifies a Badge or Note of Distinction. For *Hesychius* explains σύμβολον by σημεῖον, *a Sign*; and so does *Suidas*; and *Ruffinus* as before mentioned, interprets *Symbolum* by *Indicium*, a Badge or Token. For Christians having learned this Orthodox Confession of Faith in their Baptism, and solemnly promised therein to make a constant Profession of; whenever they changed their Aboad, or travelled into Foreign Parts, upon this Declaration of their Faith, they were admitted to the Communion of the Churches which they came among.

* ** *That*

The three Creeds, *Nicene* Creed, *Athanasius*'s Creed, and that which is com-

The three Creeds,[b] *Nice* Creed, [c] *Athanasius* Creed, and [**] that which is called the *Apostles*

Symbolatria, Nicænum, Athanasii, & quod vulgo Apostolorum appellatur, om-

[**] *That which is called the Apostles Creed.*] This was called the Apostles Creed, because for many Ages together an Opinion prevailed in the Church, That the Apostles, before their separating from *Jerusalem*, drew up this Form as an unchangeable Rule of Faith, to be delivered to all the new Converts to Christianity, not in the least to be varied from by themselves or their Successors; and particularly that each of them added a Clause, the Sum of which made up this Formulary. This Opinion did in some measure take its Rise, from some very antient Writers of the Church, but was improved to the height by a Sermon supposed to be written by St. *Austin*, from whom the Schoolmen and the generality of the Writers of the *Roman* Writers, who maintain the same, received it. *Petrus dixit, Credo in Deum Patrem*, &c. *Peter* said, *I believe in God the Father Almighty*; John, *Maker of Heaven and Earth*; James, *And in Jesus Christ his only Son our Lord*; Andrew, *Who was conceived by the Holy Ghost, born of the Virgin Mary*; Philip, *Suffered under Pontius Pilate, was dead and buried*; Thomas, *He descended into Hell, the third day he rose again from the dead*; Bartholomew, *He ascended into Heaven, sitteth at the right hand of God the Father Almighty*; Matthew, *From thence he shall come to judge the quick and the dead*; James the Son of Alphæus, *I believe in the Holy Ghost, the Holy Catholick Church*; Simon Zelotes, *The Communion of Saints, the forgiveness of Sins*; Jude the Brother of James, *The Resurrection of the Body*; Matthias, *Life everlasting. Amen.* Aug. Serm. de Temp. 115. But possibly this Opinion was older than the Writer of this Homily, for it seems not obscurely to be hinted at in that Passage of *Leo* the Great. *Ipsius Catholici symboli brevis & perfecta confessio, quæ duodecim Apostolorum totidem est signata sententiis, tam instructa sit in munitione cælesti, ut omnes Hæreticorum opiniones solo possint gladio detruncari. This short and perfect Confession of the Catholick Creed, which is composed of the twelve Sentences of the twelve Apostles, is such heavenly Armor, that all the Opinions of the Hereticks may be dispatched by this Sword alone.* Leo. Ep. xcvi.

Improbability of every Apostle his contributing an Article.

VII. But to speak freely, this is a fond Opinion grounded upon no Reason, but only a Tradition of late date, and, when it comes to be examined, is pressed with insuperable Difficulties. For 1. Had the Apostles engaged themselves in a matter of this Importance, especially in this formal and solemn Manner as in this Story is related, it could hardly have escaped the being mentioned by St. *Luke*, who wrote the History of the Time this is supposed to have been done in; especially when that Historian has descended to the Relation of other Matters of Fact, seemingly of less Moment. 2. Or if it had escaped the Pen of S. *Luke*, it could hardly have avoided being mentioned by *Eusebius*, *Socrates*, and other Ecclesiastical Historians, who supply many Matters from Tradition and antient Annals, which the Scriptures have passed over; especially when they relate the Errors of so many Hereticks, and so frequently have a fair Opportunity of declaring, how they oppose the Creed, which was thus solemnly agreed upon by the Apostles. 3. If this Creed had been generally esteemed to have been drawn up by the Apostles, it can't be supposed that so many several Creeds should have been drawn up, about the fourth Century, and Persons by publick Authority enjoyned to be baptized by the *Nicene* Creed. *Evag. Hist. Eccl. Lib.* iii. c. 4. 4. Nor lastly, if the Apostles had drawn up the Form of this Creed, in the manner as is related, it cannot be supposed, that there should be so great difference found in the Forms used by the several Churches, hardly any of which do agree; but if it had been composed, as is by this account pretended, it would undoubtedly have been kept as inviolable in all Churches, as the Scriptures themselves, and no private Hand or publick Authority would have been suffered to have made the least Variation therein.

Its Rise from the antient Baptismal Interrogatories.

VIII. However, this Creed, tho' it did not appear exactly in the same Form we have it now in, in the most antient Ages of the Church, yet the Substance thereof and, for the main, the very Expressions were used, from the very beginning of Christianity. It seems at first to have been a short Catechism, consisting of the Baptismal Interrogatories, with their Answers. And the present Creed is but a Sum of all the Answers, without the Interrogatories, put together. This is evident from many Passages of Antiquity. As particularly from that of *Ireneus*. Οὕτω γὰρ καὶ ὁ τῆς καινόνα τῆς ἀληθείας ἀκλινῆ ἐν ἑαυτῷ καθέχων, ὃν διὰ τοῦ βαπτίσματος ἔλαβε. *So preserving the immoveable Rule of Faith, which he received in Baptism.* Iren. Lib. I. cap. I. and then presently after relates the substance of the Apostles Creed, almost in the same Words we now have it. Πιστεύων εἰς ἕνα θεὸν πατέρα παντοκράτορα, τὸν ποιητικὸν τὸν οὐρανοῦ καὶ τῆς γῆς, &c. *I believe in God the Father Almighty, maker of Heaven and Earth*, &c. ib. cap. II. The same is further evinced by that of S. *Cyprian*. *Quod si aliquis illud opponit, ut dicat eandem Novatianum legem tenere, quam Catholica Ecclesia teneat, eodem symbolo, quo & nos, baptizare: eundem nosse Deum, Patrem, eundem Filium Christum, eundem Spiritum Sanctum, ac propter hoc usurpare eum potestatem baptizandi posse, quod videatur in interrogatione Baptismi; a nobis non discrepare: sciat quisquis hoc opponendum putat, primum, non esse unam nobis & Schismaticis symboli legem, neque eandem interrogationem. Jam cum dicunt: Credis Remissionem peccatorum & vitam æternam per sanctam Ecclesiam, mentiuntur in interrogatione, quando non habeant Ecclesiam. But if any one shall object and say, that* Novatianus *holds the same Rule which the Catholick Church holds, that he baptizes with the same Creed that we do; that he acknowledges the same God the Father, the same Christ his Son, and the same Holy Ghost, and that therefore he has the power of baptizing, because he does not seem to differ from us in the Baptismal Interrogatories: but let him who objects this know, that we have not the same Rule of the Creed in common with the Schismaticks, nor the same Interrogatories. For when they say, Do you believe the Forgiveness of Sins, and Life everlasting by the Holy Church, they falsifie in the Interrogation, since they have no Church*, &c. Cypr. ed. Pam. Ep. lxxvi.

Antient Creeds not very different.

IX. It is true indeed that the Forms we have in *Tertullian*, *Irenæus*, &c. are somewhat different; but that may be in some Measure owing to their citing the Words by Memory, and varying the Phrases, according to the Rules of Rhetorick. But when the Answers to the Baptismal Interrogatories were joyned together, in one continued Series, without the Questions, we find very little difference between them, as appears by the Copies of the several Creeds of Oriental Churches, and those of *Rome* and *Aquileia* in the West. That Creed which *Marcellus* sent to *Julius* Bishop of *Rome*, was an antient Oriental Creed, and is but very little different from the Roman and Aquilian. Πιστεύω εἰς θεὸν παντοκράτορα, &c. *I believe in God Almighty, and in Jesus Christ his only begotten Son our Lord, who was born of the Holy Ghost and the Virgin Mary, crucified under Pontius Pilate, and buried and rose the third day again from the dead, who ascended into Heaven, and sitteth at the right hand of the Father from whence he shall come to judge the quick and the dead.* Καὶ εἰς τὸ ἅγιον πνεῦμα, &c. *And in the holy Ghost, the holy Church, the forgiveness of Sins, the Resurrection of the Flesh, and Life everlasting.* Epiph. Hær. Lib. iii. §. 3. The Article of the *Descent into Hell*, was wanting in the old Creeds, both Greek and Latin, and was first taken from the Creed of *Aquileia* into the Roman. The words *Life everlasting*, were wanting in most of the Western Creeds. For S. *Jerom* says, *Omne Christiani dogmatis sacramentum carnis Resurrectione concluditur. The Creed is concluded by the words the Resurrection of the flesh.* Hier. Ep. lxi. ad Pammach. The Creed of *Aquileia*, besides the Article of the Descent into Hell, was particular in the words, *hujus carnis resurrectionem, the Resurrection of this very Body*: and

monly called the Apoſtles Creed, ought thorowly to be received: for they may be proved by moſt certain Warrants of Holy Scripture.

Creed, ought thoroughly to be received and believed; for they may be proved * by moſt certain Warrants of Holy Scripture.

nino recipienda ſunt, & credenda: nam firmiſſimis ſcripturarum Teſtimoniis probari poſſunt.

* *By moſt certain Warranties of Holy Scripture.* MS. CCCC. 1571.

in adding after the words, *Father Almighty, Inviſible and Impaſſible*, vid. Ruff. in Symb.

The Interrogatories, out of which the Creed was formed, had their riſe from the Apoſtles.

X. Now this uniform Conſent of the ſeveral Churches, ſo very diſtant from each other, both in Time and Place, does ſeem very probably to infer that theſe Baptiſmal Interrogatories, which afterwards collectively taken formed the Symbol, were delivered down from the Apoſtles, by uninterrupted Tradition; and affords good ground for that Aſſertion of *Irenæus*, Ἡ μὲν γὰρ ἐκκλησία, καίπερ καθ' ὅλης τῆς οἰκουμένης, ἕως περάτων τῆς γῆς διεσπαρμένη, παρὰ τῶν ἀποστόλων, καὶ τῶν ἐκείνων μαθητῶν παραλαβοῦσα τὴν εἰς ἕνα θεὸν πατέρα παντοκράτορα, &c. *For the Church throughout the whole World, diſperſed to the utmoſt bounds of the earth, has received from the Apoſtles and their Scholars*, I believe in God the Father Almighty, &c. *Iren. Lib.* i. *cap.* 2.

b *Nice Creed.*] It was ſo called, becauſe it was framed at *Nice*, a City of *Bithynia*, in the great general Council, which was held there, *A. D.* 325, to quiet the diſturbance which the Hereſie of *Arius* had given to the Church, by denying the Divinity of our Saviour. Now their deſign being to ſecure the Orthodox Faith againſt the Poiſon of this Hereſie, they did not intend to make a new Creed, but only to explain the Articles of the old one, ſo as that they might not be perverted to an Heterodox Senſe. And therefore the Confeſſions of Faith which the Fathers of that Council ſubſcribed to, contained only thoſe Articles which related to the Trinity.

The firſt draught of the Nicene *Creed.*

The firſt form of a Creed, or Confeſſion of Faith, which this Council agreed unto, was that delivered into the Council by *Euſebius* of *Cæſarea:* and it run thus. Πιστεύομεν εἰς ἕνα θεὸν, &c. We *believe in one God the Father Almighty, Maker of all things* viſible and inviſible. *And in* one Lord *Jeſus Chriſt, the Word of God*, God of God, Light of Light, *Life of Life, the only* begotten *Son, the firſt born of every Creature*, begotten of his Father before all Worlds, by whom all things were made, who was crucified for our Salvation, *dwelt among men, and ſuffered, and roſe again the third day, and aſcended unto the Father, and ſhall come again* in Glory *to judge both the quick and the dead. We believe in one holy Ghoſt.* Socr. Hiſt. Eccl. Lib. i. ad. Steph. c. 5. Act. Conc. Nic. par. iii. From hence we may obſerve, that the θεὸς ἐκ θεοῦ, φῶς ἐκ φωτὸς, *God of God, light of light*; the πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον, δι' οὗ καὶ ἐγένετο πάντα, *who was begotten of the Father before all Worlds, by whom all things were made*; the ἥξουσα πάλιν ἐν δόξῃ, *ſhall come again in glory* (which Paſſages ſtand in the common *Nicene* Creed now uſed among us) were owing to this firſt draught of it.

Afterwards they made ſome other Additions, to prevent the Subterfuges of the *Arians*, who maintained an Heterodox Senſe, under the Covert of ſome more general words in the former Confeſſion; and that ſecond draught was this. Πιστεύομεν εἰς ἕνα θεὸν, &c. *I believe in one God the Father Almighty, Maker of all things viſible and inviſible; and in one Lord Jeſus Chriſt* the *Son of God*, the only begotten Son of the Father, i. e. *of the ſubſtance of* the Father: *God of God, light of light*; very God of very God, begotten not made; of the ſame ſubſtance with the Father, *by whom all things were made.* Who for us Men and for our Salvation came down, was incarnate and made Man; *who ſuffered and roſe again the third day, aſcended into Heaven, and ſhall come to judge the quick and the dead. And in the Holy Ghoſt.* To this Edition are owing theſe ſeveral Paſſages in our preſent *Nicene* Creed. The Ἐκ πατρὸς μονογενῆ, *the only begotten Son of God:* the θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ γεννηθέντα, ὁμοούσιον τῷ πατρὶ, *very God of very God, begotten not made, being of one ſubſtance with the Father:* the δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα καὶ ἐνανθρωπήσαντα: *who for us Men and our Salvation came down, was incarnate and was made Man.* It ſhould ſeem before their breaking up that they made ſome other few Additions. For *Epiphanius* in his account has given us a Copy of the *Nicene* Creed, which was uſed in the Eaſtern Churches, in which there are ſome new Clauſes, which were in neither of the former. For after the words, *judge the quick and the dead*, that Creed concludes thus, οὗ τῆς βασιλείας οὐκ ἔσται τέλος. Καὶ εἰς πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιὸν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συνπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. Ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν, *Whoſe kingdom ſhall have no end. And in the Holy Ghoſt*, the Lord *and giver of Life, who proceedeth from the Father, who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets. We acknowledge one Baptiſm for the Remiſſion of Sins. We look for the Reſurrection of the dead, and the life of the World to come.* Amen. Whether this were a new draught of the Creed, or whether it were a part of the former, the firſt part thereof relating to the Trinity only being made uſe of, as a Teſt upon the Hereticks; I leave others to judge. There remains only the *Filioque*, which was afterwards added, *vid. Note on the* Nicene *Creed, in the Comment on the Common Prayer.*

The ſecond draught of the Nicene *Creed, and the Additions therein made.*

c *Athanaſius's Creed.*] Of the Antiquity of this Creed, and the Exceptions againſt it, *ſee Note on the* Athanaſian *Creed, in the Comment on the Common Prayer.*

ARTICLE

ARTICLE IX.

VIII. *Of Original or Birth-ſin.*

Original Sin ſtandeth not in the following of *Adam*, (as the Pelagians do vainly

Of Original or Birth-ſin.

[a] Original Sin [b] ſtandeth not in the following of *Adam* (as the [**] Pelagians do vainly talk)

IX. De peccato originali.

Peccatum originis non eſt (ut fabulantur Pelagiani) in imitatione Adami ſi-

** *Pelagians.*] The Pelagian Hereſie was ſo called from *Pelagius*, who about the Year of Chriſt 405, diſſeminated the ſame. He was a Native of *Great Britain* as all agree; St. *Auſtin*, Ep. 106. *Proſper.* in Chronic. and *Marius Mercator* calling him *Britannus*, and *Brito*. That he was a Monk by Profeſſion, S. *Chryſoſtom* does teſtifie, who condoling his lapſe into Hereſie, in an Epiſtle which he wrote in his Exile, ſays, Σφόδρα ἤλγησα ὑπὲρ Πελαγίου τοῦ μοναζόντος, &c. *I am very much grieved on account of* Pelagius *the Monk*, &c. *Chryſ. Ep.* iv. *ad Olymp.* But it muſt be underſtood that he was a Monk only, according to the Uſage of thoſe Times, *i. e.* one who having no publick Cure in the Church, retired to ſome ſolitary dwelling for the greater convenience of Devotion and Study, they oftentimes living in the Families of ſome honourably or wealthy Perſon, where they were Tutors to their Sons, or performed divine Offices in their Families. Our Monkiſh Hiſtorians will have him to have been a Monk of *Bangor* and afterwards Abbot, but that is a wild Fancy without Ground. Some will have him to be born in that part of *Great Britain* called *Scotland*, from that Paſſage of S. *Jerom* where he ſays of him, that he was *Scotorum pultibus prægravatus*, *Grown fat with* Scotch *Flummery*, Hier. Præf. in Hier. but others will have the *Scoti* here to denote the *Iriſh*, vid. Uſh. de prim. Whilſt he was a Student in the Eaſt, he had vented ſome Heterodox Notions, which made him frequently change his College or Monaſtery (as they called it) *i. e.* the Place where the Students lodged, either the better to diffuſe his Hereſie, or to avoid the Reproach and Oppoſition he fell under for it. *Iſidore Peluſiot* ſays, the Occaſion was his running in Debt by his intemperate way of living, *Iſid. Peluſ. Ep.* cccxiv. but that ſeems to be a groundleſs Scandal; for all who were acquainted with him, do acknowledge him to have been a vertuous and pious Perſon; for S. *Chryſoſtom* in the forementioned Epiſtle commends him for his Piety, and ſo does S. *Auſtin*, Retract. *Lib.* ii. *c.* 33. Coming afterwards to *Rome*, he got acquainted with *Ruffinus*, who had before eſpouſed the like Notions, which he had learned from the Origenian Books, partiarly that περὶ ἀρχῶν which he had tranſlated; and communicated other Notions to *Pelagius*, which he was a Stranger to before. Upon which account S. *Jerom* calls *Ruffinus* his Forerunner, *Precurſor ejus* | *Grunnius*, *Grunnius* (*i. e.* the Nick-Name he gave *Ruffinus*) *his Forerunner*. Hier. Præf. in Hier. The like Notions had been vented before by *Jovinian*, and condemned in a Council at *Carthage*, which occaſioned S. *Jerom* to ſay, *Non erubeſcis exploſam atque damnatam Jovinianam ſententiam ſequi*; *you are not aſhamed to follow the exploded and condemned Opinion of Jovianian*, Hier. Lib. ii. contr. Pelag. The like had been broached by *Evagrius Ponticus*, in his Book περὶ ἀπαθείας, which *Ruffinus* had tranſlated into Latin. *Hier. Ep. ad Cteſiphon.* His Principal Errors were, his denying Original Sin, and the neceſſity of divine Grace, and his aſſerting that Men might arrive to a State of Impeccability in this Life. His Doctrines were vigorouſly defended by his Scholars *Cæleſtius* and *Julianus*; and as ſtrenuouſly oppoſed by S. *Jerom*, *Auſtin*, *Fulgentius* and *Proſper*, with many others. His Errors were condemned by ſeveral Provincial Councils, as that of *Dioſpolis* in *Paleſtine*, that of *Mi-*

levis in *Numidia*, the Council of *Africa* under *Zozimus*; the General Council of *Africa*, and that of *Epheſus*. The Books of *Pelagius* himſelf were written with more Cunning and Caution than thoſe of his Scholars, he chuſing to vent his Doctrine chiefly by their Books. Which occaſioned that Expreſſion of S. *Jerom* ſpoken of *Pelagius*: *O te felicem! cujus præter diſcipulos nemo conſcribit libros; ut quicquid videris diſplicere, non tuum, ſed alienum eſſe contendas. O happy Man! all whoſe Books are written by his Scholars*; ſo that *whatſoever does not pleaſe you, you contend, that it is not yours, but anothers*, Hier. contr. Pel. Lib. iv.

a *Original Sin.*] The Denomination of *Original Sin*, to denote the Corruption or Depravation of human Nature, derived from the lapſe of our firſt Parents, is not of very early uſe in the Church. S. *Auſtin* is eſteemed firſt to have uſed it. But, however, the Doctrine is as early as Chriſtianity it ſelf, and the Writers of the firſt Centuries do expreſs very clearly the thing it ſelf, though under different Names. For they call it παλαιὰ δυσέβια, *the old guilt*; *antiqua plaga*, *the antient wound*; κοινὴ ἀρά, *the common curſe*; ἐξ ἀρχαία ἁμαρτία, *the old Sin*, &c. But after the Pelagian Controverſie was ſet on foot, the Divines of the Church generally uſed *Originale Peccatum*, to ſignifie the corruption of Nature and Proneneſs to Sin, which was tranſmitted down from the firſt Parents to their Poſterity; following therein S. *Auſtin*, who thought this the moſt ſignificant Expreſſion to denote that Depravation of Nature, which the Pelagians denied.

Original Sin formerly called by other Names before S. Auſtin.

Now that there is ſuch an Original warping of our Nature, which renders us unapt to Good and prone to Sin, and for that reaſon places us, in our natural State, out of Favour with God, is the conſtant Doctrine of the Holy Scriptures.

Scripture account of Original Sin.

God ſaw that every imagination of the thoughts of mens hearts were only evil continually, Gen. vi. 5. *The imagination of man's heart is evil from his youth*, Gen. viii. 25. 'Tis with relation to this general Corruption of Nature, which accompanies us from our Birth, that *Job* asks the queſtion, *Who can bring a clean thing out of an unclean*, Job xiv. 4. To the ſame purpoſe the Pſalmiſt ſpeaks, *Behold I was ſhapen in iniquity, and in ſin did my Mother conceive me*; Pſal. li. 1. Our Saviour ſays, *That which is born of fleſh is fleſh*, Joh. iii. 5. The Apoſtle tells us, that both Jews and Gentiles are equally born Children of Wrath; *Were by nature the Children of wrath even as others*, Eph. iii. 4. *Wherefore, as by one man ſin entered into the world, and death by Sin*; *and ſo death paſſed upon all men, for that all have ſinned*, Rom. v. 12.

Doctrine of the Fathers who wrote before the Pelagian Controverſie, concerning Original Sin.

Theſe expreſs Paſſages of holy Scripture, together with ordinary Experience, occaſioned the antient Writers of the Church, even before the Pelagian Hereſie ſprung up, to aſſert in their Writings this general Depravation of human Nature and proneneſs to Sin, cauſed by the Fall of our firſt Progenitors. But they contented

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ed themſelves with the Doctrine in general, without deſcending to thoſe nice Speculations, and particular ways of explaining the Modes of it, which later Divines, in oppoſing this Hereſie, have filled their Books with.

IGNATIUS owns that this old Crime of our firſt Parents brought an Impurity upon our Nature, which was only *to be cleanſed by Chriſt's blood.* Δὸς ἑαυτὸν ὑπὲρ ἡμῶν λύτρον, ἵνα τῷ ἰδίῳ αἵματι αὐτοῦ καθαίσῃ ἡμᾶς παλαιᾶς δυσεβίας; *giving himſelf a ranſom for us, that with his blood he might purge us from the old Tranſgreſſion.* Ign. Ep. ad Trall.

JUSTIN Martyr owns our proneneſs to Sin, and our giving way to the Wiles of the Devil, and our Subjection to Death, to proceed from the lapſe of our firſt Parents. Ὥσπερ οὐδὲ τὸ γεννηθῆναι καὶ σταυρωθῆναι ὡς ἐνδεὴς τούτων, ὑπέμεινεν, ἀλλ' ὑπὲρ τοῦ γένους ἡμῶν ἀνθρώπων ὁ ἀπὸ τοῦ Ἀδὰμ ὑπὸ θάνατον καὶ πλανὴν ὑπὸ τοῦ ὄφεως ἐπεπτώκει. *He was not born and crucified for his own ſake, as having no need of any of theſe things, but for the ſake of Mankind, which on account of* Adam *had fallen into Death and the Temptation of the Serpent.* Juſt. Mart. Dial. cum Tryph.

TATIAN, Orat. contr. Gent. owns, that by reaſon of this Sin of our firſt Parents, all Mankind are not only ſubject to Death, but deprived of the Commerce with the *Logos*, which they would have all otherways have had. Τότε ἡ τοῦ λόγου δύναμις τοῦτε ἀρξαντα τῆς ὑπονοίας καὶ τοὺς συνακολουθήσαντες αὐτῷ διαιτῆς παρεπίσατο· καὶ ὁ μὲν κατ' εἰκόνα τοῦ θεοῦ γεγονὼς χωρισθέντος ἀπὸ αὐτοῦ, τοῦ πνεύματος τοῦ δυναμωτέρου θνητὸς γίνεται. *Then the Power of the* Logos *deprived the Author of the Sin, and thoſe who obey him of his Commerce. And Man who was made according to the Image of God, being diveſted of his more powerful Spirit was made Mortal.* And again, Πτέρωσις γὰρ ἡ τῆς ψυχῆς τὸ πνεῦμα, το τέλειον, ὅπερ ἁπορρίψασα διὰ τὴν ἁμαρτίαν, ἐπὶ τὴν ὡσπερ νέου καὶ χαμαιπετὴς ἐγένετο, μεταβάσα δὲ τὴν ἀγρίαν συνουσίαν. *At firſt the Soul was lift up on the Wings of a perfect Spirit: which being loſt by Sin, ſhe flew like a young Bird cloſe to the ground, and loſt its divine Converſation,* ibid.

IRENÆUS ſays, that this old Wound given by the Serpent is only healed by Faith in Chriſt. *Non aliter ſalvantur homines ab antiqua ſerpentis plaga, niſi credant in eum, qui ſecundum ſimilitudinem carnis peccati in ligno martyrii exaltatus a terra, & omnia trahit ad ſe & vivificavit mortuos. Men cannot otherways be ſaved from the old Wound of the Serpent, unleſs they believe in him, who according to the ſimilitude of the Sin of the Fleſh, being lifted from Earth in the Martyrial Wood, draws all things after him, and quickens the dead.* Iren. adv. Hæreſ. Lib. iv. cap. 5.

ORIGEN, contr. Celſ. Lib. iv. ſays, that the Curſe of *Adam* and *Eve* was common to all their Poſterity. Ἡ γὰρ τοῦ Ἀδὰμ κοινὴ πάντων ὅτι καὶ τὰ κατ' ἐκείνην γυναικὸς οὐκ ὅτι καθ' ἧς ὁ λέγεται. *The Curſe of* Adam *is common to all Men; and there is no Woman of which the ſame things may not be ſaid, as are ſaid of* Eve.

TERTULLIAN will have, that the Sin of *Adam* involved all his Poſterity in the ſame Condemnation. *Satanam dicimus per quem homo a primordio circumventus, ut præceptum Dei excederet, & propterea in mortem datus, exinde totum genus de ſuo ſemine infectum ſuæ etiam damnationis traducem fecit. We ſay Satan, by whom Man at the beginning was circumvented, to violate the command of God, from whence his whole Race which proceeded from his Seed being infected, made them liable to his Condemnation.* Tert. de An.

S. *CYPRIAN* aſſerts, That in Baptiſm the old Adamical Sin is remitted. *A Baptiſmo prohiberi non debet infans, qui recens natus nihil peccavit, niſi quod ſecundum Adam carnaliter natus, contagium mortis antiquæ prima nativitate contraxit: qui ad remiſſionem peccatorum accipendum hoc ipſo facilius accedit, quod illi remittuntur non propria ſed aliena. An Infant ought not to be repelled from Baptiſm, who being newly born has committed no Sin, but only being born carnally according to* Adam, *by his firſt Nativity has contracted the Contagion of the old Death: who for this Reaſon is more readily admitted to Baptiſm, he has not his own Sins, but thoſe of another remitted.* Cypr. Ep. ad Fid.

S. *ATHANASIUS*, Or. ii. ſpeaks of the Traduction of *Adam*'s Guilt upon all Men. Ὥσπερ τοῦ Ἀδὰμ παραβάντος εἰς πάντας τοὺς ἀνθρώπους ἡ ἀπάτη διέβη, ὅτω τοῦ κυρίου ἰσχύσαντος ἡ τοιαύτη ἰσχὺς λοιπὸν εἰς ἡμᾶς διαβήσεται. *As through* Adam's *Fall Sin came upon all Mankind, ſo the Lord having conquered the Serpent, his Power ſhall have effect upon us all.* And again, Ἀρχαίαν ἁμαρτίαν τὴν διὰ τοῦ Ἀδὰμ εἰς ἅπαντας γινομένην: *That old Sin which by* Adam *came upon all.* Syn. Sacr. Script.

S. *BASIL* ſpeaks of the ſpiritual Weakneſs which has befallen all Mankind by reaſon of the Fall. Καλὸς μὲν ἦμην κατὰ τὴν φύσιν, ἀδενὴς δὲ διὰ τὸ ἐκ ὀπβυλῆς τοῦ ὄφεως νεκρωθῆναι τῷ παραπλώματι. *I was beautiful according to Nature, but now am weak, becauſe I am dead through the wiles of the Serpent.* Baſ. in Pſal. xxix.

NAZIANZEN ſays, that all of us were dead in Sin through *Adam*. Πάντες δὲ ὅι τοῦ αὐτοῦ Ἀδὰμ μεταχόντες, καὶ ὑπὸ τοῦ ὄφεως παραλογισθέντες, ἐν τῇ ἁμαρτίᾳ θανατωθέντες, καὶ διὰ τοῦ ὑπερανίου Ἀδὰμ ἀνασωθέντες, καὶ πρὸς τὸ ξύλον τῆς ζωῆς ἐπαναχθέντες, διὰ τοῦ ξύλου τῆς ἀτιμίας ὅθεν ἀποπεπλώκαμεν. *All that have participated of the ſame* Adam, *and have been beguiled by the Serpent, are dead by Sin, and are reſtored to health by the heavenly* Adam, *and by the ignominious Tree, are reſtored to that Tree of Life, from which Men were cut off.* Naz. Orat. xxv. And elſewhere. Ἐχρῆν γὰρ ὅλον με σώζεσθαι, ὅλον πλάσαντα καὶ κατακειθέντα ἐν τῷ τοῦ πρωτοπλάστου παρακοῆς, καὶ λοιπῆς τοῦ ἀντικειμένου: *There was a neceſſity of my being ſaved on every part, becauſe in every part I fell, and was condemned through the diſobedience of my firſt Parent, and the fraud of the Devil.* Id. Orat. iii.

S. *CHRYSOSTOM*, That the Predominancy of our ſenſual Appetites was owing to *Adam*'s Sin. Τὸ σῶμα ὑμῶν πρὸ μὲν τῆς τοῦ χειροῦ παρουσίας εὐχείρωτον ἦν τῇ ἁμαρτίᾳ· μετὰ γὰρ τὸν θάνατον καὶ πολὺς παθῶν εἰσήλθεν ὄχλος. *Our Body before the coming of Chriſt was eaſily attacked; for after Death there entered a ſwarm of Paſſions.* Chryſ. in Rom. cap. vi. Hom. 11. And again. Ὅτι γὰρ ἥμαρτεν ὁ Ἀδὰμ καὶ τὸ σῶμα αὐτοῦ γέγονε θνητὸν καὶ παθητὸν, καὶ πολλὰ ἐλατώματα ἐδέξατο φυσικὰ καὶ βαρύτερον καὶ δυσήνιον ὁ ἵππος κατέστη: *After* Adam *had ſinned, and his Body was made Mortal and Paſſible, he then admitted many natural Vices, and the Horſe was rendered more untameable.* Id. in Rom. vii.

From theſe and many other Paſſages, of theſe more early Chriſtian Writers, it is manifeſt, that they all admitted that there was a general Corruption of human Nature, a great warping from the Original Rectitude of the firſt Creation, and a mighty proneneſs to Sin (which neceſſarily required a Renovation in Chriſt) were owing to the Fall of our firſt Parents.

Several doctrines relating to Original Sin, particularly inſiſted on after the riſe of the Pelagian Hereſie.

Theſe moſt eſſential Truths of Chriſtianity being denied by the Pelagians, thoſe who oppoſed that Hereſie, inſiſted upon ſome other Doctrines, which the former Writers had not ſo commonly touched upon. (1.) And then much ſtreſs was laid upon the Doctrine of the Imputation of *Adam*'s Sin to all his Poſterity, aſſerting that he ſinned as it were in our ſtead, as the common Repreſentative of our human Nature, and therefore all his Poſterity are involved, not only in the Guilt, but in the Puniſhment of his Crime.

1. *The Doctrine of the Imputation of* Adam's *perſonal Guilt.*

This is the Doctrine which S. *Auſtin* on all Occaſions inculcates, and from him the Schoolmen received it. *Naſcuntur non proprie, ſed originaliter Peccatores. Men are born Sinners, not upon their own account, but on account of their Original.* De Civ. Dei Lib. xvi. cap. 18. And again. *Parvuli, non ſecundum vitæ ſuæ proprietatem, ſed ſecundum communem generis humani originem, omnes in illo uno teſtamentum Dei diſcipaverunt. Children, not upon the proper account of the Actions of their Life, but upon account of the common Original of their Nature, have loſt their title in the divine Teſtament.* ibid. cap. 27. Which he underſtands, not only of the loſs of Reward, but of the Obligation to Puniſhment. *Peccatum eos ex Adam dicimus originaliter trahere*, i. e. *reatu eos implicatos & ob hoc pœnæ obnoxios detineri. We underſtand by contracting Sin originally from* Adam, *that they are involved in the Guilt, and for that reaſon are obnoxious to Puniſhment.* Aug. Retract. Lib. i. cap. 15. And, when he was preſſed by his Adverſaries Argument drawn from the Goodneſs of God, which cannot incline him to puniſh one Man for another's Faults, eſpecially, ſince he is ſo gracious to Pardon Sins committed by Mens own ſelves, he cannot be ſo hard to puniſh them for thoſe, committed by other Perſons. To this S. *Auſtin* anſwers, that the Sins of our firſt Parents are not the Sins of others. *Imputat vero* [Deus] *non jam aliena ſed propria. Aliena*

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Aliena quippe erant, quando his qui ea propagata portarent, nondum erant; nunc vero carnali generatione jam eorum ſunt; quibus nondum ſpirituali regeneratione dimiſſa ſunt. No, God does not, in this Caſe, impute other Perſons Sins, but our own. They were other Perſons Sins, when they, who bear them now by Propagation, were not in being: but now by carnal Generation they are Their Sins, to whom they are not forgiven by a ſpiritual Regeneration. Aug. de Remiſs. Pecc. Lib. iii. After him, other Writers of his and the following Ages ſpeak the like: As particularly *Oroſius*, who writes thus on the ſame Subject. *Omnes peccaverunt, ſive in Adam ſive in ſeipſis, & egent gloria Dei. Univerſa igitur maſſa pœnas debet. Et, ſi omnibus debitum damnationis ſupplicium redderetur, non injuſte proculdubio redderetur. All have ſinned, either in* Adam *or in themſelves, and fell ſhort of the Glory of God. Therefore the whole Maſs ſtands obliged to Puniſhment. And if the Puniſhment of Damnation were inflicted on all, undoubtedly it would not be injuſtly inflicted.* Oroſ. Apol. de arbitr. Libert.

2. *The Doctrine of the Damnation of unbaptized Children.*

(2.) Another Doctrine, which was particularly inſiſted on by many of the Divines, after the riſe of the Pelagian Hereſie, was That Children who died without Baptiſm were damned. The Orthodox urged the Truth of Original Sin, from the Neceſſity of Baptiſm. The Pelagians anſwered, that the Neceſſity thereof was not altogether and in every caſe abſolute; becauſe ſome Children died unbaptized, whom to conſign over, for that reaſon, to everlaſting Miſery, was highly Uncharitable. The Managers of the Orthodox ſide replied, That by the Terms of the Goſpel they had no right to Salvation, and conſequently that they muſt be damned. Thus S. *Auſtin*, *Sed nos dicimus, eos aliter ſalutem & vitam æternam non habituros, niſi baptizentur in Chriſto. But we ſay that they* (*i. e.* unbaptized Children) *can have no Salvation or eternal Life, unleſs they be baptized in Chriſt.* Aug. de verb. Apoſt. Ser. xiv. *Noli credere, noli dicere, noli docere, infantes antequam baptizentur morte preventos, pervenire poſſe ad originalium indulgentiam peccatorum, ſi vis eſſe Catholicus. Do not you believe, do not you ſay, do not you teach, That Children who die before Baptiſm, can ever attain to the Pardon of their Original Sins, if you would be a Catholick.* Auſt. Lib. iii. de orig. an. Indeed this Father, when he is in a milder Temper, makes their Damnation pretty tolerable. *Ego non dico parvulos ſine baptiſmate Chriſti morientes tanta pœna eſſe plectendos, ut eis non naſci potius expediret. I do not ſay, that Children who die without Baptiſm ſuffer ſo great a Puniſhment, that it were better for them they had not been born.* Aug. contr. Jul. Lib. v. c. 8. And in another place, *Poteſt proinde rectè dici parvulos ſine baptiſmo de corpore exeuntes, in damnatione omnium mitiſſima futuros: It may very truly be aſſerted, that Children who go out of the Body before Baptiſm, ſhall be in the gentleſt Damnation of all.* Aug. de pecc. mer. & remiſs. Lib. i. c. 16. And in this harſh Doctrine he is followed by a great number of Divines who ſucceeded him. As by *Oroſius*. *Qui non per illam gratiam liberantur, ſive qui audire nondum potuerunt, ſive cum per ætatem audire non poſſent, lavacrum regenerationis quod accipere poſſent, per quod ſalvi fierent, non acceperunt, juſte utique damnatur: quia ſine peccato non ſunt, vel quod originaliter traxerunt, vel quod malis moribus addiderunt. They who are not delivered by that Grace* (*i. e.* of Baptiſm) *who as yet could not hear it, or being of Age, or when by their Age they could not hear it, have not received the Baptiſm of Regeneration, which is neceſſary to Salvation, as they ought to have done, are juſtly damned: becauſe they are not without Sin; either which they have originally contracted, or which they have brought upon them by their ill living.* Oroſ. in Apol. Lib. Arb. vid Proſp. contr. Coll. cap. 19. Iſid. Hiſp. Eccl. Off. Lib. ii. c. 24. The ſame Opinion being entertained by moſt of the School Divines, when they came to divide Hell into *Limbus's*, the unbaptized Children had one ſet aſide for them. But before the Pelagian Controverſie was ſet a-foot, the Divines of the Church maintained a more moderate and charitable Opinion, concerning unbaptized Infants. The antient Commentator on the Epiſtles of S. *Paul*, under the name of S. *Ambroſe*, would allow Hell Torments to be due only to actual Sinners. For he writes thus. *Eſt & alia mors, quæ ſecunda dicitur in gehenna, quam non peccato Adæ patimur, ſed ejus occaſione propriis peccatis acquiritur. There is another Death which is called the ſecond in Hell, which we do not ſuffer for the Sin of* Adam, *but is acquired, through occaſion of that, by our own Sins.* in Cap. v. ad Rom. *Gregory Nazianzen* allows a ſort of a middle State to them, neither in Heaven, nor in Hell. Τὰς δ' μήτε δοξασθήσεσθαι, μήτε κολασθήσεσθαι πεῖσι τὸ δίκαιον κυεῖν, ὡς ἀσοφαγίστους μὲν, ἀπονήρους δ', ἀλλὰ παθόντας μᾶλλον ἢ ζημίαν, ἢ δράσοντας· ἐκ δὲ ὅστις ἐ κολάσεως ἄξιος, ἦδη ἢ τιμῆς· ὥσπερ οὐδὲ ὅστι τιμῆς ἦδη κὴ κολάσεως. *Theſe* (*i. e.* unbaptized Children) *ſhall neither have allotted them cæleſtial Glory, nor yet Puniſhment by the juſt Judge: as thoſe, who though they were not baptized, yet have not committed ill, ſuffering rather loſs than bringing it on themſelves. For every one that does not deſerve Puniſhment, does not deſerve Honour: as whoſoever is not worthy of Honour, does not deſerve Puniſhment.* Greg. Naz. Or. de Bapt. The ſame Opinion was maintained by the Author of the Queſtions *ad Antiochum*, under the name of *Athanaſius*. Τὰ δὲ ἀβάπτιστα, κὴ τὰ ἔθνικα, ὅτε εἰς βασιλείαν εἰέρχονται· ἀλλ' ὅτε πάλιν εἰς κόλασιν· ἁμαρτίαν γὰρ ὐκ ἔπραξαν. *Unbaptized Children do not enter into the Kingdom, nor yet into Puniſhment; becauſe they have not committed Sin.* Neither does S. *Auſtin* himſelf ſeem to have been of a different Opinion, when he wrote his Book of Free-Will. For there he thus ſpeaks. *Non enim metuendum eſt, ne vita potuerit eſſe media quædam inter rectè factum atque peccatum: & ſententia judicis media eſſe non poſſit, inter præmium atque ſupplicium. There is no reaſon to fear, but that there may be a middle Life between Virtue and Sin; and that the Sentence of the Judge may go the middle way between Reward and Puniſhment.* Aug. de Lib. Arb. Lib. iii. cap. 23.

The contrary Doctrine taught by the more early Divines of the Church.

(3.) Other Diſputes have ariſen, ſince this Pelagian Controverſie began, whether Original Sin be ſomething poſitive or a mere Privation, whether it be propagated with the Soul, or the Body, &c. which as they are curious and uſeleſs Queſtions, I ſhall forbear to ſpeak further of them.

Latter Diſputes concerning Original Sin.

b *Standeth not in the following of* Adam.] That the Pelagians did acknowledge, the Corruption of human Nature to proceed only from the Imitation of *Adam*'s Sins, is evident from the many Paſſages produced out of their Writings by St. *Auſtin*, and others of their Oppoſers. S. *Auſtin* quotes this Paſſage out of *Pelagius*'s own Book *of Nature*, wherein that Doctrine is couched. *In Adamo peccaſſe omnes, non propter peccatum naſcendi origine contractum, ſed propter imitationem, dictum eſt. It is ſaid, that in* Adam *all have ſinned, not by reaſon of Sin contracted by our Birth, but by reaſon of Imitation.* Aug. de Nat. & Gr. c. 9. The ſame Doctrine is delivered by *Julianus*. *Apoſtolus Paulus nullam errori occaſionem præbuit, quia nihil dixit improprium, ſi pronunciavit, peccatorem primum hominem, ſequentibus exemplum fuiſſe. The Apoſtle gave occaſion to no miſtake, becauſe he ſaid nothing improperly, when he pronounced that the firſt Man by ſinning ſet an example to the reſt.* Aug. contr. Jul. Lib. ii. c. 53. And again, *Per unum hominem peccatum in hunc mundum tranſiit. Hic autem unus præbendæ imitationi ſufficit, generationi implendæ non ſufficit. By one Man Sin came into the World. Now this one ſufficed for to afford Imitation of Sin, but not to propagate by Generation*, id. c. 56. But this erroneous Doctrine the Orthodox oppoſed, by ſeveral very demonſtrative Arguments; drawn from the Places of Scripture before mentioned, as alſo from the two following Topicks. (1.) From the change of our Nature, from that primitive Rectitude and Subordination to the Soul, which *Adam* poſſeſſed it in, and its Subjection to thoſe diſorderly Appetites and Paſſions, which now domineer over it. On this head S. *Auſtin* thus argues. *Natura humana duorum primorum hominum prævaricatione mutata eſt, at tacitæ corruptioni, quantum videmus atque ſentimus, & per hanc ſubjaceret morti, ac tot ac tantis, tamque inter ſe contrariis perturbaretur & fluctuaret affectibus: qualis in paradiſo, ante peccatum, licet in corpore eſſet animali, utique non fuit. Human Nature was changed by the ſin of the firſt Pair, ſo as to be ſubject to a gradual decay, as we plainly ſee and perceive, and by reaſon of this to Death; and beſides this to be diſturbed and toſſed about by ſo many boiſterous and contrary Paſſions: the State of which was different in Paradiſe before the Fall, though in an animal Body likewiſe.* Aug. de Civ. Dei. Lib. xiii. c. 3. (2.) From the great Ignorance and Error, human Nature is involved in. And thus S. *Auſtin* reaſons. *Quid aliud indicat horrenda profunditas ignorantiæ, ex qua omnis*

1. *Argument of the Antients for original Sin from the change of our Nature.*

2. *From our preſent Ignorance and Error.*

talk, which alſo the Anabaptiſts do now adays renew) but it is the fault and corruption of the Nature of every Man, that naturally is ingendred of the Off-ſpring of *Adam*, whereby Man is very far gone from his former Righteouſneſs which he had at his Creation, and is of his own Nature given to Evil; ſo that the Fleſh deſireth always contrary to the

* but is the Fault or Corruption of the Nature of every Man that naturally is engendred of the Off-ſpring of *Adam*, whereby Man is very † far gone from [c] Original Righteouſneſs, and is of his own Nature inclined to Evil, ſo that the Fleſh luſteth always contary to the Spirit, and therefore in every Perſon born into the World, it [d] deſerveth God's Wrath and

tum, ſed eſt vitium & depravatio naturæ, cujuſlibet hominis ex Adamo naturaliter propagati: qua fit, ut ab originali juſtitia quam longiſſime diſtet, ad malum ſua naturâ propendeat, & caro ſemper adverſus ſpiritum concupiſcat, unde in unoquoque naſcentium iram Dei atque damnationem meretur. Manet

* *But it is the Fault*, MS. CCCC. 1571.
† *From his original Righteouſneſs*, MS. CCCC. 1571.

nis error exiſtit, qui omnes filios Adam tenebroſo quodam ſinu ſuſcipit, ut homo ab illo liberari, ſine labore, dolore, timore non poſſit? What elſe, beſides original Sin, doth betoken, that horrid depth of Ignorance, from whence proceed all our miſtakes, that include all the Sons of Adam *as in a dark dungeon, ſo that Men cannot be delivered from them, without much Labour and Grief and Fear?* Aug. de Civ. D. Lib. xxii. c. 22. Now ſince all Men, from the lapſe of our firſt Parents, have been involved in ſo much diſorderly Paſſion and Ignorance, which came upon them in their Birth, before they can imitate *Adam*'s Tranſgreſſion, it neceſſarily follows, that there muſt be ſome other Sin which is puniſhed by theſe Misfortunes, beſides the Imitation of a bad Example.

What is meant by Original Righteouſneſs.

c *Whereby Man is very far gone from original Righteouſneſs*, &c.] By original Righteouſneſs the Divines of the Church do underſtand, a primitive Rectitude of Nature which our firſt Parents were born with, and which, if they had not ſinned, would have been traduced down to all their Poſterity. This would have been ſuch a Bridle to their Affections and Paſſions, as they could not eaſily have rebelled againſt their Reaſon, ſo that they might without any Reluctancy have obeyed all the Commands, which God had been pleaſed to lay upon them. It has been a diſpute among Divines, whether this original Righteouſneſs was a natural Habit, or whether it were a ſupernatural, and ſuperabundant Infuſion of the divine Grace. The antient Divines ſeem to be of the later Opinion, becauſe they make the Death and Sickneſs of the Soul, to conſiſt in the withdrawing the divine Grace. *Quomodo ſi anima deſerat, moritur Corpus; ſic anima moritur, ſi deſerat Deus. Ipſa eſt gratia ejus, ut reſuſcitet & ſit nobiſcum. In the ſame manner as when the Soul leaves us the Body dies; ſo the Soul dies when God leaves it. It is his Grace, that makes us riſe again, and which is preſent with us.* Aug. de ver. rel. cap. x. Now that Man after the Fall loſt this Bridle of his Affections, and from thenceforward run precipitately into Error and Vice, is the doctrine of the Antients. For thus the Author of the Book *de vocatione Gentium*, under the Name of S. *Ambroſe*. *Humana natura in prima hominis prævaricatione vitiata, etiam inter beneficia, inter præcepta & auxilia Dei, ſemper in deteriorem eſt proclivior voluntatem; cui committi non eſt aliud, quam dimitti. Human Nature was vitiated by the firſt Sin of Man, even in the midſt of the Benefits, the Commands and the Aids of God, his Will is always bent to the worſe ſide; ſo that God, whilſt he gives him Talents, is forced to forgive him*, c. 3. The like he elſewhere aſſerts. *Fuit in Adam natura ſine vitio, qui per voluntatis inobedientiam mala multa contraxit, & in poſteros magis magiſque multiplicanda tranſfudit.* Adam *had a Nature without Fault, who by the diſobedience of his Will contracted many Evils, and traduced them more in number down to Poſterity.* Id. cap. 8. The ſame is more fully and expreſly laid down by *Petrus Diaconus*, in his Treatiſe of the Incarnation. *Itaque ſer-*

pentis aſtutia, &c. *Man being depraved by the wiles of the Serpent, and being become a voluntary Tranſgreſſor of the divine Law, according as was predicted, by the juſt Judgment of God, he has the penalty of Death inflicted upon him, being both as to Body and Soul wholly changed for the worſe, loſing his proper Liberty he is ſold under Sin. After this there is no Man, who is not born bound with this band of Sin, beſides him who came to looſe the bond of Sin, being born after a new Manner of Generation, the Mediator between God and Man, the Man Chriſt Jeſus.* Petr. Diac. de Incar. cap. vi.

What meant by God's Wrath and Damnation.

d *Deſerveth God's Wrath and Damnation.*] It may be thought that our Church here teacheth, That all Perſons, whoſe Original Guilt is not waſhed away by Baptiſm, but who happen to die before they can partake of that Sacrament, are, by the juſt Judgment of God, conſigned over to God's eternal Wrath and Damnation in Hell, as a Puniſhment which by their Original Guilt they deſerve. But that theſe words do not bear this Senſe, is evident from thoſe two Paſſages of Scripture which they refer to. That concerning *God's Wrath* is, Eph. ii. 3. *were by nature the Children of Wrath even as others.* That concerning *Damnation* is, Rom. v. 16. *For the judgment was by one* εἰς κατάκριμα *to Condemnation.* Now there is neither of theſe Paſſages which do neceſſarily imply eternal Damnation, but contrariwiſe a temporal Judgment or Condemnation. In the firſt Paſſage, by the *Children of Wrath*, is not underſtood Perſons doomed to God's eternal Vengeance; but only in general, Perſons who have ſome Penalty adjudged upon them. For ὀργὴ, Wrath, in Scriptural Language, ſignifies Puniſhment. So the *Day of Wrath*, Rom. ii. 5. is the Day of Judgment or Puniſhment. *The Law worketh Wrath, i. e.* expoſeth to Puniſhment. And τέκνα, *Children*, does denote a Society, Number or Rank of Perſons: ſo τέκνα σοφίας, *Wiſdom's Children*, Luk. vii. 35. that is the Number of thoſe who apply themſelves to the ſtudy of Wiſdom. And in the like manner τέκνα φωτὸς, *Children of Light*, Eph. v. 8. *i. e.* the number of thoſe who have Hearts illuminated by divine Truths, or thoſe who endeavour to attain the *Light* of the other World. On the like account the τέκνα ὀργῆς, the *Children of Wrath* or Puniſhment, does ſignifie the Number of thoſe, whom God has or ſhall inflict Puniſhment upon; and ſeems to be a Hebrew Phraſe, to denote *condemned Perſons*, or thoſe upon whom judicial Sentence has paſſed. So that, if this Paſſage of the Apoſtle to the *Epheſians* refers to Mens actual Sins, which they were in under their Natural, *i. e.* Jewiſh or Heathen State before their Converſion to Chriſtianity (as is moſt probable from the words, *our Converſation in times paſt in the Luſts of our Fleſh*) then *Children of Wrath* ſignifies thoſe, who, if they continue in their wicked Courſe, God will put under Sentence of eternal Death, at the general Judgment. But if it relates to Original Sin (as S. *Auſtin*, *Proſper* and other antient Writers in the Pelagian Controverſie will have it) then

Spirit; and therefore in every Perſon born into this World, it deſerveth God's Wrath and Damnation; and this Infection of Nature doth remain, yea in them that are baptized, whereby the Luſt of the Fleſh, called in Greek φρόνημα σαρκὸς, which ſome do expound the Wiſdom, ſome the Senſuality, ſome the Affection, ſome the Deſire of the Fleſh, is not ſubject to the Law of God. And

Damnation: And this [e] Infection of Nature doth remain in * them that are regenerated, whereby [f] the Luſt of the Fleſh, called in Greek, φρόνημα σαρκὸς, which ſome do expound the Wiſdom, ſome Senſuality, ſome the Affection, ſome the Deſire of the Fleſh, is not ſubject to the Law of God. And though there is no Condemnation for them that believe and are baptized, yet the A-

etiam in renatis hæc naturæ depravatio. Qua ſit ut affectus carnis Græcè φρόνημα σαρκὸς, *quod alii ſapientiam, alii ſenſum, alii affectum, alii ſtudium carnis interpretantur, legi Dei non ſubjiciatur. Et quamquam renatis & credentibus nulla propter Chriſtum eſt condemnatio, peccati tamen in ſeſe rationem habere concupiſcentiam, fatetur Apoſtolus.*

* *Them that be Regenerated*, MS. CCCC. 1571.

then by *Children of Wrath* muſt be denoted the number of thoſe who are ſentenced *to die*, by reaſon of *Adam*'s Tranſgreſſion, *i. e.* all Mankind, who as being deſcended from him muſt ſhare his Puniſhment, and, during their *natural State*, can have no hopes of being freed from it. In the ſecond Paſſage, *viz. the judgment was by one to Condemnation*, Rom. v. 16. the word κατάκειμα does not ſignifie eternal Damnation or Condemnation, but only the Sentence or Condemnation of Temporal Death. For the meaning of this is explained in the next verſe, *For if by one Mans offence Death reigned by one, much more they which receive abundance of Grace and of the gift of Righteouſneſs, ſhall reign in life by one Jeſus Chriſt.* Wherein the Reſurrection to Life is oppoſed to the Sentence to Death, inflicted upon *Adam* and his Poſterity. Which Oppoſition the Apoſtle makes uſe of in other Places, as 1 Cor. xv. 22. *As in Adam all die, ſo in Chriſt ſhall all be made alive.*

e *Infection of Nature doth remain.*] *Pelagians objected that the Orthodox invalidated the force of Baptiſm.*

I. It was a Calumny raiſed by the Pelagians againſt the Orthodox, that they did invalidate the Efficacy of Baptiſm, by aſſerting that any Sin or Stain in the Soul remained after it. For thus S. *Auſtin* reports their Objection. *Nec omnia dicitis peccata remitti in Baptiſmo, ſi aliquod in baptizatis conjugibus remanet, ex quo regenerantur* [forte generantur] *mali. You ſay that all Sins are not remitted in Baptiſm, if there remains any in married Perſons baptized, by whom evil Perſons are generated.* Lib. ii. contr. Julian. And again, *Dicunt etiam, baptiſma non dare omnium indulgentiam peccatorum: nec aufere crimina, ſed radere, ut omnium peccatorum radices in mala carne teneantur. They* (*i. e.* the Catholicks) *pretend that Baptiſm does not afford us pardon for all Sins; nor does it ſo much take away Crimes as prune them, ſo that all the Roots of all Sins are yet preſerved in the evil Fleſh.* Aug. Lib. i. ad Bonif. c. 13.

The Catholicks taught that the Infection was left for a Trial of Faith.

II. But for all theſe Scoffs of the Pelagians, the Orthodox maintained, That the Infection of Nature does remain after Baptiſm, and particularly that theſe Struggles and Rebellions of the Animal Nature are purpoſely left in us by God, for an exerciſe of our Faith, and to excite our Vigilance and Conſtancy in guarding againſt them. For thus S. *Auſtin. Evacuatur per Baptiſmum caro peccati, non ut in ipſa vivente carne concupiſcentia conſperſa, & innata repente abſumatur & non ſit: ſed ne obſit mortuo, quæ inerat nato. Nam ſi poſt baptiſmum vixerit, atque ad ætatem capacem præcepti pervenire potuerit, ibi habet cum qua pugnet; eamque, adjuvante Deo, ſuperat, ſi non in vacuum gratiam ejus ſuſceperit, ſi reprobatus eſſe noluerit. The ſinful Fleſh is purged in Baptiſm, yet not ſo as that the Concupiſcence which is mixed and born with it is totally conſumed, ſo as no longer to have any being; but that that which was in a Man alive may prejudice him when dead. For if the party lives after Baptiſm, and comes to an Age, as to be capable of obeying the Precept, he has ſomething wherewith he may combat, and by the aſſiſtance of God overcome, if he does not receive the Grace of God in vain, and be not a Reprobate.* Aug. de Peccat. mer. &c. Lib. i. cap. 39. And preſently afterwards ſpeaking of Concupiſcence he has this Expreſſion. *Ipſa ſoluto reatus vinculo, quo illam Diabolus animam retinebat, & intercluſione deſtructa, quæ hominem a ſuo creatore ſeparabat, manet in certamine, quo corpus noſtrum caſtigamus, & ſervituti ſubjicimus, vel ad uſus licitos, & neceſſarios relaxanda, vel continentia cohibenda. That* (*i. e.* Concupiſcence) *the bond of the Guilt being looſed, by which the Devil held the Soul faſt, and the partition wall being thrown down, which ſeparated Man from his Creator, it remains for an Exerciſe to us, to chaſten our Body and to get the maſtery over it, either by gratifying it in lawful and neceſſary Uſes, or exerciſing our Continence.* ibid.

Concupiſcence after Baptiſm proved from Scripture.

III. Nor is this Doctrine grounded only upon the Opinion and Reaſon of the Catholicks, but upon the expreſs Aſſertions of the holy Scriptures. For the Apoſtle ſays, *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would*, Gal. v. 17. S. *James* excepts no Perſon from being ſubject to the Tempation of his Luſt. *Every man is tempted, when he is drawn away of his own luſt, and enticed*, Jam. i. 14. And the Spiritual Combat of the Soul with its Luſts, is thus deſcribed by S. *Peter. Dearly beloved, I beſeech you as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul*, 1 Pet. ii. 4.

f *Luſt of the Fleſh.*] *What the* φρόνημα σαρκὸς.

The Place of Scripture here referred to, is *Rom.* viii. 7. *The carnal mind is enmity againſt God: for it is not ſubject to the Law of God, nor indeed can be.* Here our Tranſlators have rendred φρόνημα σαρκὸς *carnal mind*, and in the verſe before *carnally minded*: neither of which Verſions, if they are juſt, are literal enough; for as φρονέω ſignifies *to think*, ſo φρόνημα ſignifies *Thought*; and whereas the Hebrews and Helleniſts expreſs an Adjective by a ſecond Subſtantive, ſo φρόνημα σαρκὸς ſignifies the ſame as φρόνημα σαρκικόν, *fleſhly thought, or carnal Deſire.* The vulgar renders it by *ſapientia*, and *prudentia carnis*, the *Wiſdom of the Fleſh*, but that is to reſtrain φρόνημα to too narrow a Senſe. S. *Chryſoſtom* explains it by παχυτέρα τ διανοίας ὁρμή, *a groſs Impetus of Thought*, Chryſ. in loc. and *Theodoret* by παχεῖα καὶ ὑλικὴ διάνοια; and γεώδης τ διανοίας ὁρμή; *groſs and material thoughts, and an impetus of thought that tends to the ground.* Theod. in *Rom.* viii.

g *Concupiſcence*

although there is no Condemnation for them that believe and are baptized, yet the Apoſtle doth confeſs, that Concupiſcence and Luſt hath of it ſelf the nature of Sin.

poſtle doth confeſs, that [g] Concupiſcence and Luſt hath of it ſelf the nature of Sin.

[g] *Concupiſcence and Luſt hath of its ſelf the Nature of Sin.*] It is obſervable here, that the Compilers of our Articles here, do not ſay, That Concupiſcence has only then the Nature of Sin, when it is ripened into outward Act, or has the Will conſenting to it, but that it has the Nature of Sin *of it ſelf*, antecedently to the Compliance of the Will, and before it is reduced into Act. And moreover it's obſervable that they do not ſay, That Concupiſcence is a Sin properly ſo called, as when Men voluntarily comply with a Temptation, or do an unlawful Action; but only that it hath *the Nature of Sin*. Now a thing may have the Nature of Sin, or be deemed a Sin in a large and figurative Senſe, to which no Act of the Will is conſenting. Now the Nature of Sin does partly conſiſt, in a Deflection from the Rectitude of the divine Rule, which muſt make it for that Reaſon diſagreeable to the Divine Wiſdom and Goodneſs, and conſequently render the Perſons, who are the Subject of this Deflection or Depravation, out of favour with God. For no one can ſay, that the Luſts and Paſſions of our animal Nature, and thoſe Tendencies to Vice which we all of us feel within our ſelves, are as pleaſing to God, as if all our Appetites were perfectly calm and quiet, and were continually in that exact Obedience and Conformity to our Reaſon, and the Rules which God has preſcribed, as they would have been, if Man had continued in his unlapſed State.

How Concupiſcence is Sin.

Concupiſcence not a Sin properly ſo called, unleſs conſented to, the Doctine of S. Auſtin.

And this Doctrine was maintained by S. *Auſtin* himſelf, in the midſt of his moſt vigorous Oppoſition to the Pelagian Tenets. For he does not look upon it as a Sin properly ſo called, unleſs the Conſent of the Will go along with it. For explaining thoſe words of S. *James*, *Every one is tempted when he is drawn aſide by his own Luſts*, &c. he ſpeaks thus, *Pariens enim eſt concupiſcentia, partus peccatum. Sed concupiſcentia non parit, niſi conceperit; non concipit niſi illexerit: hoc eſt ad malum perpetrandum obtinuerit voluntatis aſſenſum. The Mother is Concupiſcence, the Child Sin. But Concupiſcence does not bring forth unleſs it conceive; and it does not conceive unleſs it draw aſide*, i. e. *has gained the Conſent of the Will to an evil Action.* Lib. vi. cont. Jul. cap. 3. And ſo in his Letter to *Aſellicus*. *Quamvis in ſint, dum ſinus in corpore mortis hujus, deſideria peccati; ſi nulli eorum adhiberemus aſſenſum, non eſſet unde diceremus Patri noſtro, qui eſt in Cælis Demitte nobis debita noſtra. Although there be in this Body of Death deſires of ſinning, if we give our aſſent to none of them, we could not ſay to our Father which is in Heaven, Forgive us our treſpaſſes.* Aug. Ep. cc. ad Aſell. From whence it is plain, that S. *Auſtin* did not look upon Concupiſcence, to be among the number of thoſe Sins, which being proper and voluntary, Forgiveneſs is prayed for them, in the Lord's Prayer.

But yet in a large and figurative Senſe, he looked upon Concupiſcence (as we do) to have the Nature of Sin. (1.) Upon account of its Rebellion and Diſobedience to Reaſon and the ſuperior Faculties. *Concupiſcentia carnis, adverſus quam bonus concupiſcit ſpiritus, & peccatum eſt, quia ineſt ei inobedientia contra dominatum mentis*, &c. *The luſt of the Fleſh againſt which the Spirit luſteth, is therefore a Sin, becauſe it is a Rebellion againſt the Government of Reaſon*, &c. Aug. Lib. v. in Jul. c. 3. And ſo again, *Neque enim nulla eſt iniquitas, ſi in uno homine vel ſuperiora inferioribus turpiter ſerviant, vel inferiora ſuperioribus contumaciter rebellentur, etiamſi vincere non ſinantur. Nor is it no Sin that in Man the ſuperior Faculties baſely ſerve the Inferior, or the Inferior contumaciouſly rebel againſt the Superior, though they are not ſuffered to Conquer them.* Aug. Lib. vi. contr. Jul. cap. 8. (2.) It has the Nature of Sin, Becauſe the Temptation is ſuggeſted with ſome degree of Delight: *Quia peccandi delectatione movetur, eſſe ei vincente delectatione juſtitiæ non conſentiatur: Becauſe it is moved with a delight of ſinning, although it be not conſented to, by the Superior force of the delight in Goodneſs.* Aug. cont. 2. Pelag. Ep. Lib. iii. c. 13. (3). Becauſe Concupiſcence expoſes us to the Hatred of God. For ſpeaking of this, S. *Auſtin* ſays. *Non ergo Deus quædam peccata damnat, quædam juſtificat & laudat: nulli laudat ſed odit omnia. God does not condemn ſome Sins, and juſtifie and commend others: he praiſes none, but hates all.* And of Concupiſcence in particular he ſays, *Deus odit & curando agit, ut conſumatur. God hates it, and therefore provides a Cure, that it may be leſſened.* Lib. ii. cont. Jul.

1. *Concupiſcence a Sin, becauſe it rebels againſt the Superior Faculties.*

2. *Becauſe the Temptation is received with delight.*

3. *Becauſe it expoſes us to the Hatred of God.*

ARTICLE X.

IX. *Of Free-will.*

We have no Power to do good Works pleasant and acceptable to God, with-

* *Of Free-will.*

The [a] Condition of Man, after the Fall of *Adam*, is such, that he cannot [b] turn and pre-

* *Good Will and working in us.* MS. CCCC. 1571.

X. De libero arbitrio.

Ea est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus, & bo-

a *The Condition of Man after the Fall is such*, &c.] I. It has been shewn before, by what has been said upon the former Article, that it has been the Doctrine of the holy Scriptures and of the antient Church, That a very great Corruption has befallen human Nature since the Fall, That our Bodies have not only been subject to Diseases and Mortality, but That our Souls, having lost that divine Grace, which was habitually or naturally planted in our first Parents, (and which, had they not sinned, would have descended down to their Posterity) are now more exposed to Temptations, and have a greater Proneness to Sin, than to Goodness. This happy State of our first Parents, we before said, was called by the name of *Original Rectitude or Righteousness*. That they were endowed with such a noble Quality, the Scripture does attest. *God hath made man upright*, Eccl. vii. 29. and the same is not obscurely proved from those words, in the History of the Creation, *God made man after his own image and likeness*, Gen. i. 27. Indeed the Socinians, and their Followers, will have the Resemblance, or Image of God, which Man was created after, to consist only in Dominion over the Creatures; but this is a jejune Interpretation. And S. *Paul*, who understood Scripture as well as they, took it in another Sense, as is plain by these Passages. *Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him*, Col. iii. 10. *Be renewed in the spirit of your mind: and that ye may put on the new man, which after God is created in righteousness, and true holiness*, Eph. iv. 23, 29. In this Comparison between Christ and *Adam*, the Benefits conferred by the one, and the Miseries entailed upon us by the other, such express mention being made of the *Image of God* being renewed by the one, as it was depraved by the other; it must necessarily follow, that the first Man was created with original Knowledge, Righteousness and Holiness. Therefore, as Man's Knowledge and intellectual Capacities were impaired by the Fall, so was the Liberty of his Will and his natural Indifferency, to do Good or Evil at his Pleasure, weakened, and for the future all his Byass lay on the worse side. This the holy Scripture asserts, when it says, tho' with particular relation to the *Antediluvians*, that *God saw the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually*, Gen. vi. 5.

That the Liberty of the Will was impaired by the Fall, the Doctrine of holy Scripture.

II. The like was the Doctrine of the antient Divines of the Christian Church, as well before, as after the Pelagian Controversie.

The same the Doctrine of the antient Divines of the Church before the Pelagian Controversie.

IRENÆUS says, that one of the main ends of Christ's coming into the World was, to redeem us from this Captivity, which this Misfortune had laid our Souls under. *Verbum potens & homo verus, sanguine suo rationabiliter redimens nos: redemptionem semetipsum dedit, pro his qui in captivitatem ducti sunt. Christ the powerful Word, and true Man, reasonably redeeming us by his Blood, has given himself for those who were led into Captivity.* Iren. Lib. v. c. 1.

TERTULLIAN says, that in Mens natural State, and without the Grace of God assisting, there is a Perverseness in their Nature, which hinders them from doing Good. *Nihil verum in his, qui Deum nesciunt, præsidem & magistrum veritatis. Perversa sunt omnia, quæ a Deo non sunt. There is nothing true in them, who are ignorant of God's Being, the President and the Master of Truth. For all which is not from God must be cross and perverse.* Tert. de cult. fæm.

S. *AMBROSE* very livelily describes the Blindness and Captivity of the Will, since the Fall, in these words. *Inde tracta mortalitas, & non minor miseriarum multitudo quam criminum. Fide perdita, spe relicta, intelligentia obcæcata, voluntate captiva, nemo in se unde repararetur invenit. Sine cultu veri Dei, etiam quod virtus videtur esse peccatum est: nec placere ullus Deo, sine Deo potest. Qui vero Deo non placet, cui nisi sibi & Diabolo placet? Quæ ergo natura erat bona, qualitate facta est mala. Homo non rediret, nisi Deus eam converteret. From thence came Mortality, and not a smaller number of Miseries than of Crimes. Faith being lost, Hope being left, the Understanding being darkened, the WILL CAPTIVATED, no one found any means by which he might be repaired. Without the worship of the true God, that which seems to be Virtue is Sin; neither can any one please God, without God. But he that does not please God, whom does he please but himself and the Devil? That Nature which was once Good, by habit is made Evil. And Man would never return, unless God turned him.* Ambr. de voc. gent. Lib. i. cap. 3.

S. *CHRYSOSTOM*, Hom. xxix. in *Gen.* expresses the Weakness of the Will, since the Fall, in these words. Ἐπειδὴ γὰρ εἰσῆλθεν ἡ ἁμαρτία, ἐλυμήνατο τὴν ἐλευθερίαν, καὶ διέφθειρε τὴν ἀπὸ τῆς φύσεως δεδομένην ἀξίαν [forte ἀξίαν] καὶ τὴν δύναμιν ἐπεσκότασεν. *After Sin entered it destroyed Liberty, corrupted the Strength or Power* [or Diginity] *of the Soul given by Nature, and brought upon her Slavery.*

S. *JEROM* denies, that there is such a freedom of Will in Mens Actions to do Acts of Virtue, but that they are beholding to God's Grace, for Assistance therein. *Ubi sunt ergo, qui dicunt hominem proprio posse regi arbitrio, & sic datam Liberi arbitrii potestatem, ut Dei Misericordia tollatur atque Justitia? Where now are they, who say that Man is so governed by a Free Will, as to leave no room for the Mercy and Righteousness of God?* Hier. in Jerem. cap. ix.

b *Cannot turn and prepare*, &c. *without the Grace of God preventing us*, &c.] These words are added, in Opposition to the Opinion of those, who denied God's *preventing* Grace, tho' they owned his *concurring* or assisting. The latter being only denied by the Pelagians, the former by those whom they called formerly Semipelagians.

Of the Semipelagians.

I. And here it will be requisite to speak something, concerning the Persons who went under that Name. It must be observed, that S. *Austin*, who had undertaken to be the greatest Champion against the Pelagian Heresie, managed every Argument

The Rise, Progress and Doctrine of the Semipelagians.

out the Grace of God by Chriſt preventing us, that we may have a Good Will, and working in us when we have that Will.

pare himſelf, by his own natural Strength and good Works to Faith, and calling upon God; wherefore we have no power to do good Works, pleaſant and acceptable to God,

nis operibus, ad fidem & invocationem Dei convertere ac præparare non poſſit. Quare abſque gratia Dei (quæ per Chriſtum eſt) nos præveniente, ut velimus,

gument that he urged againſt it with a Force and Vehemence, that he thought would bear the hardeſt upon his Adverſary, and run the moſt contrary to them. As *Pelagius* had aſſerted the intire Liberty of Man's Will ſince the Fall, S. *Auſtin* brought the Infirmity of it to the loweſt Degree, aſcribing every part of a good Action perfectly to God's Grace, as particularly in his Epiſtle to *Sixtus*, his Book *de Libero Arbitrio, de Correptione & Gratia.* Some Expreſſions therein gave Offence to ſome learned Biſhops and Presbyters of the Provinces of *Lyons* and *Arles* in *France*, particularly thoſe of *Marſiels*. The chief of theſe were *Johannes Caſſianus*, who lived at *Marſiels*, a Monk renowned for Learning and Sanctity: *Fauſtus Reienſis*, a *Britain* by Birth, and Abbot of the Abby of *Lier*; *Hilary* Biſhop of *Arles*; and the famous *Vincentius Lirinenſis*. Their chief Error was, that they aſſerted the Beginning of Righteouſneſs or Salvation was from our own ſelves, and that we had a Will and a Faith antecedent to any Influx of God's Grace, and which did incline him to beſtow it. They maintained ſome other Points againſt S. *Auſtin* and his Scholars, as particularly Univerſal Grace, That there is no abſolute Predeſtination; That Men may fall from Grace, and That Grace is not irreſiſtible. But none of theſe Doctrines entituled them to be ſtiled Hereticks, nor to have their Opinions condemned by publick Authority, during the courſe of many Years. When S. *Auſtin* managed the Diſpute with them himſelf, he calls them, *Fratres & Dilectores noſtros, my Brethren and loving Friends*, Aug. Lib. de don. Perſer. Afterwards when *Proſper* came to take up the Controverſie, he calls them Catholicks. *Quis hæc prædicari a Catholicis inter Catholicos crederet? Who can believe that ſuch Doctrines ſhould be taught by Catholicks, and among Catholicks?* Proſp.contr. Collat. cap. 33. And the hardeſt word he gives them is that of Calumniators, becauſe they found fault with his Maſter S. *Auſtin*'s Doctrine. This Book of *Proſper*'s, however, gave Offence to the Semipelagians, who publiſhed fifteen abſurd and erroneous Propoſitions drawn out of it; to which *Proſper* replied in his Treatiſe, intituled, *Reſponſio ad Capitula Gallorum.* Not long after, *Vincentius Lirinenſis* publiſhed an Index of ſixteen blaſphemous Propoſitions, which thoſe, who maintained S. *Auſtin*'s Doctrines, were guilty of. Theſe were likewiſe anſwered by *Proſper* in a Treatiſe, intituled, *Ad Capitula objectionum Vincentiarum Reſponſiones.* Theſe Controverſies not being ended by Writing, Superior Power was at laſt called in to put a Period to them. The Tenets of the Semipelagians were condemned by a Synod of the *African* Biſhops, who were then under Baniſhment in *Sardinia*, and *Fulgentius* was ordered to write againſt them. *Iſid. Hiſp. c.* 14. *Cæſarius* Biſhop of *Arles* not only wrote againſt them, but engaged *Fælix* III. Biſhop of *Rome*, to condemn their Opinions; and to get them to be anathematized in the ſecond Council of *Aurange*. A.D. DXXIX. They were likewiſe condemned by the Council of *Valentia*; and the Decrees of both Councils were confirmed by Pope *Boniface* II. *Ep. Bonif.* A.D. 530.

Preventing Grace aſſerted in Scripture.

II. As to the Doctrine of preventing Grace, the Denial whereof was their chiefeſt Error, this is grounded upon the expreſs Words and frequent Atteſtation of holy Scripture. *No man*, ſaith our Saviour, *can come unto me, except the Father, which hath ſent me, draw him*, John vi. 44. *Who maketh thee*, ſaith St. *Paul*, *to differ from another? and what haſt thou that didſt not receive? now if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it?* 1 Cor. iv. 7. This Paſſage of Scripture ſeemed ſo forcible to S. *Auſtin* for the ſupport of Preventing Grace, that whereas he in his younger Days was inclinable to the Semipelagian Doctrine in this Point, this perfectly convinced him of his Error. *Quo precipuo teſtimonio ipſe convictus ſum, cum ſimiliter errorem, putans fidem qua in Deum credimus non eſſe donum Dei, ſed a nobis eſſe in nobis, & per illam nos impetrare Dei dona, quibus temperanter & juſtè & pie vivamus in hoc ſeculo. By which Teſtimony chiefly, I my ſelf was converted, when I was in the ſame Error, thinking that Faith by which we believe in God, is not the Gift of God, but is in us from our ſelves, and that by this we deſire the Gifts of God, to live Soberly, Righteouſly and Godly in this preſent World.* Aug. de Prædeſt. Sanct. c. 3. S. *Paul* declares, concerning his Converſion to the Goſpel, *That he obtained mercy of the Lord to be faithful*, 1 Cor. vii. 25. Upon which Words S. *Auſtin* well remarks. *Non, dixit miſericordiam conſecutus ſum, quia fidelis eram, ſed ut fidelis eſſem: hinc oſtendens etiam ipſam fidem haberi, niſi Deo miſerante non poſſe, & eſſe donum Dei. He does not ſay he obtained Mercy, becauſe he was Faithful, but that he might be Faithful: ſhewing from hence, that Faith it ſelf cannot be obtained, but only by the Mercy of God, and that this is the Gift of God.* Aug. de grat. & lib. arb. c. 7. The ſame Apoſtle declares in favour of this Truth, in theſe Words. *By grace ye are ſaved, thro' faith; and that not of your ſelves, it is the gift of God*, Eph. ii. 8. And elſewhere. *Not that we are ſufficient of our ſelves, to think any thing as of our ſelves, but our ſufficiency is of God*, 2 Cor. iii. 5. With theſe Words, S. *Auſtin* preſſes home upon the Adverſaries of this Truth. *Attendant hic & verba iſta perpendant, qui putant ex nobis eſſe fidei cæptum, & ex Deo eſſe fidei ſupplementum. Quis enim non videat prius eſſe cogitare quam credere? Nullus quippe credit aliquid, niſi prius cogitaverit eſſe credendum. Let thoſe attend here and weigh theſe words, who think the beginning of Faith is from our ſelves, and that the increaſe of our Faith is from God. For who does not ſee, that Men muſt think before they believe? For no one can believe, unleſs he firſt think what he is to believe.* Aug. de Prædeſt. Sanct. c. 2.

The Doctrine of the Fathers before the Pelagian Controverſie.

III. Nor is this only the Doctrine of the Scripture, and of thoſe who were engaged againſt the Pelagian and Semipelagian Doctrines, but even of thoſe antient Fathers, who wrote before theſe Controverſies began. It is true indeed, that in ſome Places of their Writings, when they are oppoſing the *Manichean* and Stoical Doctrines, or enforcing the Duties of Chriſtian Watchfulneſs and Aſſiduity, they may let fall ſome Expreſſions, in which they may ſeem to lay more Streſs upon Mens Freedom of Will and natural Strength, than will bear the niceſt Scanning. But when they ſpeak of Grace and the Divine Aſſiſtance, they attribute as much thereunto as thoſe, who wrote profeſſedly againſt them, that were tainted with the Pelagian Tenets.

JUSTIN Martyr acknowledges, that the Power of underſtanding the Truth, does proceed from the divine Aſſiſtance. Ἔυχε δέ σοι περὶ πάντων φωτὸς, ἀνοιχθῆναι πύλας. Οὐ γὰρ σύνοπτα ἁπλῶς συνόντα πᾶσιν ὁρᾶν, εἰ μὴ τῷ Θεὸς δῷ συνιέναι, καὶ ὁ χειστὸς αὐτοῦ. *Do you pray, that before all things the Gates of Light may be opened. For they are not perceiveable or intelligible by any, but to him, to whom God and his Chriſt ſhall give to underſtand.* Juſt. Mart. Dial. cum Tryph.

CLEMENT of *Alexandria*, Strom. Lib. vii. aſſerts, that God gives his Grace before we ask it. Ἐκόσιος δὲ ἡ τῶν ἀγαθῶν μετάδοσις αὐτοῦ, κ' ἀν προσλαμβάνῃ τ' αἴτησιν. *His voluntary Gift anticipates our Petition.*

MACARIUS in his Homilies ſays, that God, by the Gift of his holy Spirit, prevents our Petitions: Προαπαλλάν ἡμῖν τὰ χαείσματα, καὶ τὰ τῆ ἁγίᾳ πνεύματος δωρήματα. Mac. Hom. xxix.

S. *CHRYSOSTOM* aſſerts, that Faith, by which we aſſent to the Goſpel Truths, doth not proceed from our ſelves, but from God. Μηδὲν ἡμέτερον εἶναι νομίζωμεν· ὁπόγε

without the Grace of God by Chriſt preventing us, that we may have * a good Will, and

& *cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata ſunt* &

* *This Article not in*, MS. CCCC. 1562.

πάγε ϗ αὐτὴ. ἡ πιςις, ϗχ' ἡμέτερον, ἀλλὰ τὸ πλέον τῆ θεῆ. ἄκυε Παύλε λέγοντ☉, ϗ τῆτο ϗκ ἐξ ἡμῶν, Θεῆ τὸ δῶρον. *Let us think nothing to be our own, foraſmuch as Faith it ſelf is not our Work. For that it is not our Work, but rather that of God, let us hear S.* Paul *ſaying, it is not of our ſelves, it is the Gift of God.* Chryſ. Hom. xxx. in Act.

ISIDORE Peluſiot, his excellent Scholar, follows his Maſter S. *Chryſoſtom*, in delivering the like Doctrine: for thus he ſpeaks of God's Grace. Ἡ γὰρ τὲς καθεύδοντας διεγείρσα, ϗ τὲς μὴ βελομένης πρτρέπτσα, ϗκ ἂν τὲς ἀφ' ἑαυτῆ ἑλομένης τ ἀρετὴν ἐγκαταλείψει, ἀλλὰ ϗ συμπρέξει, ϗ εἰς τέλ☉ ἄϊσιον τὸ κατόρθωμα ἄξει. *That which rouſes up thoſe who ſleep, and ſpurs on thoſe who are unwilling, will never be wanting to thoſe, who voluntarily ſeek after Virtue, but will rather aſſiſt them, and bring them to a happy End, and Perfection.* Iſid. Lib. iv. Ep. 13.

S. *AMBROSE* in his Book *de Fuga Seculi* ſays, *Non eſt in poteſtate cor noſtrum, & noſtræ cogitationes: Our Hearts and our Thoughts are not in our Power.* And in his Comment upon S. *Luke*'s Preface to his Goſpel, *It ſeemed good to me*, he has theſe words. *Poteſt non ſoli viſum eſſe, quod ſibi viſum eſſe declarat; non enim voluntate tantum humana viſum eſt, ſed ſicut placuit ei, qui in me loquitur Chriſtus, qui ut id quod bonum eſt, nobis quoque videri bonum poſſit, operatur. That may not ſeem good to him only, which he declares ſeems good to him: for it ſeemed good not only by human Will, but as it pleaſed Chriſt who ſpeaks in me: who works in us that that may ſeem good to us, which ſeems good to him.*

The general Topicks of the Antients, by which they proved preventing Grace.

IV. But thoſe Divines, who wrote profeſſedly in defence of Preventive Grace, againſt the Pelagians and Semipelagians, have argued in behalf of it from theſe following Heads. 1. From the Nature of Grace, which, as the Word imports, denotes a Freedom of Gift, without any regard to preceding Merit. For thus S. *Auſtin* argues againſt this Opinion. *Videte, ſi aliud agitur iſto modo, niſi ut gratia Dei ſecundum merita noſtra detur quolibet modo, ac ſi gratia jam non ſit gratia. Redditur namque hoc pacto debita, non donatur gratis. See now what elſe this Opinion* (*viz.* of God's Grace coming after Mens pious Deſires) *infers, but only that the Grace of God is given according to Merit, and ſo Grace ſhall not be Grace. For according to this Notion, it is a Debt paid, and not a Gift conferred.* Aug. de Præd. ſanct. c. 2.

So *Proſper* in his Poem *de Ingratis*.

Uſque adeo donum eſt quod credimus, & data gratis
Gratia, non merita ditat mercede vocatos.

Faith is the Gift of God, 'tis Grace beſtow'd
Freely, without regard to previous Good.

(2.) Another Argument for preventing Grace they draw from the Nature of Faith; which being the Beginning and Foundation of Salvation, as Salvation cannot be obtained without Grace, ſo neither can Faith, the Foundation and Ground of it, be attained without the ſame. Thus S. *Auſtin*, having cited ſome Paſſages of Scripture for God's Grace in bringing to Faith, thus argues. *Nolens ergo his tam claris teſtimoniis repugnare, & tamen volens a ſeipſo ſibi eſſe quod credit, quaſi componit homo cum Deo, ut partem fidei ſibi vendicet, atque illi partem relinquat; &, quod eſt elatius, primam tollit ipſe, ſequentem dat illi: & in eo quod dicit eſſe amborum, priorem ſe facit, poſteriorem Deum. The Pelagian is unwilling to deny theſe expreſs Teſtimonies of Scripture, and yet he is willing to think that 'tis from himſelf that he believes: as if Man compounded with God, challenging part to himſelf, and leaving part to God: nay, what is the more arrogant, takes the firſt himſelf, and leaves the remaining to him: and, by ſaying that both have a ſhare, he makes himſelf the firſt and God the laſt.* Aug. ibid. (3.) Another Argument for preventing Grace, they draw from the Divine Promiſes made in Scripture to Faith: the making good of which Promiſes, does not depend upon the Will of Man; for then God would be beholding to Man to make good his Promiſes. For thus S. *Auſtin* argues upon the Promiſe made to *Abraham*. *Dicit Apoſtolus ideo ex fide, ut ſecundum gratiam firma ſit promiſſio omni ſemini, non de noſtra voluntatis poteſtate, ſed de ſua prædeſtinatione promiſit. Promiſit enim quod ipſe facturus fuerat, non quod homines. The Apoſtle ſaith of Faith, that according to Grace the promiſe might be firm to every Seed: he did not promiſe, according to the Power of our will, but according to what he had purpoſed. For he promiſed what he himſelf would do, not what Men would do.* Aug. ib. c. 10. (4.) Another Argument for preventing Grace was drawn from the Prayers of the Church for Converſion of Infidels; for Men pray to God for what is in his Power, not that of Men. For thus S. *Auſtin* reaſons with great Smartneſs againſt the Pelagian. *Exerce contra orationes Eccleſiæ diſputationes tuas, & quando audis ſacerdotem Dei ad altare exhortantem populum Dei, orare pro incredulis, ut eos Deus convertat ad fidem, & pro Catechumenis, ut eis deſiderium regenerationis inſpiret, & pro fidelibus, ut in eo quod eſſe cæperunt, ejus manere perſeverent, ſubſanna pias voces, & dic te non facere quod hortatur, id eſt, Deum pro infidelibus, ut eos fideles faciat, non rogare, eo quod non ſint iſta divinæ miſerationis beneficia, ſed humanæ officia voluntatis. And now ſet your Diſputations againſt the Prayers of the Church, and when you hear the Prieſt of God at the Altar exhorting the People to pray for the Unbelievers, that God would convert them to the Faith; and for the Faithful, that they may perſevere in what they have begun; do, laugh at the pious Prayers, and ſay that you will not do as he exhorts you*, i. e. *that you will not pray to God, that he would make Believers of the Infidels, becauſe this is not a Benefit of the Divine Mercy, but is owing to the Curteſie of human Will.* Aug. Ep. cvii. ad Vitalem.

The Doctrine of Preventing Grace particularly inculcated by our Church.

V. It is farther to be obſerved, that the Doctrine of preventing Grace is more incultated in the publick Service of our Church, than any one Doctrine beſides, it being ſo eſſentially Neceſſary to beget in Men an Earneſtneſs and Humility in their Devotion. This Doctrine we have recommended in the ordinary Service for the Evening, every Day throughout the Year. *O God, from whom all holy* DESIRES, *all good Counſels, and juſt Works do proceed.* Second Col. for Ev. Prayer. The ſame Doctrine is taught in the Communion Service of our Church. PREVENT *us, O Lord, in all our Doings---that in all our Works* BEGUN, *continued*, &c. Fourth Collect after the Offertory. The Collects for the Sundays and Saints Days, throughout the Year, do abound with Paſſages, which ſet forth the ſame Doctrine. *We humbly beſeech thee, that, as by thy ſpecial* GRACE PREVENTING *us thou doſt put into our Minds good deſires, ſo by thy continual help*, &c. Collect for *Eaſter-day. Grant to us thy humble Servants, that by thy holy Inſpiration we may* THINK *thoſe things that be good*, &c. Fifth Sund. aft. Eaſt. *Grant that we to whom thou haſt granted an hearty* DESIRE *to pray*, &c. Third Sund. aft. Trin. *Grant to us Lord, we beſeech thee, the Spirit to* THINK *and do ſuch things as be rightful*, &c. Ninth Sund. aft. Trin. *Lord, we pray thee, that thy Grace may always* PREVENT *and follow us*, &c. Seventeenth Sund. aft. Trin. *Mercifully grant that thy holy Spirit may in all things direct and rule our* HEARTS, &c. Nineteenth Sund. aft. Trin. *Stir up, we beſeech thee, the* WILLS *of thy faithful people*, &c. Twenty-fifth Sund. aft. Trin. So that, upon the whole, no Doctrine can be more expreſly the Doctrine of any Church, than that of preventing Grace is of ours.

c *Without the Grace of God----working in us*, &c.]

Of Aſſiſting Grace.

Aſſiſting Grace denied by the Pelegians.

I. As the Doctrine of *preventing Grace* was denied by the Semipelagians, ſo the Doctrine of *aſſiſting Grace*, and indeed all Grace in general, was denied by the Pelagians. That this was their Tenet, appears,

working with us when we have that good Will.

accepta, nihil valemus.

pears, not only by the Writings of thoſe Divines of the Church who wrote againſt them, and charge it home upon them from their own Books, but alſo from the Decrees of the Councils which condemned them. For thus S. *Jerom* ſpeaks concerning them. *Ita Dei gratiam ponunt, ut non per ſingula opera ejus nitamur & regamur auxilio, ſed ad liberum referunt arbitrium. They ſo lay down the Grace of God, that we do rely upon, and are governed by his Aſſiſtance in all our Actions, but attribute this to Man's Free-will.* Hier. ad Cteſiph. *Ipſum liberum (ut diximus) arbitrium Dei innitur auxilio, illiuſque per ſingula ope indiget, quod vos non vultis, ſed id vultis, ut qui ſemel habet liberum arbitrium, Deo adjutore non egeat. Our Free-will (as we before ſaid) depends upon the Aſſiſtance of God, ſo that it wants his help in every Action, which you Pelagians will not own; but this you own, that he that has once Free-will does not ſtand in need of God for his Helper.* Hier. ibid. The ſame is imputed to them by the Fathers of the Second Council of *Carthage*, who condemned their Errors. *Perſuadere non ceſſant ad operandam perficiendamque juſtitiam, & Dei mandata complenda, ſolam ſibi humanam poſſe ſufficere naturam, non attendentes, quod ſcriptum eſt, ſpiritus adjuvat infirmitatem noſtram. Et non eſt volentis neque currentis, ſed miſerentis Dei. They do not forbear to teach, that for the working and perfecting Righteouſneſs, and for the fulfilling the Law of God, human Nature is ſufficient: not attending to what is written.* The Spirit helpeth our Infirmities. It is not of him that willeth or runneth, but of God that ſheweth Mercy.

A Doctrine delivered in the Holy Scriptures.

II. But, as this Doctrine was denied by theſe Hereticks, ſo it is expreſly aſſerted by the Holy Scriptures. That there was a certain Influx or Bleſſing of God, which aſſiſted Men in tranſacting of Goodneſs, and quickened their good Deſires or Reſolutions, was a Doctrine received in the Jewiſh Church, and clearly ſet down in many Places of the old Teſtament. The Devotional Books of Scripture are full of this. *Turn thou us unto thee* (ſaith the Author of the *Lamentations*) *and ſo ſhall be we turned*, Lam. v. 21. The holy Pſalmiſt begs of God, that he would *open his Eyes to behold the wonderous things of the Law*, Pſal. cxix. 18. *to make him underſtand the way of God's Precepts*, v. 27. *to incline his heart to God's Teſtimonies*, v. 36. *to create in him a clean heart*, Pſal. li. 1. But this is a Truth more clearly revealed in the new Teſtament. *Our* Saviour promiſes, *that his heavenly Father would give the holy Spirit to them that ask him*, Luke xi. 13. And declares, *that without him we can do nothing*, John xv. 5. The Apoſtles inform us, that, in our Spiritual Concerns, *God worketh all in all*, 1 Cor. xii. 6. that *God, who hath begun in us a good work, will perform it*, Phil. i. 6. and that *God worketh in us, to will and to do, of his good pleaſure*, Phil. ii. 13. S. *James* reads us the ſame Leſſon. *Every good gift and every perfect gift is from above, and cometh down from the Father of lights*, Jam. i. 17.

Aſſiſting Grace, the Doctrine of the Greek Fathers, before Pelagius.

III. The ſame was the Doctrine of the moſt antient Fathers of the Church. For though ſome of the Favourers of Pelagianiſm have aſſerted, that the Notion of Grace was firſt ſet up by thoſe Fathers who wrote againſt *Pelagius*, whereas the Fathers who lived before, do aſcribe as much to Free-will as *Pelagius* did; yet that this Aſſertion is falſe and groundleſs will appear by the following Teſtimonies.

JUSTIN in Dial. cum Tryph. declares, that the outward reading of the Scripture is not ſufficient, but that there is moreover required the inward Illumination of God's Grace. Ἐγὼ δὲ ἀν εἶπον, ὅτι δοκεῖτε ἀν ἡμᾶς ποτὲ, ὦ ἄνδρες, γινοπκέναι δυνηθῆναι ἐν ταῖς γραφαῖς ταῦτα, εἰ μὴ θελήματι τοῦ θελήσαντος αὐτὰ ἐλάβομεν χάειν τοῦ νοῆσαι. *I anſwered, do you think, Sirs, that we could ever underſtand theſe things in the Scriptures, unleſs we had received GRACE by the Will of God to underſtand them?*

IRENÆUS, Lib. iii. c. 22. writes thus. *Paulus infirmitatem hominis annuncians, ait, ſcio enim, quoniam non habitat in carne mea bonum, ſignificans quoniam non a nobis, ſed a Deo eſt bonum ſalutis noſtræ.* S. Paul *declaring the Weakneſs of Man, ſaith,* I know that no good thing dwelleth in my Fleſh; *ſignifying, that the good of our Salvation does not depend upon us, but upon God.*

CLEMENS Alexandrinus, Strom. Lib. v. ſpeaks thus. Δεῖ ὃ καὶ τὴν γνώμην ὑγιῆ κεκτῆσθαι, καὶ ἀμετανόητον πρὸς τὴν θέαν τοῦ καλοῦ. πρὸς ὅπερ μάλιστα τῆς θείας χρήζομεν χάειτος, διδασκαλίας τε ὀρθῆς καὶ εὐπαθείας ἁγνῆς, καὶ τῆς τοῦ πατρὸς πρὸς αὐτὸν ὁλκῆς. *We ought to have a ſound Mind, unwearied in the Proſecution of Virtue, for which we ſtand in need of the divine GRACE, right Doctrine, chaſt and clean Affections, and the Father's drawing us to him.*

ORIGEN, contr. Celſ. Lib. iv. aſſerts, that God's Grace is requiſite for the underſtanding of the Divine Truths. Ταῦτα τὰ πράγματα μὴ δύναται χωρὶς ἐπιπνοίας κρείττονος καὶ θειοτέρας δυνάμεως θεωρηθῆναι. *Theſe things cannot become the ſubject of human Contemplation, without a better and more divine Inſpiration.* And elſewhere, χάειτι θεοῦ φωτίζοντος τὸ ἡγεμόνικον: *the GRACE of God enlightening our Underſtanding.* Id. contr. Celſ. Lib. v.

ATHANASIUS in Paſſ. & Cruc. Dom. Διὰ τοῦτο πέπονθεν ὡς ἄνθρωπος, ἵνα τοῖς ἀνθρώποις τὰ ὑπὲρ ἄνθρωπον καὶ θεῖα χαείσηται αὐτοῦ γὰν ὅτι τὰ νῦν ἐν ἀνθρώποις κατορθώματα κ' ἀν γὸ Παῦλος λαλῆ, ἀλλὰ χειστός ὅτιν ἐν αὐτῷ λαλῶν· κ' ἀν μεγάλα καὶ θαυμασὰ ποιῆ, ἀλλ' ἡ τοῦ χειστοῦ χάεις ὅτιν ἡ ταῦτα ἐνεργοῦσα. *For this reaſon he ſuffered as Man, that for Man he might procure things Divine and above Man. For all that is done well by Man is his Work.* For if S. *Paul* ſays, *that there is no other that ſpeaketh in his but Chriſt, ſo when Man does great and remarkable Actions, it is the Grace of Chriſt which worketh theſe.*

S. *BASIL*, Hom. in Pſal. xxxiii. delivers this Doctrine concerning Grace. Οὐ ἐκ δυνάμει ἀνθρώπε, ἢ ἐν σοφίᾳ, ἀλλ' ἐν χάειτι τοῦ θεοῦ ὅτιν ἡ σωτηεία. *Salvation does depend, not on any Power or Wiſdom of Men, but on the Grace of God.* On the xlviiith *Pſalm* he ſays, δυνάμεω ἡ ψυχὴς ἐκ αὐτοτελοῦς εἰ πρὸς σωτηείαν: *the Powers of the Soul are not ſufficient for Salvation.* And on *Pſal.* cxv. Πίστις ἐκ' ἡ γεωμετεικαῖς ἀνάγκαις, ἀλλ' ἡ ταῖς τοῦ πνέυματος ἐνεργείαις ἐγγινομένη. *Faith doth not depend upon Geometrical Demonſtrations, which they call Neceſſities, but inſinuates it ſelf into our Souls by an efficacious Operation.*

GREG. NAZIANZEN, Orat. xxxi. highly blames thoſe who do, Τὸ πᾶν ἑαυτοῖς δεδόναι, καὶ μηδὲν τῷ ποιησάντι καὶ σοφίσαντι, καὶ χωηγῷ τῶν καλῶν; *impute all things to themſelves, and nothing to him who gives us our Being and Wiſdom, and is the Giver of all good things.* The ſame Father, in his Poem on human Virtue, has theſe remarkable Verſes.

Ἔεχομαι ἐκ ἀγέεας ἐν ἅλμασι κῶλα τιταίνων,
Κειτὸν ἔχων πνοιήν, χειτὸν δέν, ὄλβον ἀγήτην,
Ὃς μὴ καὶ ὠπήεντα καὶ εὐδεμόεντα τίθησι.
Κεῖνε δ' ἐκτὸς, ἅπαντες ἐτάσια παίγνια θάντος,
Καὶ νέκυες, ζώοντες, ὀδωδότες ἀμπλακίησιν.

I walk to purpoſe, every ſtep I ſtride,
Whilſt Chriſt inſpires, and is my Strength and Guide,
And in my Race does Eyes and Limbs provide;
Without him Mankind is a fooliſh Toy,
A Carkaſe which does all around annoy.

S. *CHRYSOSTOM*, in Cor. xvi. Hom. xii. ſpeaking upon thoſe Words of the Apoſtle, *what haſt thou which thou haſt not received?* ſays. Διὰ τοῦτο μὴ ἴδιον ἔδε, συνεσταλθαι· ἐ γὸ σὸν ὅτι τὸ δοθὲν, ἀλλὰ τοῦ δεδωκότος. εἰ γὸ ἔλαβες, ἀλλὰ παὰ ἐκείνε ἔλαβες· εἰ δὲ παὰ ἐκείνε ἔλαβες, ἐ σὸν ἔλαβες· εἰ δὲ ἐ σὸν ἔλαβες, τὶ μέγα φεονεῖς, ὡς σὸν ἔχων; διὸ καὶ ἐπήγαγεν, Εἰ δὲ καὶ ἔλαβες, τι καυχᾶ, ὡς μὴ λαβών; *For this reaſon we ought not to be exalted; for 'tis not thine which is given thee but that of the Giver. But if thou receive it from another, thou doſt not receive thine own. And, if thou doſt not receive thy own, why doſt thou boaſt thy ſelf, as if thou wert in Poſſeſſion of thine own? therefore he adds, if thou haſt received, why doſt thou boaſt, as if thou hadſt not received?*

IV. The

ARTICLE XI.

XI. *Of the Juſtification of Man.*

Of the Juſtification of Man.

XI. De hominis Juſtificatione.

Juſtification by only Faith in Jeſus

We are [a] accounted righteous

Tantum propter meritum Domini ac

The ſame was the Doctrine of the moſt antient Latin Fathers.

IV. The more antient Latin Fathers write in the ſame Strain.

TERTULLIAN, in ſupport of the ſame Truth ſays, *Non dabit enim arbor mala bonos fructus, ſi non inſeratur; & bona malos dabit, ſi non colatur. Et lapides filii Abrahæ fient, ſi in fidem Abrahæ formentur. Et genimina viperarum, fructum pœnitentiæ facient, ſi venena malignitatis expuerint. Hæc erit vis divinæ Gratiæ, potentior utique natura, habens in nobis ſubjacentem ſibi liberi arbitrii poteſtatem, quod αὐτεξούσιον dicitur. An evil Tree will not bring forth good Fruit, unleſs it be ingrafted; and a good Tree will give evil Fruit, unleſs it be cultivated. So Stones ſhall become the Children of* Abraham, *if they be formed after the Faith of* Abraham; *and the Generation of Vipers ſhall bring forth Fruits meet for Repentance, if they throw off their venomous Malignity. For, this is the force of Divine GRACE, a more powerful ſort of Nature, having the Freedom of Will ſubject to it, which is called the* αὐτεξούσιον. Tert. de An. cap. 31.

S. *CYPRIAN* in Pr. Dom. ſays, *Hoc diebus & noctibus poſtulamus, ut ſanctificatio & vivificutio, quæ Dei gratia ſumitur, ipſius protectione ſervetur. This we beg day and night, that our Sanctification and enlivening, which took its beginning from the Grace of God, may be preſerved by his Protection.* And again, *Oramus, ut fiat in nobis voluntas Dei, quæ ut fiat in nobis, opus eſt Dei voluntate,* i. e. *ope ejus & protectione, quia nemo ſuis viribus fortis eſt, ſed Dei indulgentia & miſericordia tutus eſt. We pray, that the Will of God may be done in us, to do which in us there is need of the Will of God,* i. e. *his Aſſiſtance and Protection, becauſe no one is mighty by his own Strength, but is ſafe by the Indulgence and Mercy of God.* Ibid.

ARNOBIUS, Lib. ii. contr. gent. declares this as the Doctrine of the Chriſtians. *At vero nos nobis nihil de noſtra infirmitate promittimus, naturam intuentes noſtram eſſe virium nullarum, & ab ſuis affectibus in omni rerum contentione ſuperari. We do not promiſe any thing of our own Infirmity, looking upon our Nature to be of no Force, but that in every combat we are overcome by our Paſſions.*

S. *HILARY* in Pſal. cxviii. delivers the like Doctrine. *Infirmi per naturam noſtram erimus; adjuvandi igitur per gratiam ejus dirigendique ſumus ut præceptarum ordinem juſtificationum conſequamur. We are weak of our own Nature; and therefore we are to be aſſiſted and directed by his Grace, to perform the whole courſe of God's Precepts.*

S. *AMBROSE* has much upon this Head, as he is cited by S. *Auſtin*, Lib. 1. de Grat. Chr. But particularly this. *Nec ab initio immaculata (i. e.* Hominis voluntas) *humanæ enim hoc impoſſibile naturæ: ſed per Dei gratiam & qualitatem ſui, quia jam non peccat, fit ut immaculata videatur. Man's Will was not without fault from the beginning, for that was impoſſible for human Nature; but becauſe now by the Grace of God, and his own quality Sin is not imputed to him, it ſeems as it were without fault.* Ambr. in Luc. cit. ab Auguſt.

I have ſpent perhaps more time in theſe Teſtimonies, than was abſolutely neceſſary; but however I have done it to ſhew, that the Doctrine of Divine Grace is ſo eſſential a Doctrine of Chriſtianity, that not only the holy Scriptures and the primitive Fathers aſſert it; but likewiſe to ſhew that the Chriſtians could not in any Age maintain their Religion without it, it being neceſſary, not only for the diſcharge of Chriſtian Duties, but for the Performance of our ordinary Devotions.

[a] *Accounted righteous before God.*]

The riſe of the Queſtions concerning Juſtification.

I. The Queſtion concerning Juſtification, which is ſhortly determined in this Article, is not only the oldeſt, but, by the Wrangles and Diſputes of Divines about it, is become one of the moſt intricate Queſtions, in Divinity. It began in St. *Paul*'s Time, when many of the Jewiſh Converts ſtickled for the Obſervation of the Moſaical Law, being carried down, (though ſometimes pretty ſilently) through the ſeveral following Ages; but at the time of the Reformation it broke out again with great fierceneſs, and is not yet wholly allayed, either between Proteſtants and Papiſts, or among Proteſtants themſelves. But the main Reaſon of all this Quarrel has been, becauſe Men have had different Notions of being *juſtified*, different Notions of *Faith*, and ſo likewiſe of *Works*, ſome meaning one thing by theſe Words and ſome another; diſputing in the Dark, faſtening upon their Adverſaries what they never affirmed, and themſelves affirming things ſometimes Falſe, ſometimes Obſcure or Uncertain; whereby has been occaſioned, that what has been generally written upon this Subject, has not been intelligible either to the Readers, or the Writers themſelves. It will be requiſite therefore to ſhew, what is the Meaning of theſe Words, as they are uſed in Scripture; which will be the beſt Key to reſolve all the Difficulties, which may be ſtarted concerning theſe Points: for all the contending Parties do agree, that the Senſe they themſelves put upon the Words (whatever it be) is the Scriptural Senſe.

What is meant in Scripture by the word juſtified.

II. To begin with the Words *juſtified*, or *Juſtication*. The Greek word, which the Writers of the New Teſtament make uſe of to denote this, is δικαιόω; which ſignifies to abſolve, to acquit, or to declare any one a righteous Perſon, notwithſtanding any Imputation, or Accuſation which may be laid againſt him. And ſo it is uſed by the Writers of the Goſpels: ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τέκνων: *Wiſdom is juſtified of her Children, i.e.* the good Lives of the ſincere Profeſſors of the true Religion, will acquit it of the Imputations, that are raiſed againſt it. *Mat.* xi. 19. So the Publican went out of the Temple, δεδικαιωμένος *juſtified, i.e.* acquitted of the Crimes of his Life which he repented of, *Luke* xviii. 14. And ſo innumerable times in St. *Paul*'s Epiſtles. *By the works of the Law,* ὃ δικαιωθήσεται πᾶσα σὰρξ: *no fleſh ſhall be juſtified, i.e.* no Man can have his Sins pardoned, by performing the Moſaical Ordinances, *Rom.* iii. 28. So again, *we conclude,* πίστει δικαιοῦσθαι ἄνθρωπον, *that by faith a man is juſtified,* &c. *Rom.* iii. 28. And ſo δικαιωθέντες οὖν ἐκ πίστεως, *being juſtified by faith, Rom.* v. 1. Indeed the uſe of the Word in this Signification ſeems to be peculiar to the Helleniſtical Greeks, for the Claſſical Authors generally uſe it, to denote *Condemnation* or *Puniſhment*. For *Suidas* explains, δικαῦν by τὸ κολάζειν to *Puniſh*. And *Heſychius* explains the ſame by μαστιγοῦν, to *ſcourge*, and νουθετεῖν to *correct*. But the Helleniſts take the Signification of the Word from the import of the Hebrew Verb *Zadak*: which the Septuagint tranſlate by δικαιόω, *Gen.* xxxviii. 26. *Exod.* xxiii. 7. *Pſal.* li. 5. in which and many more Places the Word ſignifies to *aquit* or *abſolve*, or to deem one *righteous* or *innocent*. The Jews ſeem to have taken the Original uſe of the Word, from the Notion they had of their *Zadik*, or righteous Man: for their *Zadikim*, or righteous Perſons, were thoſe, who were in favour with God for their ſtrict Performance of the Law; and were contradiſtinguiſhed

to the *Reſhangim*, who were out of God's favour, for their neglect and tranſgreſſion of his Laws. And thus we ſee them frequently oppoſed to one another, throughout the whole Book of the *Pſalms* and *Proverbs*. As the Jewiſh Church began to be corrupted by Phariſaical Traditions, and the greateſt ſtreſs was laid upon the nice Performance of the Ceremonial Parts of the Law, they divided their *Zadikim*, or righteous Perſons, into two ranks. One were the *barely righteous*, ſuch as performed only the common or Moral Parts of Religion; but, beſides theſe, were the *Zadikim gemorim*, or the *perfectly juſt*, otherwiſe called *anſhi mengaſhi*, *Men of Works*, i. e. ſuch as were nice in obſerving every Punctilio of the Jewiſh Law. Of ſuch an one the *Talmud* relates, *that he never committed a treſpaſs all the days of his Life, but only once he put on the Philacteries for his Forhead, before the Philacteries for his Arms*, vid. Lightfoot. Talm. Exerc. in xv. *Luke*. And 'tis probable, that the rich young Man, who told our Saviour, *All theſe things have I kept from my youth up, what want I yet?* Mat. xix. 20. was one who aſpired to this Perfection. And ſo likewiſe that Lawyer, who having enumerated to our Saviour the main Points of the Moral Law; our Saviour bid him, *this do and thou ſhalt live*. But the Man was willing to ſhew that he reached after ſome greater Perfection than this; and therefore he enlarges his Diſcourſe into further Queſtions. *But he willing to juſtifie himſelf, ſaid unto Jeſus, and who is my neighbour?* That is, he had a mind to appear to be a *Zadik gamor*, a *perfectly righteous Man*, or a *Man of Works*: *i.e.* one in the higheſt State of Juſtification, and neareſt favour with God. This may be ſufficient, to ſettle the preciſe Senſe of the word Juſtification, &c. as uſed in Scripture, and among the Jews.

What is meant, in Scripture, by the word Faith.

III. As to the word *Faith*, beſides the general Purport thereof, to denote the believing in the Goſpel of Jeſus Chriſt, in many Places of Scripture, particularly in St. *Paul*'s Epiſtles, it is uſed to ſignifie the Goſpel it ſelf, or the whole Oeconomy of the Chriſtian Religion. Thus *Acts* vi. 7. *A great number of the Prieſts, ὑπήκουον τῇ πίστει, were obedient to the FAITH*, *i.e.* profeſſed Chriſtianity. So *Acts* xiii. 8. *Elymas the Sorcerer ſought, διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως, to turn away the Deputy from the FAITH*, *i. e.* to make him renounce Chriſtianity. And ſo likewiſe, in thoſe many Places of St. *Paul*'s Epiſtles, where mention is made of the *νόμος πίστεως*, *the Law of FAITH*, Rom. iii. 27. *δικαιοσύνη πίστεως*, *the righteouſneſs of FAITH*, Rom. iv. 13. ix. 30. x. 6. And ſo likewiſe in all thoſe Places, where mention is made of Juſtification by Faith, the word Faith ſignifies the Chriſtian Religion, in Oppoſition to the Jewiſh; as is plain by the ſeveral Contexts; where the Jewiſh Religion is ſignified by the words *Circumciſion*, *Law*, *Works*, &c. in Contradiſtinction to Chriſtianity, which the Apoſtle calls *Faith*. *But now the righteouſneſs of God without the Law is manifeſted*, &c. *which is by the FAITH of Jeſus Chriſt*, Rom. iii. 21, 22. *Where is boaſting then? it is excluded. By what Law? of Works? nay but by the Law of FAITH*, v. 27. *Therefore we conclude that a Man is juſtified by FAITH, without the deeds of the Law*, v. 28. *Do we then make void the Law through FAITH? God forbid: yea we eſtabliſh the Law*, v. 31. So *Gal.* iii. 2. the *ἔργα τοῦ νόμου*, the *Works of the Law*, and the *ἀκοὴ πίστεως*, the *hearing of Faith*, are contradiſtinguiſhed; the one denoting Judaiſm, the other Chriſtianity. *Received ye the Spirit by the Works of the Law, or by the hearing of FAITH?* Again, *The Scripture foreſeeing that God would juſtifie the Heathen thro' FAITH*, Gal. iii. 8. *But before FAITH came, we were kept under the Law, ſhut up unto the Faith*, v. 23.

What is meant, in Scripture, by the word Works.

IV. By the word *Works*, when this Queſtion of Juſtification is debated, is underſtood the Moſaical Law, or the whole Oeconomy of the Jewiſh Diſpenſation, in Oppoſition to the new Diſpenſation of Chriſtianity. *Where is boaſting then? it is excluded. By what Law? of WORKS? i.e.* the Jewiſh Diſpenſation. *Nay but by the Law of FAITH*, *i. e.* the Chriſtian Diſpenſation. *Rom.* iii. 27. *Therefore we conclude, that a Man is juſtified by FAITH*, *i. e.* the Chriſtian Religion, *χωρὶς ἔργων νόμου, without the DEEDS* or Works *of the Law*, v. 28. If the Election or Call to the Goſpel *be of Grace, it is no more of WORKS*, Rom. xi. 6. *Knowing that a man is not juſtified by the WORKS of the Law*, *i.e.* the Jewiſh Diſpenſation, *but by the FAITH* of Jeſus Chriſt, *i.e.* the Goſpel Diſpenſation, *Gal.* ii. 16. *Received ye the Spirit by the WORKS of the Law, or by the hearing of FAITH?* Gal. iii. 2.

The Controverſie, when S. Paul *wrote, concerning Juſtification.*

V. The firſt great Queſtion which was raiſed among the Chriſtians, and was for ſome time very earneſtly debated on both ſides, was concerning Juſtification by Faith; *i.e.* whether or no a Man might be in Favour with God, and be entituled to his Promiſes, only by performing the Duties which FAITH or Chriſtianity enjoyns, without thoſe WORKS, or operoſe Performances, which the Jewiſh Religion obliges to. The Apoſtle S. *Paul*, in the ſeveral Paſſages before mentioned, declares his Opinion, in favour of Chriſtianity; as likewiſe in ſeveral other Places of the Epiſtles to the *Romans* and *Galatians*. So that all his Expreſſions concerning *Juſtification by Faith*, are to be underſtood, that Men may be ſaved only by performing Chriſtian Precepts, excluſive of the Judaical Law, *i.e.* ſuch part thereof as was not taken into Chriſtianity. This Queſtion the Apoſtle debated with great force of Argument, and by ſeveral demonſtrative Reaſons, drawn from the Excellence of the Goſpel above the Law, *Rom.* iii. from the Temporal Continuance of the Law, *Rom.* vii. *Gal.* iv. from the Extent of Chriſtian Liberty, &c. *Gal.* v. ſhews that Men were juſtified by Faith without Works, *i. e.* by Chriſtianity, without any mixture of Judaiſm. And afterwards the matter was fully determined, by the Council of the Apoſtles, at *Jeruſalem*, Acts xv.

The Controverſie, when S. James *wrote his Epiſtle, concerning Juſtification.*

VI. By the time that S. *James* wrote his Epiſtle, another Queſtion was raiſed, concerning *Juſtification by Faith*; which, though alike in Terms, was very different in Subſtance. For S. *Paul* having expreſſed the Terms of the Queſtion in a Metaphorical manner, uſing FAITH to ſignifie Chriſtianity, and WORKS to ſignifie the Law of *Moſes*, ſome ill-principled Chriſtians of that time perverted his Meaning; and explained his Words ſo, that, when he ſaid in the Affirmative Men were *juſtified by Faith*, as if he meant by Faith, a bare act of Credence; and when he ſaid in the Negative, that Men were *not juſtified by Works*, they would have his Meaning to be, that, under the Chriſtian Diſpenſation, there was no need of performing any outward Acts of Piety; they taking WORKS, in his Language, to denote the Moral Law, and not the Ceremonial, or the whole bulk of the Jewiſh Oeconomy. And this S. *Peter* ſeems to refer to, when he ſpeaks of the *δυσνοητά τινα*, in S. *Paul*'s Epiſtles. *In which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo other Scriptures, to their own deſtruction*, 2 Pet. iii. 16. This was to introduce into Chriſtianity a Solifidian Doctrine, contrary to the tenor of the Goſpel, and to the great ſcandal of our common Religion. To ſet this matter right, S. *James* labours the Point with very earneſt and prudent Application: declaring that *Abraham was juſtified by works, when he had offered Iſaac his Son upon the Altar*, Jam. ii. 21. that *faith wrought with his works, and by works was faith made perfect*, v. 22. that *by works a man is juſtified, and not by faith only*, v. 24. So that by the wiſe Determination of this Apoſtle, this ſecond Queſtion was likewiſe ſettled, and the Chriſtian Doctrine declared to be, That a good Life, as well as a firm Belief, was abſolutely neceſſary to Salvation, or Juſtification.

What the Fathers of the firſt four Centuries wrote concerning Juſtification.

VII. The Chriſtians, of the three or four firſt Centuries, acquieſced in this ſettling of the Queſtion, and added little more thereunto, but only upon occaſion to preſs the Dignity of Faith, and to quel Mens Pride, when they ſaw them lay too much ſtreſs upon outward Actions, though good and honourable, and to value themſelves too much upon them. For, before the Popiſh Doctrine of Merits began, Men were in all Ages apt to value themſelves too highly upon their good Actions, and not have the juſteſt regard to God's Grace, which quickened their good Reſolutions, and ripened them into Action. For thus S. *Baſil* upon this Point. *Αὕτη ἡ τελεία καὶ ὁλόκληρος καύχησις ἐν θεῷ, ὅτε μήτε ἐπὶ δικαιοσύνῃ τις ἐπαίρεται τῇ ἑαυτοῦ, ἀλλ' ἔγνω μὲν ἐνδεῆ ὄντα ἑαυτὸν δικαιοσύνης ἀληθοῦς, πίστει δὲ μόνῃ τῇ εἰς χριστὸν δεδικαιωμένον. That is the perfect and compleat boaſting in God, when a Man is not elated on account of his own Righteouſneſs, but acknowledges that he is deſtitute of all true Righteouſneſs; and is juſtified only by his faith in Chriſt.* Baſil. Hom. xxii. The like is taught by *Macarius*, *Αἱ πίστει ψυχαὶ μόνῳ τῷ Κυρίῳ ἐλπίζουσαι καὶ πᾶσαν δικαιοσύνην αὐτῷ ἀπονέμουσαι. ὥσπερ γὰρ χωρὶς τοῦ ἁμπέλου τὸ κλῆμα ψύγεται ἕως καὶ ὁ ἀνευ χριστοῦ δικαιοῦσθαι*

Jesus Christ, in that Sense as it is declared in the Homily of Justification, is a most certain and wholesome Doctrine for Christian Men.

before God, only [b] for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works, or deserving. Wherefore, that we are

servatoris nostris Jesu Christi, per fidem, non propter opera, & merita nostra, justi coram Deo reputamur. Quarè solâ fide nos justificari do-

θαι βέλει". *Faithful Souls do always hope in Christ, ascribing all righteousness unto him. For as the Branch withers without the Vine, so does he, that is willing to be justified, without Christ.* Mac. Hom. xxiii. To the like purport speaks S. *Chrysostom.* Καλεῖνοι (*i. e.* those who are liberal to the Poor) στεφανοῦνται κ᾽ τοι χάειν. κ᾽ἀν γὰ μυεία ὥσι πεπιοηκότες, χάειτός ὄζιν· ἡ φιλοτιμία, το ἀντι μικρῶν ὕτω κ᾽ ἐυτελῶν ἠρχὴν τοσοῦτον κ᾽ βασιλείαν κ᾽ τηλικαύτην ἀυτοῖς δοθῆναι τιμήν: *These are crowned by Grace, for tho' they perform myriads of such like Actions, all the glory of their Reward proceeds from Grace, that for such little things such a glorious Heaven and a Kingdom, and so great Honour should be given.* Chrys. Hom. lxxix. in Mat.

How the Question was managed, after the Pelagian Controversie.

VIII. After the Pelagian Controversie was set on foot, the Question about Justification began to be ventilated afresh, and the State of it to be something altered. For as the Predestinarian Controversies had then started up, so the Question concerning Justification was brought in, as an Appendage of them. For then the words of S. *Paul, Whom he did foreknow them he did predestinate*, &c. *whom he called them he also justified*, &c. were improved into a sort of Systematical Scale of the divine Decrees, of which Justification was esteemed to be a considerable Step: So that whereas the more antient Writers of the Church had only a general Notion of Justification, as Mens being in such a State of favour with God, as would entitle them to Heaven, when God should think fit to call them out of this World; it was then made to be a solemn Declaration or Pronunciation of the Divine Purpose, that such a Person was acquitted of all Guilt, and thereby entituled to the everlasting Rewards, which were from all Eternity decreed him. And in this Sense S. *Austin*, and others after him, frequently use it. For in his Comment on those words of the Psalmist, *For thou O Lord wilt bless the righteous*, &c. Psal. v. 12. he speaks thus. *Hæc est Benedictio gloriari in deo, & inhabitari a Deo. Ista Sanctificatio conceditur justis, sed ut justificetur, præcedit vocatio: quæ non est meritorum sed gratiæ Dei. This is his blessing to glory in God, and to be inhabited by God. This Sanctification is granted to the Just. But Calling comes before Justification, which is not from Merit, but from the Grace of God.* Aug. Ennar. in *Psal.* v. And elsewhere, *Nisi vocando præcedat misericordia Dei, nec credere quisquam potest, ut ex hoc incipiat justificari, & accipiat facultatem bene operandi. Unless the Mercy of God begins by Calling, no one can believe, so that from hence he begins to be justified, and receives a power of doing good Works.* Aug. Lib. 1. ad Simpl. qu. 2.

What was added therein by the School Divines.

IX. The School Divines, who built, for the main, upon S. *Austin*'s Doctrine, added several more curious Speculations, to this Question. They taught, That, in carrying on the Work of Justification, it was necessary there should be an infused habit of Grace or Righteousness; *Aqu.* 1. 2. *Q.* 113. *Art.* 7. That there should be a Motion of Free-will, antecedent to Justification, *Id.* 1. 2. *Q.* 133. *Art.* 3. That Justification is performed, not by any Dispositions or successive Acts, but in an Instant. *Id.* 1. 2. *Q.* 113. *Art.* 7. That the Justification of a wicked Person is greater than Creation, or any other Act of the divine Power. *Id.* 1. 2. *Q.* 113. *Art.* 9. That the Sacraments of the Church are the instrumental cause of Justification. *Id.* 3. *Q.* 64. others added the Merit of Good Works, not only *ex congruo*, but *ex condigno*, of which more hereafter.

The Renewing of the Question, at the time of the Reformation.

X. When the Reformation came on, those who undertook to animadvert upon the intolerable Abuses of the Romish Church, brought on the Dispute of Justification afresh. They observed, How scandalously the Doctrine of Merits and Good Works was cried up by the Divines of that Church, and how much the Grace of God was undervalved in respect thereof; That the Good Works, which they pretended to ground Justification upon, were chiefly, going of Pilgrimages, offering at Shrines, and giving Mony for Masses to deliver Souls out of Purgatory, &c. and therefore they took Advantage of the Scriptural Expressions of being *justified by Faith only*, to give a check to these external *Works*, which were less commendable than any of the Jewish Ceremonies, which the Apostles had formerly opposed. Some things, perhaps, might be said with too great a Warmth, in the Ventilation of this Controversie, on the Protestant side; but as these matters have been since more cautiously expressed, so the vigorousness of the Attack has made the Papists, in some Measure, to mend their Divinity, and to ascribe less to Good Works, and more to Grace, than formerly they did.

b *Only for the Merit of our Lord*, &c. *and not for our own Works or Deservings.*] I. Our Church here, in Opposition to the Church of *Rome*, asserts, that we are justified only by the Merits of Christ, and not by our own Works. For they assert, that Mens inherent Righteousness is the meritorious cause of their Justification; that these Works are truly meritorious, or as the Council of *Trent* expresses it, they do *ad vi-*

The Popish Doctrine of Merits very modern, and grounded upon the Signification of the word Meritum, *in the Declension of the Latin Tongue.*

tam æternam consequendam vere promereri: are truly meritorious in obtaining eternal Life. Conc. Trid. de Bon. Oper. Cap. 11. As this Doctrine of the Merits of Good Works is one of the most arrogant, and scandalous, of the Corruptions in the Romish Church, so it is one of the most Modern; occasioned partly by the Corruption of the Latin Tongue and the Ignorance of the School Divines, they not understanding the true Import of the Latin word *Meritum*; which signifies properly the Duty or Service which any one is to do. *Mereri* is to do Duty or Service, as for Instance, that of a Soldier under his Captain; and *Merces*, qu. *Mereces*, is the Pay or Reward which is given for that Duty or Service. Now, whereas Christianity is a sort of Spiritual Warfare, and the several Branches thereof do bear some Analogy to the antient Milice, some of the Military Terms were used by the Fathers in speaking of Religion; as particularly *Sacramentum*, *Symbolum*, &c. And so in like manner *Mereri* and *Meritum* were used, to denote the Service which a Christian was obliged to perform, in his Spiritual Exercise. But when this was first used, it had no relation to the modern Sense of the word, in which *Mereri* signifies to deserve. But the word being commonly used in that Sense when the Schoolmen wrote, they adapted their Divinity to this Notion, and by what the Antients understood Duty, they understood Merit or Desert. It was some time before this Doctrine was hammered out, their Divines holding different Opinions concerning it. Some held that Good Works were *ex condigno*, meritorious of eternal Life, in their own Nature, though God had made no Stipulation with Men concerning it; which is the Opinion of *Cajetan*. Others, that they are Meritorious only, with regard to the divine Compact by which they are promised, which is the Opinion of *Scotus*. Others, that they are *ex condigno*, meritorious, *ratione pacti & geris simul*; both upon acconnt of the Stipulation and the Dignity of the Work it self likewise. This last Opinion *Bellarmin* will have, to be the Doctrine of the Council of *Trent*.

Popish Doctrine of Merits contrary to Scripture.

II. But let whatever Sanction be given to this Doctrine by that Convention, it is contrary to the Doctrine of the holy Scriptures, which declare, that we are so far from meriting of God, that *when we have done all those things which are commanded us, we are to say we are unprofitable Servants*, Luke xvii. 12. We are therein

in informed, that *every good gift and every perfect gift is from above, and cometh down from the father of lights*, Jam. i. 17. that *God worketh in us to will and to do of his good pleasure*, Phil. ii. 13. The same holy Scriptures instruct us, that all our very best Actions are mixed with very great Failures and Imperfections: *For the flesh lusteth against the spirit, and the spirit against the flesh, so that ye cannot do the things that ye would*, Gal. v. 17. That there is no Proportion between the things of this World, and the infinite Joys of the other, so that there can be any ground for a Parity of the Duty with the Recompense. *For I reckon* (says the Apostle) *that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us*, Rom. viii. 18. And again, *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*, 2 Cor. iv. 17.

Contrary to the Doctrine of the antient Fathers, who argued against Merits.

III. And the current Doctrine of Antiquity is consonant to these great Oracles of Truth. And this they most demonstratively shew, from the following general Topicks. (1.) Because everlasting Life, which is the Reward of our Christian Labours, does depend upon the Free Grace of God. For thus S. *Basil* reasons upon this Head. (1.) *Because the reward of our labour is owing to the Free Grace of God.* Πέφκεται γὰρ ἀνάπαυσις αἰωνία τοῖς νομίμως ἀγωνισαμένοις ἐνταῦθα διαθλήσασι βίον· οὐ κατ' ὀφείλημα τῶν ἔργων ἀποδεδομένη, ἀλλὰ χάριτι τῇ μεγαλοδώρῳ θεοῦ τοῖς εἰς αὐτὸν ἠλπικόσι παρεχομένη. *Eternal Rest remains for those, who have combated as they ought to do in this Life; not given for the debt of their Works, but on account of a manificent God, in whom they have put their Trust.* Bas. in Psal. cxiv. S. *Chrysostom* likewise argues, from the same Head. For, speaking upon those words of the Apostle, hath *made us meet to be partakers of the inheritance of the saints in light*, Col. i. 12. he says. Διὰ τί κλῆρον καλεῖ; δείκνυς ὅτι οὐδεὶς ἀπὸ κατορθωμάτων οἰκείων βασιλείας τυγχάνει· ἀλλ' ὥσπερ ὁ κλῆρος ἐπιτυχίας μᾶλλόν ἐστι, οὕτω δὴ καὶ ἐνταῦθα· οὐδεὶς γὰρ πιάυτην ἐπιδείκνυται πολιτείαν, ὥστε βασιλείας ἀξιωθῆναι, ἀλλὰ ἡ αὐτοῦ δωρεά ἐστι τὸ πᾶν. *Why doth he call it an inheritance? shewing, that no one can attain this Kingdom, by his own Actions and good Deeds. But as a* κλῆρος, i. e. *an Inheritance by* Lot *betokens good Fortune, so it is here. No one can square his Life so well, as to be worthy of the Kingdom, therefore whatever he receives is the Gift of God.* Chrys. in Col. Hom. ii. To the like purport S. *Hierom. Si humiliaveris te sub potenti manu Dei, & scriptum semper memineris, superbis Deus resistit, humilibus vero dat gratiam. Ubi autem gratia, non operum retributio, sed donantis est largitas, ut impleatur dictum Apostoli. Non est volentis, neque currentis, sed Dei miserentis. If you humble your self under the mighty hand of God, and always have in mind that Passage of Scripture*, God resisteth the proud, but giveth Grace to the humble. *But where there is Grace there is not a reward of Works, but the munificence of the Giver, that that saying of the Apostle may be fulfilled*, It is not of him that willeth, or of him that runneth, but of God who sheweth Mercy. *Hier. ad Demetr.* So likewise S. *Austin. Tua peccata sunt, merita Dei sunt. Supplicium tibi debetur, & cum præmium venerit, sua dona coronabit, non merita tua. The Sins belong to you, the Merits to God. To you Punishment is owed, and when the Reward comes, God shall crown his Gifts, not your Merits.* Aug. in Psal. lxx. conc. 2. (2.) Because all our good Works are imperfect and full of Failure, so that they rather stand in need of Pardon, than merit Reward. Which Argument is urged by S. *Hilary* in these words. *Spes in misericordia Dei in seculum, & in seculum seculi est. Nec ipsa illa justitiæ opera sufficient ad perfectæ beatitudinis meritum, nisi misericordia Dei etiam in hac justitiæ voluntate, humanarum demutationum & motuum vitia non reputet. Hope in the Mercy of God is for ever and ever. For Works of Righteousness will not suffice to merit the perfect Beatitude, unless the Mercy of God in this will of Justice shall not bring to account the Faults and Irregularities of our Passions.* Hil. in Psal. li. To the like purport S. *Cyril* of *Alexandria.* Αὐτὸ ἡμῶν τὸ ὀρθεῶς εἰργάσθαι δοκεῖν, μομφῆς καὶ αἰτίας ἀμοιρήσειν, ἂν ἔτι πᾶν περιεργαζομένης τε καὶ βασανίζοντος θεοῦ. *That which seems to be rightly done by us, cannot avoid Reprehension and Blame, if God shall, at any time, strictly and rigidly call us to an account for it.* Cyr. Alex. de Ador. Lib. iv. (3.) Because there is no Proportion between the best of our good Actions, and the everlasting Rewards of the other Life; so that there cannot be any the least Pretence, that the one should be merited by the other. Which Argument is thus pursued by S. *Chrysostom.* Καὶ οἱ στεφανούμενοι χάριν· κἂν γὰρ μυρία ὦσι πεποιηκότες, χαρίτως ἐστὶν ἡ φιλοτιμία, τὸ ἀντὶ μικρῶν ἄνω καὶ ἐντελῶν ἄπειρον τοσοῦτον καὶ τηλικαύτην αὐτοῖς δοθῆναι τιμήν. *Those that do well are crowned* by Grace: *for if they had done infinite of such Actions, the glory of them must all be ascribed to Grace, that Heaven and a Kingdom, and so great Honour is given for such mean and little Actions.* Chrys. Hom. lxxix. in Mat. And in like manner *Theodoret.* Τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Ἰησοῦ Χριστῷ, &c. Ἐντεῦθεν οὐκ ἔργον μισθὸν ἀλλὰ χάρισμα. Θεοῦ γὰρ δῶρον ἡ ζωὴ ἡ αἰώνιος, κἂν γάρ τις κατορθώσῃ δικαιοσύνην, οὐκ ἀντιταλαντεύεται τοῖς πεπραγμένοις πόνοις τὰ αἰώνια ἀγαθά. *The Grace of God is eternal Life in Christ Jesus*, &c. *He does not call it here a Reward but Grace. For eternal Life is the Gift of God. For, if any should perform the highest and most perfect Righteousness, eternal Happiness would never be counterballanced by temperal Labours.* Theod. in cap. vi. ad Rom.

(3.) *Because there is no Proportion between the Works and the Reward.*

V. This Doctrine of Merits was never generally received, in the Roman Church it self, before it was settled by the Council of *Trent*. *Peter Lombard*, the Founder of the School Divinity, in his famous Book of the Sentences, has nothing of the Merit *ex condigno*, or the Proportion of our Works to the Reward; but on the contrary says, that *they are God's Gifts, and that the Reward it self is from the Grace of God.* Lomb. Sent. Lib. 2. dist. 27. *Thomas Aquinas* denies, *that there can be any simple Merit, with respect to God, because that cannot be any where, where there is so great an inequality.* Aq. 1. 2. Q. 114. Art. 1. Pope *Adrian* declares, *That our Merits are a broken Reed, which pierce the Hand of him that leans upon them; That they are a menstruous Cloth, and our best Actions mixed with Impurities; and That, when we have done all that we can, we are unprofitable Servants.* Adr. de Sacr. Euch. *Petrus de Alliaco*, in his Comment upon the Sentences, saith, *That the Reward is not to be attributed to any Virtue in them, but to the Will of the Giver.* Petr. de Alliac. in 4. Lib. Sent. Qu. 11. Art. 1. *Gabriel Biel* ascribes the *Merits of good Works, not to any intrinsick Goodness in them, but to God's Acceptation.* Biel. in Lib. 2. Sent. Qu. 1. Ar. 1. But we need not go any further for an Authentick Testimony for the Truth of this, than to the publick Offices of the Roman Church which they used before the Reformation, though forbidden to be used afterward. For in their *Office of visiting the Sick*, which was supposed to be drawn up by S. *Anselm*, and always, after his time, used in the Latin Church, there are these Expressions, which perfectly cut the Throat of the Doctrine of Merits. *Credis te non posse, nisi per mortem Christi, salvari?* Respondet infirmus, *Etiam.* Tunc illi dicitur. *Age ergo, dum supereſt, in te anima, in hac sola morte fiduciam tuam constitue, in nulla alia re fiduciam habe; huic morti te totum committe, hac solâ te totum contege*, &c. *Do you believe, that you cannot be saved, but only by the Death of Christ?* The sick Person answers, *Yes. Then it shall be said to him. Go on therefore, whilst your Soul remains in you, and place your whole Confidence in his Death only, have Confidence in nothing else, and wrap your self wholly up in this*, &c. Now can any one think, that the Drawers up of this Form had any Notion of the modern Notion of Merits? Their antient Form for Baptism was yet more express against Merits. *Credis non propriis meritis, sed passionis Domini nostri Jesu Christi, virtute & merito ad gloriam pervenire.* Credo. *Credis quod Dominus noster Jesus Christus, pro salute nostra mortuus sit; & quod ex propriis meritis, vel alio modo nullus possit salvari, nisi in merito passionis ejus?* Credo. *Dost thou believe that thou shalt come to Glory, not by thy own Merits, but by the Virtue and Merits of our Lord Jesus Christ?* This I do believe. *Dost thou believe that our Lord Jesus Christ died for our Salvation, and that no one can be saved by his own Merits, or by any other way than by the Merits of his Passion?* This I do believe. *Sacerd. Rom. Ven.* 1575. Tho' this be since expurged by the *Indices Expurgatorii*, which were ordered to be made by the Council of *Trent*, yet we have still enough of their Offices, both in Print and in

The Doctrine of Merits not fully acknowledged by the Church of Rome, before the Council of Trent.

juſtified by Faith only, [c] is a moſt wholſome Doctrine, and very full of Comfort, as more largely is expreſſed in the Homily of Juſtification.

ctrina eſt ſaluberrima, ac conſolationis pleniſſima, ut in homilia, de juſtificatione hominis, fuſius explicatur.

in MSS, to ſtare the Church of *Rome* in the face, and to demonſtrate to them the Novelty of their Doctrine of Merits even among themſelves.

c *Is a moſt wholſome Doctrine, and very full of Comfort, as more largely is expreſſed in the Homily of Juſtification.*] The Homily of Juſtification here meant is not expreſly ſo called, in our Book of Homilies, but is intituled there, A Sermon of the SALVATION of Mankind, by only Jeſus Chriſt our Saviour, from Sin and Death everlaſting, and divided into three Parts. It is called here the Homily of Juſtification, becauſe the chief Points of that Doctrine are treated of therein. Now it muſt be obſerved, that the Moderation of our Church is very remarkable; that, whereas the World was blown up into ſo much Flame among the contending Parties, concerning the Speculative Points which were raiſed about this Doctrine, at the time of the Compoſing the Articles and Homilies of our Church, neither in the Article it ſelf, nor in the Homily to which the Article refers, any of thoſe nice Matters are inſiſted on; but only the plain Chriſtian Doctrine in general is ſet down, and little more of Controverſie touched upon than what the groſs Errors of the *Roman* Church, concerning Merits, made abſolutely neceſſary. Here are no Diſputes whether Juſtification be made in Time, or from all Eternity? Whether it be an Indiviſible Act, or be performed all together? Whether there be one Juſtification of all the Righteous, or whether every good Perſon have a particular Juſtification? Whether it be neceſſary to Salvation, that every Man be certain of his Juſtification? Whether God juſtifies Men being Holy, or ſanctifies them being juſtified? *&c.* Diſputes which, for a Century and an half, have perplexed the Churches abroad, and the Minds of ſome among our ſelves who have been pleaſed officiouſly to take them up, here at home; to very little Edification and much Contention. Since therefore the Article points out to the Homily for a further Explication of the Doctrine of Juſtification, as maintained by our Church, it will be requiſite to give a ſhort account of the main Points contained in that Homily.

The Doctrine of the Homily of Salvation, *concerning Juſtification.*

The Homily teaches that good works are not the meritorious cauſe of Juſtification.

Now, I. The Homily, in oppoſition to the Errors of the Church of *Rome*, teaches, That *Good Works are not the meritorious Cauſe of our Juſtification.* Firſt, Becauſe all Men be Sinners and Offenders againſt God, and breakers of his Laws and Commandments, therefore can no Man by his owu Acts, Works and Deeds (ſeem they never ſo good) be juſtifyed and made righteous before God: but every Man of neceſſity is conſtrained to ſeek for another righteouſneſs or juſtifycation, to be received at Gods own Hands. Hom. of Salv. P. 1. Secondly, Becauſe all our good Works are imperfect, and none of them good enough to juſtify us before God. For our own imperfection is ſo great, through the corruption of Original Sin, that all is imperfect that is within us, Faith, Charity, Hope, Dread, Thoughts, Words and Works, and therefore not apt to merit and deſerve any part of our Juſtifycation for us. Hom. of Salv. P. 3. And again, Although we fear God's Word and believe it, although we have Faith, Hope, Charity, Repentance, Dread, and the fear of God within us, and do never ſo many good Works thereunto; yet we muſt renounce the Merit of all our ſaid Vertues, of Faith, Hope, Charity, and all other Vertues and good Deeds, which we either have done, ſhall do, or can do, as things that be far too weak and inſufficient, and imperfect to deſerve Remiſſion of our Sins, and our Juſtifycation, and therefore we muſt only truſt in God's Mercy, and that Sacrifice, which our High Prieſt and Saviour Chriſt Jeſus, the Son of God, once offered for us upon the Croſs, to obtain thereby God's Grace and Remiſſion, as well of our Original Sin in Baptiſm, as of all Actual Sin committed by us after our Baptiſm, if we truly Repent, and unfeignedly turn unto him again. Hom. of Sa.v. P. 2.

That however there is a neceſſity of performing them.

II. The Homily teaches; That tho' theſe Works are neceſſary to be done, We may not do them to this intent, to be made good by the doing of them. For all the good Works we can do be imperfect, and therefore not able to deſerve Juſtifycation: but our Juſtifycation doth come freely, by the meer Mercy of God, and of ſo great and free Mercy, that whereas all the World was not able of their ſelves to pay any part towards their Ranſome, it pleaſed our Heavenly Father, of his infinite Mercy, without any our deſert or deſerving, to prepare for us the moſt precious jewels of Chriſt's Body and Blood, whereby our Ranſome might be fully payd, and his Juſtice fully ſatisfyed. Hom. of Salv. P. 1.

That Chriſt is the only meritorious cauſe of Juſtification.

III. The Homily teaches, That Chriſt is the only meritorious Cauſe of our Juſtification. This Juſtifycation or Righteouſneſs, which we ſo receive of God's Mercy, and Chriſt's Merits, embraced by Faith, is taken, accepted and allowed of God, for our perfect and full Juſtifycation. For it is our Parts and Duty's ever to remember the great Mercy of God, how that (all the World being wrapped in Sin by breaking of the Law) God ſent his only Son our Saviour Chriſt into the World, to fulfill the Law for us, and by ſhedding of his moſt precious Blood, to make a Sacrifice and Satisfaction, or (as it may be called) amends to his Father for our Sins, to aſſwage his Wrath and Indignation conceived againſt us for the ſame. Hom. of Salv. P. 1. And this both by his Active as well as Paſſive Obedience. So that Chriſt is now the Righteouſneſs of all them that truly do believe in him. He for them payd their Ranſom by his Death. He for them fulfilled the Law in his Life. So that now in him, and by him, every true Chriſtian Man may be a fulfiller of the Law, forasmuch as that which their infirmity lacked, Chriſt's juſtice hath ſupplyed. ibid.

That Faith is the inſtrumental cauſe of Juſtification.

IV. The Homily teaches, That Faith is the inſtrumental Cauſe of our Juſtification. Becauſe Faith doth directly ſend us to Chriſt for the Remiſſion of our Sins, and that by Faith given us of God, we embrace the promiſe of God's mercy, and of the Remiſſion of our Sins (which thing none other of our Vertues properly doth) therefore the Scripture uſeth to ſay, that Faith without Works doth juſtify. Hom. of Salv. P. 3.

That this is a Comfortable Doctrine.

V. The Homily ſhews the *Comfortableneſs* (as the Article particularly Remarks) of this Doctrine, in ſetting forth, that thereby is plainly expreſſed the weakneſs of Man, and the goodneſs of God, the great infirmity of ourſelves, and the might and power of God, the imperfectneſs of our own Works, and the moſt abundant Grace of our Saviour Chriſt, and therefore wholly to aſcribe the Merit and Deſerving of our Juſtifycation unto Chriſt only, and his moſt precious Bloodſhedding. This faith the Holy Scripture teaches us, this is the ſtrong Rock and Foundation of Chriſtian Religion, this Doctrine all old and ancient Authors of Chriſt's Church do approve, this Doctrine advanceth and ſetteth forth the true glory of Chriſt, and beateth down the vain glory of Man, this whoſoever denyeth is not to be accounted for a Chriſtian Man, nor for a ſetter forth of Chriſt's glory, but for an Adverſary to Chriſt and his Goſpel, and for a ſetter forth of Man's vain glory.

ARTICLE XII.

Of Good Works.

XII. De bonis operibus.

Albeit that good Works, which are the fruits of Faith, and follow after Juſtification, cannot put away our Sins, and [a] endure the ſeverity of God's Judg-

Bona opera quæ ſunt fructus Fidei, & juſtificatos ſequuntur, quamquam peccata noſtra expiare & divini judicii ſeveritatem ferre non

The difference between the Papiſts and Proteſtants, concerning the Perfection of good Works.

a *Cannot endure the Severity of God's Judgment.*] I. The Popiſh Doctrine of Merits was ſo highly reflecting upon the Honour of God, and offenſive to all Chriſtian Ears, that had a Zeal for the true Worſhip and Dignity of their Creator, that the firſt Reformers ſet themſelves with particular Earneſtneſs to oppoſe it. Whilſt the Popiſh Divines on the one ſide cried up the Sufficiency of Good Works, aſſerting that they were truly Juſt without Culpability or Blame, and that Men might not only do their Duty as they ought, but that they might do more than they were obliged to; the Proteſtant Divines denied all this; and *Luther* in his warm way of Expreſſion ſaid, *bona opera totidem eſſe venialia peccata; that all good Works were only ſo many Sins, which we were beholden to God's Mercy for the Pardon of. And, æquè nobis impoſſibilia ſunt omnia præcepta atque illud unum non concupiſces. All the Commandments are equally impoſſible, as that Thou ſhall not covet.* Luth. de Lib. Chriſt. *Calvin* expreſſes himſelf in as high Terms. *Nec unum a ſanctis exit opus quod non mercatur juſti opprobrii mercedem. No one Action is committed by Good Men, which they are not to be reproached for.* Inſt. Lib. iii. c. 14. *Non ſunt tantopere exagitandis qui dixerunt quælibet bona opera, ſi exacto rigore cenſeantur, æterna potius damnatione, quam vitæ præmio digna eſſe. They are not ſo much to be blamed, who have aſſerted, that good Works if they be ſcanned with exact rigor, do rather deſerve eternal Damnation, than the reward of eternal Life.* Calv. in Antid. Conc. But the Proteſtants, in their Publick and Authentick Papers, bated much of the Heat and Ruggedneſs of theſe Expreſſions. For in the *Wirtemberg* Confeſſion of Faith, which was delivered into the Council of *Trent*, 24 *Jan.* MDLII. ſome little time before our Articles were ſet forth, the very words of our Article are uſed. *Omnia enim bona opera, quæ nos facimus, ſunt imperfecta, nec poſſunt ſeveritatem divini judicii ferre. All the good Actions which we do are imperfect,* and cannot bear the Severity of God's Judgment. Againſt this Doctrine of the Proteſtants, the Tridentine Fathers thunder out their *Anathema. Siquis in qualibet opere juſtum ſaltem venialiter peccare dixerit, aut quod intolerabilius eſt, mortaliter, atque ideo pœnas æternas mereri, tantumque ob id non damnari, quia Deus ea opera non implet ad damnationem, Anathema ſit. If any one ſhall ſay, that a righteous Perſon in every good Work, does at leaſt Sin venially, or, what is more intolerable, mortally, and for this Reaſon does deſerve eternal Puniſhment, and is not damned, only becauſe God does not impute it to Damnation, let him be* Anathema. Conc. Trid. Seſſ. vi. cap. 25.

It is none of my Buſineſs to vindicate the ſeveral harſh Expreſſions enumerated in this Canon, our Church having nothing to do therewith, nor being anſwerable for them; but only to ſhew that this moderate Expreſſion, *that good Works cannot endure the Severity of God's Judgment*, is a moſt true and Chriſtian Aſſertion, for which the Holy Scriptures, and the Writers of the pureſt Ages of Antiquity, will vouch.

The Imperfection of good Works proved from Scripture.

II. The Holy Scriptures, in this Particular, are inconteſtibly on the Proteſtant ſide; for we find nothing there, but what tends to quell human Pride, and to bear down any pretended Abilities of Nature. We are there told, That *there is not a juſt man upon earth that doth good, and ſinneth not*, Eccl. vii. 20. That *all our righteouſneſſes are as filthy rags*, Iſ. lxiv. 6. That *a corrupt tree bringeth forth evil fruit*, Mat. vii. 18. That *the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would*, Gal. v. 17. And laſtly, That this Imperfection of our Natures is acknowledged by the moſt pious Men, whoſe Characters are recorded in holy Writ. For thus holy *Job* profeſſes. *How ſhould a man be juſt with God?* Job ix. 2. *What is man that he ſhould be clean? and he which is born of a woman that he ſhould be righteous? behold he putteth no truſt in his Saints, and the Heavens are not clean in his ſight*, Job xv. 15. So holy *David*, *If thou, Lord, ſhouldeſt mark iniquities, who ſhould ſtand?* Pſal. cxxx. 3. And again, *Enter not into judgment with thy ſervant, for in thy ſight ſhall no man living be juſtified*, Pſal. cxliii. 2. So likewiſe *Daniel*, *O Lord righteouſneſs belongeth unto thee, but to us confuſion of faces*, Dan. ix. 7. And again, *We do not preſent our ſupplications before thee, for our righteouſneſſes, but for thy great mercies*, v. 18. S. *Paul* affirms of himſelf, that he had not *already attained or was already perfect*, Phil. iii. 12. S. *James* declares, That *in many things we offend all*, Jam. iii. 2. And S. *John*, *If we ſay that we have no ſin, we deceive our ſelves and the truth is not in us*, 1 Joh. i. 8.

The Imperfection of good Works proved from the Writings of the antient Fathers.

III. And, if we look into the Writers of the antient Church, we ſhall find their Doctrine to be the ſame. S. *CHRYSOSTOM* commenting on 1 Cor. i. 1. *By the will of God*, &c. ſays, Διὰ θελήματος Θεοῦ. Ὁ γὰρ Θεὸς τοῦτο ἠθέλησε τὸ ὅτως ἡμᾶς σωθῆναι οὐδὲν γὰρ ἡμεῖς κατωρθώσαμεν, ἀλλὰ διὰ τοῦ θελήματος τοῦ Θεοῦ τῆς σωτηρίαν εὑρήμεθα. *By the Will of God.*] *For God willed that you ſhould thus be ſaved. For we do nothing right; but by the will of God we find our Salvation.*

S. *CYRIL* writes, Αὐτὸ ἡμῶν τὸ ὀρθῶς ἐργάζεσθαι δοκεῖν, μομφῆς καὶ αἰτίας ἀμοιρήσειεν ἂν ἤ τι καὶ περιεργαζομένου τε καὶ βασανίζοντος Θεοῦ. *That which ſeems to be done well by us, cannot eſcape Reprehenſion and Blame, if it be narrowly ſearched into by God.* Cyr. de Ador. Lib. iv. N. B. theſe are almoſt the very words of our Article. And not long after, Καθαρὸς οὐδεὶς ἀπὸ ῥύπου, καὶ εἰ σφόδρα τις ἔιη τῶν εὐδοκιμῶν ἐιωθότων· τετήρηται γὰρ τὸ τελείως ἅγιον εἰς ἀιῶνα τὸν μέλλοντα. *There is no one pure from defilement, although he be of the number of them, who are eſteemed the moſt excellent Perſons: for perfect holineſs is reſerved for the other World*, ibid.

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ment, yet [b] are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith, inſomuch that by them a lively Faith may be as evidently known, as a Tree diſcerned by the Fruit.

poſſunt; Deo tamen grata ſunt, & accepta in Chriſto, atque ex vera & viva fide, neceſſario profluunt, ut planè exillis, æquè fides viva cognoſci poſſit, atque arbor ex fructu judicari.

THEOPHYLACT, ad Eph. ii. 5. writes thus. Χάριτι ἐστε σεσωσμένοι· ἐ καμάτῳ ϗ ἔργοις ἰδίοις ἐσώθητε, ἀλλὰ χάριτι μόνῃ· ὅσον γὰρ ἐξ ἔργων, κολάσεως ϗ ὀργῆς ἄξιοι. *By Grace ye are ſaved*] *not ſaved by your own Labours and Virtues, but by Grace only: for, as for Works, they are worthy of God's Puniſhment and Anger.* Which Expreſſion, by the way, ſeems to run as high, as any of thoſe of *Luther* and *Calvin*.

S. *AUSTIN*, Ep. xxix. ad Hier. writes, *Virtus eſt charitas, qua id quod diligendum eſt, diligitur: hæc aliis major, in aliis minor, in aliis nulla eſt: pleniſſima vero, quæ jam non poſſit augeri, quamdiu hic homo vivit, eſt in nemine: quamdiu autem augeri poteſt, profecto illud quod minus eſt, quam debet, ex vitio eſt. Virtue is a Charity, by which that is loved which ought to be loved: this is greater in ſome, leſſer in others, in ſome none at all: but the fulleſt which admits of no increaſe, as long as this World laſts, is in no Man. Now as long as it can be increaſed, and is leſs than it ought to be, it is blameable.*

S. *GREGORY*, Moral. ix. cap. 2. ſays, *Sanctus vir, quia omne virtutis noſtræ meritum eſſe vitium conſpicit, ſi ab interno arbitrio diſtrictè judicetur, rectè ſubjungit, ſi voluerit contendere cum eo, non poterit reſpondere ei unum pro mille. The holy Man, becauſe he ſees that all the merit of our Virtue is Vice, if he be ſtrictly judged by his inward Will, doth rightly add, if he will contend with him he cannot anſwer him one of a thouſand.* And again, ibid. cap. 11. *Quietium ſi habuero quippiam juſtum non reſpondebo, ſed meum judicem deprecabor. Ut enim ſæpe diximus, omnis humana juſtitia injuſtitia eſſe convincitur, ſi diſtrictè judicetur. Prece ergo poſt juſtitiam indiget, ut quæ ſuccumbere diſcuſſa poterat, ex ſola judicis poteſtate coaleſcat. If I have any thing that is juſt I will not anſwer,* [*i.e.* plead it,] but *I will ask my judge pardon for it. For, as we have often ſaid, all human juſtice is convicted of injuſtice, if it be ſtrictly judged. Therefore after juſtice it ſtands in need of Prayer, that that, which might be caſt in being judged, might come off by the mercy of the judge.* Now ſince this Proteſtant Doctrine was taught by this antient Biſhop of *Rome*, methinks the Council of *Trent* ſhould have been more cautious, in the heat of their Fulminations, how they had anathematized the Aſhes and Writings of one of their greateſt and moſt famous Popes.

II. Therefore the Proteſtants in all their Apologies and Confeſſions do ſtrenuouſly diſavow this Principle, which the Papiſts had ſo unjuſtly faſten'd upon them, and take all occaſion to aſſert the Neceſſity of good Works. Thus the *Auguſtan* Confeſſion. *Additur & doctrina de bonis operibus: quod viz. neceſſaria ſit in reconciliatis obedientia erga legem Dei. We add moreover the doctrine of good Works: becauſe an obedience to the Law of God is neceſſary in all regenerate Perſons.* Aug. Conf. cap. *de bon. op.* So in that of *Wirtemberg. Docemus bona opera divinitus præcepta neceſſariò facienda eſſe. Good Works commanded by God are abſolutely Neceſſary.* Conf. Wirtemberg. cap. *de bon. op.* So in that of *Saxony*, which comes nigher to our Articles. *Obedientiam & bonam conſcientiam, quamquam abeſt a perfectione legis, tamen in reconciliatis placere Deo. Obedience and a good Conſcience, altho' they come far ſhort of the Perfection of the Law, yet in regenerate Perſons they are pleaſing to God.* Conf. Sax. cap. 9.

The Proteſtants induſtriouſly vindicate themſelves from this Calumny in their ſeveral Confeſſions.

III. For this is a Doctrine which is every where inculcated in the holy Scriptures, as the main deſign of Religion, and without which Chriſtianity would only be an empty ſpeculative Science. For the Exhortations and Commands for the Performance of good Works are as expreſs in Scripture as Words can make them. *God hath not called us to Uncleanneſs, but to Sanctification*, 1 Theſ. iv. 7. *What then, ſhall we ſin becauſe we are not under the Law, but under Grace? God forbid*, Rom. vi. 15. *Teaching us that denying all ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world*, Tit. ii. 12. And again, *Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works*, Tit. ii. 14. They elſewhere inform us, that no Faith is true or genuine, unleſs it draw after it good Works as a Conſequent of it. For *Faith worketh by Love*, Gal. v. 6. And *this is the Love of God that we keep his Commandments*, 1 Joh. v. 2. And S. *James* informs us, that *Faith if it have not works is dead being alone*, Jam. ii. 17. Beſides, God denounces the ſevereſt Puniſhment, againſt thoſe who neglect or violate his Commands. *God is the avenger of all ſuch*, 1 Theſ. iv. 6. *If ye live after the fleſh ye ſhall die*, Rom. viii. 13. *For which things ſake the wrath of God cometh upon the Children of diſobedience*, Col. iii. 6. *For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an Idolater, hath any inheritance in the kingdom of Chriſt, or of God*, Eph. v. 5.

The neceſſity of good Works, the Doctrine of the holy Scriptures.

IV. The Writers of the antient Church do exactly agree with the holy Scriptures in this Doctrine. For though they ſet the higheſt value upon God's Grace, and a ſincere Faith, as to the Point of Juſtification; yet they always require the Concomitancy or Preſence of good Works.

The Doctrine of the antient Fathers.

IGNATIUS makes the Conjunction of Faith and Works to be the Perfection of a Chriſtian, and uſes the very ſame Similitude which our Articles do, of the Fruit and the Tree, making good Works to be the natural Fruit or Produce of a true Faith. For thus ſpeaks that moſt antient Father. Ἀρχὴ ζωῆς πίστις· τέλος δὲ ἀγάπη. τὰ δὲ δύο ἐν ἑνότητι γενόμενα, Θεὸς ἄνθρωπον ἑτοιμάζει. *The beginning of life is Faith: the perfection Love: but theſe*

[b] *Yet they are pleaſing and acceptable unto God.*] 1. It was a frequent Calumny raiſed by the Papiſts againſt the Proteſtants from the beginning of the Reformation, that the whole of their Religion conſiſted in Faith, and that they did reject good Works as unneceſſary things. Nay, this Calumny, falſe and ſcandalous as it is, is not only objected to the Proteſtants by the private Writers of the Roman Church, but even by the Council of *Trent* it ſelf; tho' at the ſame time they had the ſeveral Proteſtant Confeſſions, which had been delivered in to them, lying before them. For this Imputation is plainly enough objected in the *xxth Can. Siquis hominem juſtificatum & quantumlibet perfectum dixerit non teneri ad obſervantiam mandatorum Dei & Eccleſiæ, ſed tantum ad credendum, quaſi vero Evangelium ſit nuda & abſoluta profeſſio vitæ æternæ ſine conditione Obſervationis mandatorum, Anathema ſit. If any one ſhall ſay, that a Man juſtified and every way perfect, is not obliged to obſerve the Commandments of God and the Church, but only to believe, as if the Goſpel were only a naked and abſolute promiſe of eternal Life, without the Condition of obſerving God's Commandments, let him be* Anathema.

The Proteſtants calumniated by the Papiſts, for denying the neceſſity of good Works.

ARTICLE XIII.

XIII. *Works before Juſtification.*

Works done before the Grace of Chriſt, and the Inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of Faith in Jeſu Chriſt, neither do

Of Works before Juſtification.

Works done before the Grace of Chriſt, and the Inſpiration of his Spirit, [a] are not pleaſant to God, foraſmuch as they ſpring not of Faith in Jeſu

XIII. De operibus ante Juſtificationem.

Opera quæ fiunt ante gratiam Chriſti, & ſpiritus ejus afflatum, cum ex fide Jeſu Chriſti non prodeant, minimè Deo grata ſunt, neque gratiam (ut multi

theſe two, when they are joyned together perfect the man of God. Ignat. Ep. ad Eph. And a little after thus. Οἱ ἐπαγγελλόμενοι χειςῦ εἶ), ὐκ ἐξ ὧν λέγυσι μόνον, ἀλλὰ κ) ἐξ ὧν πράττυσι, γνωείζονται. Ἐκ γὰ τῦ καρπῦ τὸ δένδρον γινώσκεται. Ἀμεινόν ὅτι σιωπᾶν κ) εἶναι, ἢ λαλεῖν, κ) μὴ εἶναι). *They who profeſs themſelves Chriſtians, are known, not by what they ſay, but by what they do. For the Tree is known by its Fruit. It is better to ſay nothing and to be, than to talk and not to be.* Ibid.

CLEMENT of *Alexandria* ſays, that true Faith is neceſſarily productive of good Works; and that Men ought to uſe their utmoſt Diligence in performing them. Ἡ πίςις, εἰ κ) ἐκόσιος ἡ ψυχῆς, συγκατάθεσις, ἀλλ' ἐργάτις ἀγαθῶν, κ) δικαιοπραγίας ἐπέλιος. *Faith, although it be a voluntary aſſent of the Mind, is yet a Worker of good Actions, and the Foundation of righteous doing.* Clem. Strom. Lib. v. And elſewhere, Χάριτι σωζόμεθα, ὐκ ἄνευ μέ τοι τῶν καλῶν ἔργων· ἀλλὰ δεῖ μὲν πεφυκότας πρὸς τὸ ἀγαθὸν, σπυδήν τινα πρεσποιήσασθ πρὸς αὐτό. δεῖ δὲ κ) τ γνώμην ὑγιῆ κεκτῆσθ, ἡ ἀμετανόητον πρὸς ἣ θύραν τῦ καλῦ. *By Grace we are ſaved, but not without good Works: but we ought to be rightly diſpoſed to Good, and employ all our Diligence in performing it. For we ought to have a ſound Mind, and to be conſtant and unalterable in our Purſuit after Virtue.* Ibid.

GREGORY Nazianzen, Orat. xxviii. requires the Preſence of good Works with Faith. Ὡς ὐκ ἔστι χωρὶς πίςεως πρᾶξις ἔγκριτος· ἐπειδὰν κ) δόξης ἕνεκεν ὁι πολλοὶ τὸ καλὸν ἐπιδείκνυσι, κ) φύσεως ὅτως ἔχοντες· ὅτω κ) πίςις χωρὶς ἔργων νεκρά. *As well-doing, if it be deſtitute of Faith, deſerves no Praiſe, (for ſome Men embrace Virtue, out of a love of Honour or from natural Diſpoſition) ſo Faith without Works is dead.*

ISIDORE Peluſiot ſays, in favour of good Works, Τὴν πίςιν τὰ ἔργα. μᾶλλον ἢ ὁι λόγοι ὀφείλυσι. *Good Works ſhew forth Faith, more than Words.* Iſid. Peluſ. clviii.

THEODORET, Qu. 63. in Exod. writes, Οὐκ ἀρκεῖ ἡ πίςις εἰς σωτηρίαν, ἀλλὰ δεῖται κ) ἔργων εἰς τελειότητα. *Faith is not ſufficient for Salvation, but it wants Works to perfect it.*

PHOTIUS expreſſes the Orthodox Doctrine very accurately upon this Head. Δεῖ τὰς ἀρετὰς τῇ πίςει παραπεπηγέναι, κ) δι' ἀμφοῖν ἡ σπυδαῖον καταρτίζεσθ. κ) γὰ δογμάτων μὲ εὐθύτης πολιτείας περιβάλλεται κοσμιότητα. πράξεων δὲ καθαρότης τ πίςεως· ἀπαγγέλλει θειότητα. Ὦ ἑκάτερε, χωρὶς τῦ ἑτέρυ ῥᾴον ἴσως ὑποῤῥεῖν κ) παρασύρεσθ, μὴ ἀνεχόμενον καταμόνας ψυχαῖς ἀνθρώπων ἐγκατοικίζεσθ. *It is neceſſary that good Works ſhould be joyned to Faith, and that by both of them the good Man be perfected and compleated: For a ſound Faith produces good Actions, and the pureneſs of the Actions do ſhew that the Faith is Divine. Now theſe two are often ſeparated and torn from each other, but they cannot ſubſiſt ſeparately in Mens Minds.* Phot. Ep. 1.

S. *AMBROSE*, or the Writer of the *Comment* on the *Epiſtle* to the *Hebrews*, among his Works, on the ivth Chapter writes thus. *Feſtinemus ingredi in illam requiem; feſtinemus, inquit, quia non ſufficit fides, ſed debet addi & vita fidei condigna. Opus eſt quippe omni volenti cælum poſſidere, fidem operibus bonis ornare. Let us make haſte to enter into that reſt. I ſay, let us make haſte, becauſe Faith alone is not ſufficient, but there ought to be added a ſuitable Life. For it is neceſſary for every one who would poſſeſs himſelf of Heaven, to adorn Faith with good Works.*

S. *JEROM* in his Comment on the xxvith of *Iſaiah*, ſpeaks thus for the neceſſity of good Works being joyned with Faith. *Murus & ante-murale ponetur in ea: Murus (inquit) bonorum operum, & ante-murale fidei. Non enim ſufficit habere murum fidei, niſi ipſa fides bonis operibus confirmetur. A Wall and a Bulwark ſhall be placed in her. A Wall, ſays he, of good Works and a Bulwark of Faith. For it is not ſufficient to have a Wall of Faith, unleſs Faith be confirmed by Works.*

S. *AUSTIN* teaches the like Doctrine. *Jam illud videamus, quod excutiendum eſt a cordibus religioſis, ne mala ſecuritate, ſalutem ſuam perdant, ſi ad eam obtinendam, ſufficere ſolam fidem putaverint. Let us therefore look out for that, which is to be ſhaken off from all pious Hearts, that they do not miſs of their Salvation by an evil Security, if they think that Faith alone is ſufficient to obtain it.* De fid. & op. cap. 18.

FULGENTIUS ſpeaks thus in behalf of good Works, and againſt the Solifidian Doctrines. *Vita bona non veraciter dicitur, quæ perverſæ credulitatis vitio depravatur: neque ſufficit ad ſalutem fides rectè credentis, ſi converſatio moribus atque operibus turpatur obſcænis. That is not truly called a good Life, which is polluted with the fault of a perverſe Credulity: for the Faith of a right Believer is not ſufficient for Salvation, if his Converſation be defiled by ill Morals and Actions.* Fulg. Lib. ii. de Remiſſ. pecc. cap. 1.

The Popiſh Writers, it is true, would draw theſe and the like Paſſages, with which the Writings of the Antients abound, to prove a *Neceſſity of Efficiency*, as if they were the immediate Cauſe of Juſtification, which Doctrine the Antients, (as has been ſhewn before) do vigorouſly oppoſe; but any one who impartially views the Places may ſee, that they meant only a *Neceſſity of Preſence*, or that it was neceſſary in order to Salvation, that a good Life ſhould always go along with a ſound Faith.

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a *Are not pleaſant to God.*] I. This Article is deſigned partly againſt an Error of the Pelagians, who contended that the good Actions of the Heathens were acceptable to God; and to another of the Papiſts, who in ſome meaſure have cloſed with them, in their fond Diſtinction of good Works into Merits *ex congruo* and *ex condigno*. *What Errors this Article oppoſes.*

condigno. The *Pelagians* in their Diſputes againſt the Neceſſity of Grace, were uſed frequently to inſtance in ſome of the more noble and ſplendid Actions of the Heathens, who tho' they were unaſſiſted by Grace, yet no one could deny but they were very laudable in the Eyes of Men, and therefore they concluded that God Almighty likewiſe muſt look upon them with a very favourable Aſpect; and if heathen Men could do ſuch good Actions without Grace, it was in no ways neceſſary that Chriſtians ſhould be beholding to this ſupernatural Aſſiſtance for all the good Actions they do. But the Orthodox deny'd the Force of this Argument, and on the contrary aſſerted, that their good Actions were unacceptable to God, as not proceeding from Faith in Chriſt, and the Motives of the Chriſtian Religion, to which only God had promiſed his Acceptance, and had allotted a Reward to them by the Charter of the Goſpel.

Now that the Actions of ſuch Perſons cannot be acceptable or pleaſant to God, is evident from the particular Reaſon here aſſigned in this Article.

Good Works before Juſtification do not pleaſe God, becauſe they ſpring not from Faith.

II. Becauſe they *ſpring not of Faith in Jeſus Chriſt*. i. e. becauſe the Doers of them are not inſtructed in the Principles of Chriſtianity, and do not act upon thoſe Rules which God has preſcribed, how he will be worſhipped, and how he will have an acceptable Service paid unto him. For whatſoever Men do of their own Heads, without a Command of God for it, however plauſible it may be in its own Nature, the Apoſtle calls it ἐθελοθρησκείαν, a *Will-worſhip*, Col. ii. 13. and our Saviour condemns any ſuch Practice, ſaying, *In vain do they worſhip God, teaching for Doctrines the Commandments of Men*, Mat. xv. 9. Beſides, we ſee, how that, when Men were left to themſelves to regulate and direct their religious Worſhip as they pleas'd, what groſs and ſtupid Idolatry they fell into; which began in the moſt early Ages of the World, and overſpread the whole Face of the Earth; the Nation of the *Jews* only excepted, to whom God himſelf was pleaſed to preſcribe a Form of Worſhip. Now there are hardly any Actions which Men are more ſincere and ſerious in, than the Honours and Reſpects which they aſcribe to the Divine Nature, but yet the Heathen Nations, by paying a Worſhip which God had not preſcribed, or directing it to an Object inferior to the great Creator of all Things, were ſo far from being acceptable in the Eyes of God, that they became hateful in his Sight: This provoked God to withdraw his particular Countenance and Favour from all the idolatrous Nations, and confine it only to the *Jews*, who worſhipped him according to his Will.

Becauſe they do not proceed from the Love and Honour of God.

III. The good Actions of unjuſtified Perſons, or Unbelievers, are not pleaſing to God, becauſe they do not proceed from the Love of God, or from any Tendency to the Advancement of his Glory or Honour, but only from ſome ſenſual or worldly Principle, which has no Relation to Piety or Religion. There is no doubt to be made that *Alexander*'s returning back to *Darius*, after he had conquer'd him, all the Court Ladies whom he took Priſoners, without any Violence offered to them, *Plutarch in Alexand.* and *Scipio*'s reſtoring the beautiful *Spaniſh* Lady that was brought Captive to him, unto the Gentleman to whom ſhe was eſpouſed, *Liv. Hiſt. Lib.* xxvi. were brave and gallant Actions, and did betoken a noble and generous Mind; but yet it may be juſtly queſtioned, whether they were Actions acceptable in the Eyes of God, as proceeding from Deſire of Fame, a Deſign of gaining an Intereſt and Reſpect from the conquered People, or ſome other Principle which might be quite foreign to Goodneſs and Piety. And the Caſe would have been otherwiſe, had theſe Actions taken their Riſe from Chriſtian or truly Religious Principles: Had theſe great Perſons reſolved to quell their Paſſions, and to give up their ſenſual Satisfactions, in Obedience to the Commands and in Regard to the Honour of their great Creator, or for the Love of their bleſſed Redeemer; for ſuch religious Conſiderations only can render an Action acceptable in God's Sight. (1.) This is the conſtant Doctrine of the holy Scripture: Our Saviour commands, that Mens good Works *ſhould ſhine before Men* (not in order to vulgar Applauſe) *but that they may glorifie our Father which is in Heaven*, Mat. v. 16. The Apoſtle exhorts us to *do all to the Glory of God*, 1 Cor. x. 31. and that the *Fruits of Righteouſneſs* (*i. e.* good Works) *be by Jeſus Chriſt, unto the Praiſe and Glory of God*, Phil. i. 11. S. *Peter* enjoyns the ſame, tho' with particular Relation to Works of Charity, *If any Man miniſter, let him do it, as of the Ability which God giveth: that God in all things may be glorified through Jeſus Chriſt*, 1 Pet. iv. 11. S. *Paul* makes the Love of God to be the great Spring and Principle of all virtuous Actions. *Love is the fulfilling of the Law*, Rom. xiii. 10. We are elſewhere taught, that Mens Hearts are only to be purified by the Chriſtian Faith, *Acts* xv. 9. *Unto the pure all things are pure, but unto them that are defiled and unbelieving nothing is pure*, Tit. i. 15. Theſe are the great Privileges which God Almighty in his holy Word has promiſed to the Members of his Church; which thoſe that are out of the Pale of it have no Title to. (2.) The ancient Writers of the Church do maintain the ſame Doctrine, which the holy Scriptures had laid down before them. Indeed it muſt be acknowledged, that ſome of the Eccleſiaſtical Writers, who wrote before the Pelagian Controverſie troubled the Church, out of ſome charitable Motives, were inclined to hope very well of the State of the virtuous Heathens in another World, and in order to that advanced ſome Principles, whereby they might the better defend their well-natured Opinion; as particularly that their ſquaring their Lives by the Rules of their Moral Philoſophy, was acceptable to God for their Salvation, whilſt they were deſtitute of Revelation. I think *Clement* of *Alexandria*, who was bred up in a Philoſophick Sect, and upon that Account muſt retain ſome Tenderneſs for thoſe who had been engaged in the like Studies, was the firſt who advanced this Notion. For thus he ſpeaks, Ἰουδαίοις μὲν νόμος, Ἕλλησι δὲ φιλοσοφία, μέχρι τῆς τοῦ χριστοῦ παρουσίας· ἐντεῦθεν δὲ ἡ κλῆσις ἡ καθολικὴ εἰς περιούσιον δικαιοσύνας λαὸν, καλὰ τὴν ἐκ πίστεως διδασκαλίαν. *The Law was a Rule to the Jews, and the Philoſophy to the Gentiles, unto the coming of Chriſt. But then the Evangelical Calling raiſed a People more excellent in vertuous Acts, according to the Doctrine of Faith*, Clem. Alex. Strom. Lib. vii. And again, Καθάπερ Ἰουδαίους σώζεσθαι ἐβούλετο ὁ Θεὸς τοὺς Προφήτας διδούς, οὕτω καὶ Ἑλλήνων τοὺς δοκιμωτάτους οἰκείους ἀνῆκε τῇ διαλεκτῳ προφήτας ἀναστήσας, ὡς οἷοί τε ἦσαν δέχεσθαι τὴν τοῦ Θεοῦ εὐεργεσίαν, τοῦ χυδαίων ἀνθρώπων διέκρινε. *As God would have the Jews be ſaved, when he gave them Prophets, ſo as for the more excellent of the Heathens, by raiſing them up Prophets in their own Tongue, acccording as they were able to receive the Benefit, he diſtinguiſh'd them from the common Rank of Men*, ibid. He elſewhere poſitively aſſerts, Καθ' ἑαυτὴν ἐδικαίου τοτὲ καὶ ἡ φιλοσοφία τοὺς Ἕλληνας: *That the Heathens, for a time, were juſtified by Philoſophy*, Stom. Lib. i. The ſame Opinion is maintained not only by his Scholar *Origen contr. Celſum Lib.* ii, but alſo by S. *Chryſoſtom*, who ſpeaks thus, Τὸ εἰς σωτηρίαν ἤρκει, καθάπερ ἔφθην εἰπὼν τὸ τὸν Θεὸν εἰδέναι μόνον νυνὶ καὶ οὐκέτι ἀλλὰ δεῖ καὶ τῆς τοῦ Χριστοῦ γνώσεως. *Then it was ſufficient for Salvation to know God, but now that does not ſuffice, but the Knowledge of Chriſt is likewiſe neceſſary*, Hom. xxviii. in *Mat.* And preſently afterwards, Οἱ τὸν Χριστὸν οὐκ ἐγνωκότες πρὸ τῆς ἐνσάρκου παρουσίας εἰδωλολατρείας δὲ ἀπόσαντες καὶ τὸν Θεὸν προσκυνήσαντες μόνον, καὶ πολλῆς ἀπολαξόμενοι ἀδείας, ἁπάντων ἀπολαύσονται τῶν ἀγαθῶν. *They ſhall enjoy all the Happineſs of eternal Life, who did not know Chriſt before his Incarnation: but only abſtaining from Idolatry, adored the true God and lived a good Life*, ibid. But others of the Fathers, who lived before, and after the Pelagian Controverſie, affirmed all their Virtues to be falſe and counterfeit, and not to be acceptable in the Eyes of God. S. *CYPRIAN*, who was as unprejudiced in this Matter as any one, ſpeaking of the Virtue of Patience, writes thus, *Hanc ſe ſectari Philoſophi quoque profitentur, ſed tam illic patientia falſa eſt, quam falſa ſapientia eſt. Unde enim vel ſapiens eſſe, vel patiens poſſit, qui nec ſapientiam, nec potentiam Dei novit: quando ipſe de iis, qui ſibi ſapere in mundo videntur moneat & dicat, perdam ſapientiam ſapientum prudentiam prudentium reprobabo. The Philoſophers likewiſe profeſs to proſecute this Vertue, but their Patience is as falſe as their Wiſdom. For whence can any one be wiſe, or patient, who neither knows the Wiſdom or Power of God, who admoniſhes of thoſe things of which they think to be wiſe in the World, I will deſtroy the Wiſdom of the Wiſe, and bring to nothing the Underſtanding of the Prudent.* Cypr. de Con. patient. S. *HIEROM* ſpeaking of the Words, *The Juſt ſhall live by Faith*, writes thus: *Faciamus & nos aliquid ſimile huic, quod dicitur, Juſtus ex fide vivit, & dicamus, Caſtus ex fide vivit, ſa-*

they make men meet to receive grace, or (as the Scholl-Authors say) deserve grace of congruity:

Christ, [b] neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity:

vocant de congruo merentur. Immo cum non sunt facta, ut Deus illa fieri vo-

piens ex fide vivit, fortis ex fide vivit: & a cæteris virtutum partibus vicinam sententiam proferamus adversum eos qui in Christum non credentes, fortes & sapientes temperantes seputant esse, vel justos, ut sciant nullum absque Christo vivere, sine quo omnis virtus in vitio est. Let us frame a Sentence like this, The Just liveth by Faith, *and say the chast Man liveth by Faith, the wise Man liveth by Faith, the couragious Man liveth by Faith, and pronounce a like Sentence of the other Branches of Virtue against those, who not believing in Christ, think that they are couragious, and wise, and temperate, or just; that they may know that no one can live without Christ, without whom all Virtue is Vice.* Hier. in Gal. Cap. iii. The same Father does elsewhere inculcate the same Doctrine, *Quomodo autem, juxta Apostolum Jacobum, fides absque operibus mortua est; sic absque fide, quamvis bona opera sunt, mortua computantur. Qui igitur in Christo non credunt, & sunt bonis moribus, aliud quid majus habent, quam opera virtutum. As according to the Apostle S.* James, Faith without Works is dead; *so without Faith, altho' the Works be good, they are accounted dead. Therefore they, who do not believe in Christ, and are of good Morals, have something in them more than the Works of Virtue.* Hier. Ep. iii. S. *AMBROSE*, or whoever else is the Writer of the Book *de Vocatione Gentium*, says, *Etsi naturali intellectu conatus sit vitiis reluctari, hujus tamen temporis vitam steriliter ornavit: ad veras virtutes, æternamque felicitatem non profecit. Altho' by our natural Understanding there be an Endeavour to withstand Vice, this only serves for a bare adorning of this Life; but it adds nothing to true Virtue, and eternal Happiness.* de voc. Gent. Lib. i. Cap. vii. S. *AUSTIN* has a great deal upon this Subject, and particularly this: *Absit, ut sit in aliquo virtus, nisi fuerit justus; absit, autem, ut sit justus verè, nisi vivat ex fide, justus enim ex fide vivet. Far be it that any one should say, that there is Virtue in any one who is not righteous. Far be it that any one should say, that any Man is righteous unless he live by Faith; for the Just shall live by Faith,* Aug. contr. Jul. Lib iv. C. 3. And elsewhere, *Infidelis, sive abstineat, sive comedat, non sanctè vel justè comedit, vel abstinet, quia prava opinione utrumque facit.* The Unbeliever, *whether he abstain, or whether he eat, does not eat or abstain holily, or justly, because he does both out of an ill View,* cont. Faust. Lib. xxxi. Cap. 4. *PROSPER* in this, as in other Matters writes after his Master S. *Austin*'s Copy: *Natura, etsi excellentissimis artibus & cunctis mortalium eruditionum polleat disciplinis, justificari ex se non potest, quia bonis suis malè utitur, in quibus sine cultu veri dei, impietatis immunditæque convincitur, & unde se defendi existimat, accusatur. Nature, altho' it be adorned with all the most excellent Arts and learned Sciences, cannot of it self be justified, because it makes an ill Use of its Goods, in which, without the Worship of the true God it is arraigned of Impiety and Pollution, and is accused by that by which it thinks to defend it self.* Prop. contr. Collat. Cap. xxii. The same Doctrine he teaches in his Poem *de Ingratis.*

Et licet eximias studeat pollere per artes,
Ingeniumque bonum generosis moribus ornet;
Cæca tamen finem ad mortis per devia currit,
Nec vitæ æternæ veros, acquerere fructus
De falsa virtute potest.——

Tho' Nature be adorn'd with all the Art,
Which Wit and Education can impart,
She blindly leads to Death: her crooked Ways,
Which downwards tend, will not to Heaven raise,
Nor her false Virtue gain cœlestial Joys.

THEOPHYLACT speaks the Sense of the *Greek* Church in this Point of Doctrine, Τὸ μὲν ἓν εἶναι φαυλὸς χειστιανὸς, καὶ αὐτὸι φημί, το δὲ Ἕλληνας ἀγαθὸς εὑρεθῆναι, οὐκ ἂν ποτε φαίην· εἰ δὲ τινες ἔδοξαν ἀγαθοὶ ἀλλὰ πρὸς δόξαν πάντα ἐπόιων. *That there are wicked Christians I freely confess: but that there are good Heathens I will not venture to say. For tho' they might seem to be good, yet they did all things for the Sake of Glory.* Theoph. in Joh. iii. 19.

b *Neither do they make Men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity.*] 1. When the Church of *Rome* had advanced their Doctrine of Merits, they distinguish'd Merit into two Kinds, the one Kind of Merit they called *Meritum ex Congruo*, the other *Meritum ex Condigno.* The Merit of Congruity their Writers define to be, *Opus cui ex Justitia non debetur merces, sed tantum ex Congruitate quadam, vel ex sola acceptantis liberalitate. A Work to which a Reward is not strictly due, but only from its Fitness to receive a Reward, or out of the Liberality of the Donor.* But of their *Meritum ex Condigno* they speak more arrogantly. For thus *Cajetan* explains it. *Mereri ex condigno, est mereri sic, ut secundum Justitiam sibi debeatur, ita quod injustum esset non reddi mercedem merito ex condigno. To merit* ex condigno, *is to merit as it would be unjust that a Reward should not be allotted to it.* Cajet. in 1, 2dæ. qu. 124. The last Sort of Merit they ascribe to Persons in a State of Belief, the former to Persons *in puris Naturalibus*, or under a State of Nature or Unbelief.

The Popish Distinction of Merit into Meritum ex congruo, *and* Meritum ex condigno.

II. The Arguments which they make use of, to establish their *Merit of Congruity*, are chiefly these. The *first* is drawn from some Examples in Scripture of God's kind Acceptance, and rewarding of the good Actions of several Heathen Persons. As that of the Midwives in saving the *Hebrew* Children; upon which it is said, *That God dealt well with the Midwives, and that he built them Houses,* Exod. i. 20, 21. Of *Nebuchadnezzar*, to whom God promised *to give the Land of Ægypt*, because he *caused his Army to serve a great Service against Tyrus,* Ez. xxix. 18, 19. A *second* is drawn from that Passage of *Zachery, Turn ye unto me, saith the Lord, and I will turn unto you,* Zech. i. 3. A *third* is drawn from the Instance of *Cornelius*, who had an Angel sent to him, because he was a devout Man, &c. to whom God declared, *Thy Prayers and Alms are come up for a Memorial before God,* Acts x. 2, 4.

The Arguments which the School Men use to establish the Doctrine of Merit of Congruity.

III. But these are frivolous Arguments to establish this Doctrine upon. For in the Instances of the Midwives, and *Nebuchadnezzar*, there is nothing of Merit mentioned in those Places. Besides, the Matter of their Reward are purely temporal, and divine Favours of that Kind none ever pretended to deprive the Heathens of. But because God was pleased liberally to reward these Actions, to establish a Merit thereupon, when it was owing only to the divine Munificence, is not only a foolish Subtilty, but tends to heighten Human Pride, and to rob God of his Honour. As to the Argument drawn from the Passage in *Ezekiel*, *Turn ye*, &c. this is not only a Popish, but a Pelagian *Hetorodoxy.* For thus St. *Austin* says of the Pelagians, *Talia ergo de Scripturis colligunt, quale hoc est unum, Convertimini ad me, & ego convertar ad vos; ut secundum meritum Conversionis nostræ ad Deum, detur Gratia ejus, in qua ad nos & ipse convertitur. They are wont to draw such Arguments as these from the Scriptures,* Turn ye unto me, and I will turn unto you: *That according to the Merit of our Conversion to God, his Grace may be given, in which he turns to us,* Aug. de Grat. & Lib. Arbit. But to the Argument it self, S. *Austin* returns this solid Answer: *Nec attendunt qui hoc sentiunt,* &c. *They who are of this Opinion, do not consider, that unless our Conversion to God were the Gift of God, it would not be said*

Their Arguments answered.

but becauſe they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of Sin.

yea, rather for that they are not done as God hath willed and commanded them to be done, [c] we doubt not but they have the nature of Sin.

luit & præcepit, peccati rationem habere non dubitamus.

ſaid to him, Turn us O God of our Strength. Do thou turn and quicken *us*. And turn us O God of our Health; *and many other things, which 'tis too long here to commemorate. For what is it to come to Chriſt, but only by believing to turn unto him. And yet he ſaith*, No Man can come unto me, unleſs it be given him of my Father. *ibid.* As to the Inſtance of *Cornelius*, he was not in a pure ſtate of Nature, but was in ſome meaſure a Believer. And if the Schoolmen of the Church of *Rome* ſay to the contrary, we have the Authority of one of their moſt celebrated Popes to confront them, even that of *Gregory* the great. *Cornelius Centurio*, &c. Cornelius *the Centurion, whoſe alms before Baptiſm, by the teſtimony of an Angel were praiſed, did not come by works to faith, but by faith he came to works. For it is ſaid to him by an Angel*, Thy Prayers and Alms have come up for a Memorial before God. *For if he did not truly believe in God before Baptiſm, why did he pray? or why did the Almighty God hear him, if he did not ask of him to be perfected in good things? Therefore he knew that God was the Creator of all things, but was ignorant that his Almighty Son was incarnate. Nor could he do good unleſs he had been before a Believer. For it is written*, without faith it is impoſſible to pleaſe God. *Therefore he muſt have faith, whoſe Works and Alms could pleaſe God.* Greg. Hom. in Ezech. xix.

Merit of Congruity contrary to the Scriptures, and the Catholick doctrine of preventing Grace.

IV. Beſides, this doctrine of *Merit of Congruity* is contrary to the Notion which the holy Scriptures give us of Perſons in a State of Unbelief, and likewiſe to the doctrine of Preventing Grace. For (1.) the Deſcription which the Scriptures afford us of Unbelievers is, that they are Enemies to God, *When we were Enemies, we were reconciled by the Death of his Son*, Rom. v. 10. dead in Sins, *Even when we were dead in Sins hath quickened us together with Chriſt*, Eph. ii. 5. Atheiſts, *having no hope, without God in the world*, Eph. ii. 12. Now is it reaſonable to think that Perſons who ſuſtain this vile Character, can be ſuppoſed to merit of God? (2.) This Doctrine does perfectly overthrow preventing Grace. For if there be any previous Work to deſerve Grace, Grace can neither make the firſt ſtep in Converſion, neither can it be free. For thus S. *Auſtin* well reaſons upon this Head. *Si gratia utique nullis meritis reddita: ſed gratuita bonitate donata. If it be grace it is not given for merit; but it is freely beſtowed*, Aug. Ep. cv. And again, *Percipiendæ hujus gratiæ merita nulla præcedunt: quoniam meritis impii non gratia ſed pœna debetur: nec iſta eſſet gratia, ſi non daretur gratuita, ſed debita redderetur. No merits go before the reception of Grace; becauſe the wicked does not deſerve grace but puniſhment; nor indeed would it be grace if it were not given* gratis, *paid as a debt.* ibid.

Virtues of the Heathens ſinful.

[c] *We doubt not but that they have the nature of Sin.*] The more Antient Writers of the Church, who wrote before the Pelagian Controverſie, did not uſually expreſs themſelves in theſe Terms, they rather choſe to ſay, that the Virtues of the Heathens were imperfect, and that they made but a falſe ſhew, &c. But when the Pelagians, in Oppoſition to divine Grace, were wont to aggrandize the Ethnick Virtues to the higheſt degree, and to make them Heroical and Divine, as if it were in deſpight to the Chriſtian Morality; St. *Auſtin*, and the other Managers of the Orthodox Cauſe, run up Matters as high as they could, and on the contrary aſſerted, that the good Works of the Heathens were ſo far from being virtuous that they were ſinful. And this they proved, becauſe all their moſt glorious Actions had ſomething of Sin mixed with them. For thus S. *AUSTIN. Si Gentilis nudum operierit, quia non eſt ex fide peccatum? Prorſus, quia non eſt ex fide peccatum eſt: non quia per ſeipſum factum, quod eſt nudum operire, peccatum eſt, ſed tali opere non in Domino gloriari, ſolus impius negat eſſe peccatum. If a Gentile ſhall clothe the naked, is it Sin, becauſe it is not of Faith? yes, becauſe it is not of Faith it is Sin; not becauſe it is a Sin that he clothes the naked, but becauſe he does not do it for God's honour, which none but a wicked Perſon can deny not to be a Sin.* Aug. contr. Jul. Lib. iv. cap. 3. And in another place. *Quantum libet opera infidelium prædicentur; Apoſtoli ſententiam veram novimus, Omne quod non eſt ex fide peccatum eſt. Though the Works of the Gentiles be never ſo much cried up; yet we are acquainted with the true doctrine of the Apoſtle*, Whatſoever is not of Faith is Sin. *Aug. de geſt. Palæſt. cap.* 14. The ſame doctrine is taught by *LEO. Aliud agit ſub veritate ratio, aliud ſub falſitate deceptio. Apud nos fides juſtificat etiam manducantem; apud illos infidelitas polluit jejunantem; unde? quia extra Eccleſiam Catholicam nihil eſt integrum nihil caſtum, dicente Apoſtolo, Omne quod non eſt ex fide peccatum eſt; cum diviſis ab unitate corporis Chriſti, nulla ſimilitudine comparamur nulla communione miſcemur. Ad virtutem enim continentiæ nihil prius pertinet, quam ab erroribus abſtinere, quia tum demum bene ambulatur, cum per viam veritatis inceditur. Reaſon with Truth is one thing, and Deception with Falſity is another. Among us Chriſtians Faith juſtifies him that eateth; among the Heathens Infidelity polluteth him that faſteth; wherefore becauſe out of the Catholick Church there is nothing good or holy, the Apoſtle ſaying, whatſoever is without Faith is Sin; ſince we have no Similitude and no Communion with thoſe who are divided from the Unity of Chriſt's Body. Now to the vertue of* Continence *nothing more conduces, than to abſtain from Error, becauſe we then walk well, when we walk in the way of Truth.* Leo. Serm. ii. de jejun. Pentec. *PROSPER* delivers the ſame doctrine. *Dicendo omne quod non eſt ex fide peccatum eſt, declaravit quod omnia bona, aut ex fide geſta virtutes ſunt, quæ profecto juſtificant; aut ſi fuerint ſine fide; non ſunt aliqua bona credenda, ſed vitia. The Apoſtle, by ſaying* whatſoever is not of Faith is Sin, *has declared, that all good Actions or Virtues proceeding from Faith do truly juſtifie; but if they are not of Faith, they are not to be eſteemed good Actions, but Sins.* De Vit. Contemp. Lib. iii.

ARTICLE

ARTICLE XIV.

XIV. *Of Works of Supererogation.*

Of Works of Supererogation.

XIV. De operibus Supererogationis.

Voluntary Works beſides, over and above God's Commandments, which they call Works of Supererogation, can-

[a] Voluntary Works beſides, over and above God's Commandments, which they call Works of Supererogation,

Operaquæ ſupererogationis appellant, non poſſunt ſine arrogantia & impietate predicari. Nam illis

a *Voluntary Works, over and above God's Commandments, which they call Works of Supererogation.*]

The difference which the Church of Rome *makes between Counſels and Precepts.*

I. The Works here mention'd, are called in the Roman Church likewiſe by the Name of *Counſels*, and *Evangelical Perfections*. They are defined by their Writers to be *good Works, not commanded by Chriſt, but only ſhewn and recommended.* Bellarm. Lib. ii. de Mon. cap. 7. Their Writers make Precepts and Commands to differ in theſe Particulars. *Firſt*, In the Matter, Counſels being difficult, and Precepts more eaſie. *Secondly*, In the Subject, one in common oblige all, the other only, after conſent, ſome few. *Thirdly*, As to the Form, Precepts oblige of their own force, Counſels are left to every ones Pleaſure. *Fourthly*, In the End or Effect; Precepts bringing Rewards to the Obſervers, and Puniſhments upon the Neglecters of them; but to the Obſervers of Counſels, though there be a greater Reward to the Obſerver, yet there is no Puniſhment to the Neglecter. *Bell.* ibid.

Some prudential Rules in Scripture proper for the firſt ſtate of Chriſtianity after miſapplyed to ſupport the doctrine of Counſels.

II. Now it muſt be owned, that though many of the Points of the doctrine of Supererogation are modern enough, yet ſome of them are pretty antient; being grounded upon ſome particular Texts of Scripture wrongly interpreted. For it muſt be obſerved, that at the beginning of Chriſtianity, ſome particular Injunctions were neceſſary to be laid upon the Members of that ſpiritual Community, which as their Circumſtances were altered, became no longer Obligatory. The Communication of Goods, or the laying up of Eſtates in a publick Fund for the uſe of the Community, was neceſſary for the more ſpeedy Propagation of the Goſpel, and for the ſending out Miſſionaries to Preach in the diſtant Parts of the World. And ſo was abſtaining from Marriage for a time, during the flagrancy of a Perſecution, in all Perſons who could bear it. And our Saviour in his Sermons did prepare his Diſciples for this Doctrine, when it ſhould be expedient. *If thou wilt be perfect, go and ſell that thou haſt and give to the poor, and thou ſhalt have treaſure in heaven*, Mat. xix. 21. And v. 12. *For there are ſome Eunuchs which were ſo born from their Mothers womb; and there are ſome Eunuchs, which were made Eunuchs of men; and there be Eunuchs, which have made themſelves Eunuchs for the Kingdom of Heavens ſake. He that is able to receive it, let him receive it.* Now we ſee that theſe Rules of our Saviour were put in practice by the firſt Profeſſors of Chriſtianity, as being neceſſary for their preſent Circumſtances and Condition. *For as many as were poſſeſſors of lands or houſes ſold them, and brought the prices of the things that were ſold, and laid them down at the Apoſtles feet*, Act. iv. 34, 35. And as to the other caſe of Celibacy, under the then preſent caſe of Perſecution, the Apoſtle St. *Paul* delivers his judgment. *I ſuppoſe therefore, that it is good, for the preſence diſtreſs, I ſay it is good for a man ſo to be*, (i.e. unmarried) 1 *Cor.* vii. 26.

III. But within a few Centuries after the beginning of Chriſtianity, the ſtate of Celibacy and of the Monaſtick Life gaining vogue among Chriſtians, theſe Prudential Rules, which at firſt related only to particular Perſons and Circumſtances, were advanced into Leſſons of ſublimer Perfection, which all Perſons who aſpired to any degree of more elevated Piety, were to come up to. This is clear from the Writings of St. *Jerom* and others, who wrote in favour of the ſtate of Celebacy and the Monaſtick Life.

Theſe Texts brought by ſome of the antients, in favour of Celibacy and a Monaſtick Life.

IV. Afterwards, the frequent uſe of the Text in the Hiſtory of the friendly *Samaritan*, in the Latin Tranſlation, *ſiquid ſupererogaveris*, &c. *what thou layeſt out more I will pay thee*, brought for the ſupport of the doctrine of Works of more than ordinary Perfection, occaſioned the Denomination of Works of Supererogation. For thus S. *Auſtin. Stabularius autem Apoſtolus, duo denarii duo præcepta charitatis, quam per ſpiritum ſecum acceperant Apoſtoli, ad evangelandum cæteris; quod ſupererogat illud eſt quod ait, de Virginibus autem Præceptum Domini non habeo, Concilium autem do. The Apoſtle is the Hoſt, or Inkeeper: the two pence are the two precepts of Charity, which the Apoſtles had received by the Spirit, to preach to others; the laying out more, is what he ſays, As concerning Virgins, I have no command of the Lord, but I give my advice.* Aug. Lib. ii. 4 Evang. c. 19. And again. *Quæ licita ſunt, nec ullo præcepto Domini probibentur, ſed ſicut expedit potius tractanda ſunt, non præſcripto Legis, ſed Concilio Charitatis; Hæc quæ amplius* Supererogantur, *ſaucio qui curandus ad ſtabulum Samaritani miſeratione perductus eſt. Thoſe things which are lawful, nor are prohibited by any precept of the Lord, but are to be performed according as it is expedient, not by command of any Law, but by Council of Charity: Theſe are thoſe things which are* [Supererogantur] *laid out over and above, upon the wounded man, who by the pity of the* Samaritan *was brought to the Inn.* Aug. de Adul. Con. Lib. ii. c. 14. The like doctrine is laid down by *Fulgentius. Quid eſt, ſiquid ſupererogaveris, niſi quid a me magis acceperis? Nam & ipſe quia ſupererogabat, in eo quod non acceperat præceptum, ſed dabat ex charitate Concilium, miſericordiam ſe profitetur utique conſecutum. What is the meaning of theſe words,* what thou layeſt out more, *but only what thou haſt more received of me? For becauſe he laid out more, inſomuch that he received no command, but gave Advice out of Charity, he declares that he had recived Mercy.* Fulg. Prol. Lib. contr. Monimum. This doctrine of Supererogating with relation to the ſtate of Celibacy, ſtood without any further Alteration to the time of *Bede*; who writes thus, upon this Head. *Quandocunque ſupererogaveris, ego cum rediero, reddam tibi; ſupererogat ſtabularius, quod in duobus denariis, non accepit, cum dicit Apoſtolus, De Virginibus autem præceptum Domini non habeo, Concilium autem do. If you ſhall lay out more, I will pay it, when I return; the Inkeeper lays out more than the two pence, which he had received, when the Apoſtle ſays,* as concerning Virgins I

The occaſion of the name of Works of Supererogation.

have

not be taught without arrogancy and iniquity. For by them Men do declare, that they do not only render to God as much as they are bound to do, but that they do more for his ſake than of bounden duty is required: Whereas Chriſt ſaith plainly, *When ye have done all that is commanded you, ſay, We be unprofitable Servants.*

* [b] cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his ſake, than of bounden duty is required: whereas Chriſt ſaith plainly, when ye have done all that are commanded to you, ſay, † We are unprofitable Servants.

declaraus homines, non tantum Deo ſe reddere, quæ tenentur, ſed plus in ejus gratiam facere, quam deberent, cum apertè Chriſtus, dicat; cum feceritis omnia quæcunque præcepta ſunt vobis, dicite, ſervi inutiles ſumus.

* *Cannot be taught without Arrogancy and Impiety*, MS. CCCC. 1571.

† *We be unprofitable Servants*, MS. CCCC. 1571.

have no command of the Lord, but I give my Advice. *Bed in cap.* 10. *Luc.*

What the doctrine of Works of Supererogation was in the more corrupt ſtate of the Roman *Church.*

V. In ſucceeding Ages, about the tenth or eleventh Century, as the Corruptions of the *Roman* Church increaſed, and new Doctrines were brought in of Purgatory, Satisfaction and Indulgences, the Doctrine of Supererogation was advanced to a more ſcandalous height. For then it began to be the current Doctrine of that Church, That there was a temporal Puniſhment due for every Sin, which Men muſt ſatisfie for (as their Phraſe is) by remarkable Afflictions, or by Penances in this World, or by Purgatory in the next: That the temporal Puniſhments of ſome good Perſons were ſo very great, and their Lives ſo very virtuous, that they bore an Over-proportion to the few Sins they had committed; that theſe Satisfactions were not without their Effect, tho' not to the Souls of thoſe good Perſons who they ſuppoſed to have no need of them, but to thoſe of greater Sinners who did; That theſe meritorious Satisfactions of the Saints, whom by fabulous Relations and Legendary Stories, they were wont to multiply to an exceſſive Degree, were laid up, as it were, in a publick Bank or Treaſury of the Church, of which the Pope was the Keeper or Diſpenſer; That it was in his Power to communicate the Efficacy of theſe Merits at his Pleaſure. And this he did not fail to do for many Ages together, in Plenary Pardons, Indulgences, *&c.* which, as for ſome time it brought in incredible Wealth to the Papacy, ſo it roſe at laſt to ſuch an intolerable Scandal, that it made a ready way for the Reformation; all good and wiſe Perſons growing impatient under ſuch inſupportable Abuſes.

b *Cannot be taught without arrogancy and impiety*, &c.] Our Church does very juſtly tax the Church of *Rome* with Arrogance and Impiety, for the maintaining this Doctrine. For what can be more arrogant and impious, than for ſinful Man, whoſe life, when it is beſt ſpent, is full of Failures and Imperfections, to pretend not only to make Satisfaction to God for his own Sins, but to ſatisfie for the Sins of other Men likewiſe? Now it will appear, that this Charge may be juſtly made out againſt the *Roman* Church, by attending to the two following Conſiderations.

The doctrine of Works of Supererogation arrogant and impious.

I. Becauſe every Man is obliged to do all the Good that he can do, ſo that if he leaves any good Action undone, *which* it is in his Power to do, and which is conſiſtent with his Circumſtances and other prudent Conſiderations, he commits a Sin; and by doing of it he does no more than what his Duty obliges him to; he is ſo far from meriting either for himſelf or others by the Performance, that by the Neglect of it he lays himſelf open to the Divine Juſtice. This is plain from the Text of holy Scripture quoted in this Article, *When ye have done all that is commanded you, ſay, ye are unprofitable Servants.* And this is but conſonant to the general Tenour of the holy Scriptures: Which command us to *love God, with all our Heart, Soul, Strength and Mind, and our Neighbour as our ſelves*, Mat. xxii. 36. *to cleanſe our ſelves from all filthineſs, both of fleſh and ſpirit, perfecting holineſs in the fear of the Lord*, 2 Cor. vii. 1. Now how is this conſiſtent with fixing a Period in our Progreſs of Piety, with making a Stop when we are arrived at a common degree of Sanctity, and looking upon all further Advances to be more than we are oblig'd to?

Becauſe every one is obliged to do his beſt.

II. Becauſe every Man has enough to do, to work out his Repentance for own Sins, the beſt of Men being ſubject to many. For the Apoſtle S. *James*, tells us, that *in many things we offend all*, Jam. iii. 2. The holy Pſalmiſt informs us, that in God's *ſight ſhall no man living be juſtified*, Pſal. cxliii. 2. And S. *John* ſays, *If we ſay that we have no Sin, we deceive our ſelves, and the Truth is not in us*, 1 John i. 8. Now is it reaſonable to think, that any Man can over-merit both for himſelf and others, that has ſo much to quit upon his own Score? This is as abſurd, as to imagine, that one Traytor, who has forfeited his own Life by his Treaſon, ſhould preſume to incercede with his Prince for another Traytor's Pardon.

Becauſe every one has enough to do to work out his Repentance for his own Sins.

ARTICLE XV.

XV. *No man is without ſin but Chriſt alone.*

Chriſt in the truth of our Nature was made like unto us in all things, (ſin only except) from which he was clearly void, both in his Fleſh and in his Spirit. He came to be the Lamb without ſpot, who by ſacrifice of himſelf made once for ever, ſhould take away the ſins of the world: and ſin (as St. *John* ſaith) was not in him. But the reſt, (yea, altho' we be baptized and

Of Chriſt alone without Sin.

Chriſt in the truth of our Nature, was made like unto us in all Things (* [a] Sin only excepted) from which he was clearly void, both in his Fleſh and his Spirit. He came † to be a Lamb without ſpot, who by Sacrifice of himſelf once made, ſhould take away the Sins of the World: and Sin, as St. *John* ſaith, was not in him. * [b] But all we the reſt (although baptized and born again in

XV. De Chriſto qui ſolus eſt ſine peccato.

Chriſtus in noſtræ naturæ veritate per omnia ſimilis factus eſt nobis, excepto peccato, a quo prorſus erat immunis, tum in carne, tum in ſpiritu. Venit ut agnus abſque macula, qui mundi peccata per immolationem ſui ſemel factam, tolleret, & peccatum (ut inquit Johannes) in eo non erat: ſed nos reliqui etiam baptizati, & in Chriſto rege-

* *Sin only except*, MS. CCCC. 1571.
\+ *To be the Lamb without ſpot*, MS. CCCC. 1571.
* *But we the reſt, though, baptized and born again in Chriſt, yet we all offend*, MS. CCCC. 1571.

What is the Deſign of this Article. The learned Biſhop of *Sarum*, in his Expoſition, is of Opinion, that this Article is placed here as an Appendix of the former concerning Works of Supererogation, which depending upon the ſuppoſed Perfection of the Saints, this latter likewiſe is here oppoſed. Which Obſervation may be in ſome meaſure juſt: But I humbly conceive, that the Compilers had ſomething farther in view, and that is the old Pelagian Doctrine of the Impeccability of holy Men. For the Papiſts never ſay, that their Saints (bating the Controverſie about the bleſſed Virgin) are without Sin. Beſides it is plain, that all the Series of Articles from the VIIIth to the XVIIIth are advanced chiefly againſt Pelagianiſm, and againſt the Papiſts only as taking a ſhare with them in their Errors. And taking it in this Senſe, I ſhall make my Obſervations thereupon accordingly.

Our bleſſed Saviour without Sin. a *(Sin only except) from which he was clearly void.*] The Doctrine of the ſinleſs Nature of our bleſſed Saviour, is a Point ſo clear in Scripture, and ſo frequently aſſerted therein, that it is needleſs to inſiſt much upon the Proof thereof. The Author to the *Hebrews* argues the great Efficacy of his Sacrifice, and the Superiority of it to any of the Moſaical, from this Head. *For ſuch an high Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners, and made higher than the Heavens. Who needed not daily, as thoſe high Prieſts, to offer up Sacrifices, firſt for his own Sins, and then for the peoples.* Heb. vii. 26, 27. St. *Peter* ſays, that we *are redeemed with the precious blood of Chriſt, as of a Lamb without blemiſh, and without ſpot*, 1 Pet. i. 19. His *going about always doing good*, and making his very Miracles, which atteſted his divine Commiſſion, to be ſo extraordinarily beneficial to Mankind, in curing the Blind, the Lame and the Sick whitherſoever he came, are demonſtrative Proofs of his unſinning Perfection. But no more need be inſiſted upon for the Confirmation of this Point, ſince it never was denied by any Chriſtian; the Hereticks of old, who in their ſeveral turns run into all Manner of Errors, concerning almoſt every particular of our Saviour's Humanity, Divinity and other Properties, yet never preſumed to queſtion his unſpotted Purity, and freedom from Sin.

b *But all we the reſt, although baptized*, &c. *yet offend*, &c.] I. This Clauſe ſeems to be levelled againſt the Pelagians and their Followers, who aſſerted that Perſons after Baptiſm might live without Sin. This was the expreſs Doctrine of *Pelagius*, as S. *Auſtin* reports it. *Arbitrii libertate qui bene utitur, ita ſe totum tradit Deo, omnemque ſuam mortificat voluntatem, ut cum Apoſtolo poſſit dicere, Vivo autem jam non ego, vivit autem in me Chriſtus. He that uſes the Liberty of his Will well, doth ſo give himſelf wholly up to God, and mortifies all his Will, that he may ſay with the Apoſtle, Now I no longer live, but Chriſt liveth in me.* Pel. ad Demetr. citant. Aug. Lib. de grat. cap. xxiii. And ſo again in his Book of Nature. *Hoc rectè dici poteſt de his, quorum neque bonorum, neque malorum ſcriptura ſit memor. De illis vero quorum juſtitiæ meminit & peccatorum ſine dubio meminiſſet, ſiqua eos peccaſſe ſenſiſſet. This may be rightly ſpoken of them, of whoſe good or evil Actions the Scripture makes no mention. But of thoſe whoſe Righteouſneſs it takes notice of, it would without all doubt have mentioned their Sins, if they had committed any.* Cit. Aug. Lib. de Nat. cap. 37. *Critobulus* the Pelagian in S. *Jerom* aſſerts the like. *Eſto ut nullus potuerit omne vitare peccatum in pueritia,*

The Pelagians aſſerted that Chriſtians might live without Sin.

born again in Christ) yet we offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

Christ) yet [c] offend in many things, and if we say we have no Sin, we deceive our selves, and the Truth is not in us.

nerati, in multis tamen offendimus omnes. Etsi dixerimus quod peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

pueritia, adolescentia & juventute: nunquid negare potes, plurimos justos & sanctos viros post vitia, omni se ad virtutes animo contulisse, & per has caruisse peccato? Grant that in the Time of Childhood, Nonage, or Youth, no one can avoid all Sin: Can you deny that many just and holy Men after Vice have so wholly applied themselves to Virtue, and for this Reason have altogether been void of Sin? Hier. Dial. iii. adv. Pelag.

The ancient Writers of the Church declare themselves against this Opinion.

II. But this extravagant Opinion, as it is contrary to the holy Scriptures, as is demonstrated in the former Article, so the ancient Fathers, in their several Ages, have declared their Opinion against it.

JUSTIN MARTYR directly opposes it, in these Words. Πᾶν γένος ἀνθρώπων ἐυρεθήσεται ὑπὸ κατάραν ὄν, κατὰ τὸν νόμον Μωσέως. Επὶ καταράᾳ γὰρ ἔιρηται πᾶς ὃς οὐκ ἐμμένει ἐν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τῦ νόμυ ποιῆσαι αὐτά. καὶ ὁρᾶς ὡς ἀσεβῶς πάντα ἐποίησεν, ὑμᾶς τολμήσετε, ἀντειπεῖν. ἀλλ' εἰσὶν οἱ μᾶλλον, καὶ ἧττον ἀλλήλων ἐκτετηλμένα ἐφύλαξαν. *All humankind will be found obnoxious to the Curse, according to the Law of* Moses. *For every one is pronounced accursed, who doth not continue in all those things which are written in the Book of the Law to do them. But certainly no Man hath exactly observed them all. Nor will any venture to deny this. But there are some who observe the Commands more, and others less.* Just. Mar. Dial. cum Tryph.

IRENÆUS delivers the same Doctrine. *Veniens autem Lex, quæ data est per Mosen, & testificans de peccato, quoniam peccator est, regnum quidem ejus abstulit, latronem & non regem eum detegens, & homicidam eum ostendit. Oneravit autem hominem, qui habebat peccatum in se, reum mortis ostendens eum. Spiritualis enim cum lex esset, manifestavit tantummodò peccatum, non autem interemit. The Law coming which was given by* Moses, *and testifying concerning Sin, that every Man is a Sinner, took away the Devil's Kingdom, and discovering him to be a Thief and not a King, shew'd him a Murderer. But it laid a Burden on Man, who had Sin in him, shewing him to be guilty of Death. But since the Law is spiritual, it only discovered Sin, but did not kill it.* Iren. Lib. iii. cap. 30.

ORIGEN speaks to the same Purpose. *Quis super justitiâ suâ gloriabitur, cum audiat Deum per Prophetam dicentem, Quia omnis justitia vestra, sicut pannus mulieris menstruatæ? sola igitur justa gloriatio est in fide crucis Christi, quæ excludit omnem illam gloriationem, quæ descendit ex operibus Legis. Who can glory in his Righteousness, when he hears God speaking by the Prophet, That all your Righteousness is like filthy Rags? Therefore the only just glorying is in the Faith of Christ's Cross, which excludes all Boasting which proceeds from performing the Works the Law obliges to.* Orig. in cap. iii. Ep. ad Rom.

MACARIUS asserts, that tho' sometimes Men may pride themselves in their virtuous Actions, yet upon better Thoughts, they must allow themselves to be great Sinners. Μετὰ δὲ καιρὸν καὶ ὥραν μεταβάλλεται τὰ πράγματα. ὥστε ἐξ ἀληθείας ὁ τοιοῦτον ἑαυτὸν ἡγεῖται ἁμαρτωλὸν πάντων ἀνθρώπων. *But after Time and Experience things are changed, so that truly such an one comes to think himself the greatest Sinners* Mac. Hom. xxxviii.

S. *CHRYSOSTOM* speaks in the same Tenor. Ὁ δίκαιος ἐκ πίστεως ζήσεται. τοῦτο γὰρ οὐ τὸ ἐκ πίστεως δείκνυσι δικαιοσύνην μόνον, ἀλλ' ὅτι καὶ διὰ νόμου σωθῆναι οὐκ ἔνι ἐπειδὴ γὰρ νόμον, φησὶν, οὐδεὶς ἐτήρησεν, ἀλλὰ πάντες ἦσαν ὑπὸ τὴν ἁμαρτίαν, διὰ τὴν παράβασιν, ἐπενοήθη ῥαδία τις ὁδὸς ἡ ἀπὸ τῆς πίστεως. ὅπερ καὶ σημεῖον μέγιστόν ἐστι τὸ μηδένα δυνηθῆναι δικαιωθῆναι ἐκ τοῦ νόμου. εἰ γὰρ ἔλεγεν ὁ προφήτης ὁ ὅτι δίκαιος ἐκ νόμου ζήσεται, ἀλλ' ἐκ πίστεως. ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως. *He doth not only shew, that Justification is by Faith, but that it cannot be that Salvation is attainable by the Law. Afterwards he says, that no one hath kept the Law, but that all by Transgression are subject to the Curse, there is found out an easier Way by Faith, which is an undeniable Argument, that no one can attain at Righteousness by the Law. For the Prophet doth not say, that the Just shall live by the Law, but by Faith. But the Law is not of Faith.* Chrys. in Gal. cap. iii.

St. *CYPRIAN* among the *Latins*, asserts the same Truth. *Nequis sibi quasi innocens placeat, cum innocens nemo sit, & se extollendo plus pereat: instruitur & docetur, peccare se quotidie, dum quotidie pro peccatis jubetur orare.* Cypr. de Orat. Dom.

St. *JEROM* upon the same Head writes thus. *Omnes peccaverunt, & indigent Gloria Dei. Ecclesiaste quoque hanc firmante sententiam: Homo non est justus in terra, quia faciat* bonum, *& non peccet. Denique & inferius Apostoli dictum manifestè docet: nec Moysen, nec illustrem aliquem de antiquis virum, apud Deum justificari posse per Legem. All have sinned and fallen short of the Glory of God. The Preacher likewise confirming this Doctrine, There is no one righteous upon the Earth, who doth good and sinneth not. And this last Saying of the Apostle clearly shews, that neither Moses, nor any other famous Man among the Ancients, could be justfied before God by the Law.* Hier. in cap. iii. Epist. ad Gal.

St. *AUSTIN*, among many Passages in Support of this Doctrine, has this remarkable one. *Virtus est Charitas, quæ id quod diligendum est diligitur. Hæc in aliis major, in aliis minor, in aliis nulla est. Plenissima verò, quæ jam non possit augeri, quamdiu hic homo vivit, est in nemine. Quamdiu autem augeri potest, profecto illud quod minus est, quam debet ex vitio est. Ex quo vitio non est justus in terra, qui faciat bonum, & non peccet. Virtue is a Charity, by which that is beloved, which ought to be beloved. This is greater in some, less in others, in some none at all. But the most perfect Virtue, which admits of no Increase, is in no one at all. For since it can be increased, that which is less than it ought to be, is from Sin. On Account of which Sin, there is no righteous Man upon Earth, who doeth good and sinneth not.* Aug. Ep. xxix. ad Hier.

c *Offend in many things.*] This Apostolical Aphorism which the Article ufes the Words of, *viz.* that of St. *James*, *in many things we offend all*, Jam. iii. 2. must be supposed to relate only to Sins of Ignorance and Infirmity, and not to the Habit of any wilful Sin, nor to the single Act of any Sin of a gross and enormous Nature; for the Commission of such Sins do exclude from the Kingdom of God, *Gal.* v. 19, *&c.* Now it being too fatally evident, that the best of Men are not freed from Sins of this lesser Nature, they being frequently drawn into them by Passion or Surprise; the *Pelagians* of old not having the Confidence to deny so manifest a Truth, and yet being withal resolved to maintain their Doctrine of Impeccability of the Saints, denied that irregular Actions committed out of Ignorance or Infirmity were Sins at all. Upon this Account *Cælestius* the *Pelagian* in St. *Austin* plainly declares *Oblivionem, & ignorantiam non subjacere peccato, quoniam non secundum voluntatem eveniunt, sed secundum necessitatem. Faults of Forgetfulness and Ignorance are not to be ranked under the Title of Sin, because they are not what a Man wills, but what he cannot help.* Aug. de Gent. Palast cap. 18.

The Pelagians deny Sins of Ignorance and Infirmity to be Sins.

II. But this is contrary to the express Doctrine of the holy Scriptures. For the Mosaical Law provides an Attonement for Sins of this Nature, which it would not have done, if they had not in them the Nature of Sins *If any Soul sin through Ignorance, he shall bring a She-goat of the first Year for a Sin-Offering, and the Priest shall make an Attonement for the Soul that sinneth by Ignorance before the Lord*, Numb. xv. 27, 28. The Prophet ascribes the Judgment of the Babylonish Captivity in good Measure to Sins of this Nature. *Therefore are my People gone into Captivity, because they have no Knowledge*, Isai. v. 13.

This contrary to the Doctrine of Scripture.

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The Perſecution which the Jews gave to our Saviour and to the primitive Chriſtians, and which was at laſt ſeverely revenged on them, is nevertheleſs aſcribed to Ignorance. *They ſhall put you out of the Synagogues; yea, the time cometh, that whoſoever killeth you, will think that he doth God Service: And theſe things will they do unto you, becauſe they have not known the Father nor me*, John xvi. 3,4. *And now Brethren I wot, that through Ignorance ye did it, as did alſo your Rulers*, Acts iii. 17. And S. *Paul* himſelf is forced to fly to God's infinite Mercy for the Pardon of his Sins, which he committed out of Ignorance. *I obtained Mercy, becauſe I did it ignorantly, in Unbelief*, 1 Tim. i. 13.

Contrary to the Writing of the ancient Fathers.

III. Conſonantly to this Doctrine, the Catholick Writers, who oppoſed the Hereſie of *Pelagius*, maintained that Human Infirmities, Negligences and Ignorances were Sins. For S. *Jerom*, in his Dialogue againſt the *Pelagians*, having ſhewn by many Inſtances that God does puniſh Sins of Ignorance, ſays, *Pro oblivione errore & ignorantia, quaſi pro peccato, offeruntur Sacrificia. Deus præcepit, meum eſt obſervare quod juſſit. For Forgetfulneſs, Error, and Ignorance, Sacrifices are offered, as for Sin. God hath commanded, it is my Part to obey what he hath enjoined.* Hier. contr. Pel. Lib. i. And again, *Tantis Exemplis docere te volui, peccare hominem per ignorantiam, & pro peccato, ut in lege hoſtiam, ita & in Evangelio offerendam pœnitudinem. I was willing to inſtruct you by theſe great Examples, that Man might ſin out of Ignorance, and that, as there was a Sacrifice for Sin under the Law, ſo Repentance was required for it under the Goſpel*, ibid. Lib. ii. To the like Purport S. *Auſtin*, *Et tamen etiam per ignorantiam facta quædam improbantur, & corrigenda judicantur, ſicut in divinis authoritatibus legimus. There are ſome Actions which are to be blamed, on the ſcore of Ignorance, and thought worthy of Amendment, as we learn by the Authority of the holy Scriptures*, Aug. de Lib. arb. Lib. iii. Cap. 18. And he confutes the contrary Opinion of *Cæleſtius* the *Pelagian*, *Quia David dicat, delicta juventutis meæ ne memineris & ignorantias; & quod in lege ſacrificia pro ignorantia, ſicut pro peccato offerantur. Becauſe* David *ſays, Remember not the Sins of my Youth, and my Ignorances; and becauſe, under the Law, Sacrifices were offered for Ignorances, as for Sin.* Aug. contr. Pelag. Cap. 67. But long before their Time, or that the Pelagian Controverſy had began, *Lactantius* affirmed the ſame. *Eo accedit, quod nemo eſſe ſine delicto poteſt, quamdiu carnis indumento oneratus eſt; cujus infirmitas triplici modo ſubjacet Dominio peccati, factis, dictis, cogitationibus*, &c. *Add to this, That no one can be without Sin, as long as he is loaded with this cloathing of Fleſh; whoſe Infirmity is ſubject three ways to the Dominion of Sin, by Deeds, Words and Thoughts*, Lact. Lib. vi. Cap. 13.

Obj. I. But it is objected againſt this Doctrine, and in Favour of the *Pelagian* Tenet of Impeccability, that otherways God had preſcribed Laws, which it is impoſſible for human Infirmity to fulfil, which as it would argue Injuſtice in an human Legiſlator, ſo it does much more ſo in a divine one, who is infinitely wiſe and good. And thus *Pelagius* himſelf argues in his bold Way. *Duplici ignorantia accuſamus Deum: inſcientiæ, ut videatur neſcire quod fecit, neſcire quod juſſit: quaſi oblitus fragilitatis humanæ cujus author ipſe eſt, impoſuerit homini mandata, quæ ferre non poſſit. We accuſe God of a twofold Ignorance, as not knowing either what he had made, or what he had commanded: as if he had forgotten human Frailty which he himſelf had created, and had given Man Commands, which it is impoſſible for him to diſcharge.* Pelag. Epiſt. ad Demetr. citante Hier. adv. Pelag.

Anſ. But to this it maybe anſwered, That it is not in general true, that the Commands of God are impoſſible to be obſerved. (1.) For the Ancients very well looked upon this as an impious Aſſertion. Thus S. *Baſil* Ἀσεβὲς ἂν τὸ λέγειν ἀδύνατά τινα εἶναι τὰ τοῦ πνεύματος παραγγέλματα. *'Tis an impious Aſſertion to ſay hat the Commands of the Spirit are impoſſible.* *Baſ. Hom.* xix. And the like S. *Chryſoſtom*, Μὴ τοίνυν ἀδύνατα εἶναι νομίζωμεν τὰ ἐπιτάγματα. καὶ γὰρ μετὰ τῆς συμφορᾶς καὶ σφοδρά ἐστιν εὔκολον, ἐὰν νήφωμεν. *Let us not think that the Commandments are impoſſible, which are certainly profitable to us, and eaſy, if we be watchful.* Chryſ. Hom. xviii. in Mat. (2.) But tho' no Man can be always ſo conſtantly upon his Guard, as to perform every Part of his Duty, during the whole Courſe of his Life, yet there is no Part of Duty ſo difficult but that ſome one or other may perform it, if he ſets reſolutely upon it, tho' at other times, and in other Parts of Duty, Incogitancy may creep in upon him. Which S. *Jerom* expreſſes in theſe Words. *Vides quod Deus poſſibilia juſſerit: & tamen id quod poſſibile eſt, per naturam nullum poſſe complere. Dedit itaque præcepta univerſa, virtuteſque varias, quas omnes ſimul habere non poſſumus. You ſee therefore, that God has commanded things poſſible to be done: and yet that which is poſſible no one by Nature can fulfil. He has given univerſal Precepts, and commanded various Virtues, all of which no one can poſſeſs at the ſame time.* Hier. Dial. i. adv. Pelag. And again. *Poſſibilia præcepit Deus, & ego fateor. Sed hæc poſſibilia cuncta ſinguli habere non poſſumus, non imbecillitate naturæ, ne calumniam facias Deo, ſed animi aſſuetudine, qui cuncta ſimul & ſemper non poteſt habere virtutes. God has commanded things poſſible to be done, and this I own. But all thoſe things that are poſſible to be done, ſingle Perſons cannot perform at the ſame time; not thro' any Fault of their Nature, for that would be to fix a Reproach upon God, but through the Habit of our Mind, which cannot ſtand poſſeſſed of all Virtues together.* ibid. (3.) The whole Law of God is a Scheme or Platform of exquiſite Perfection, which Men are obliged to aim at the Performance of, though human Frailty will not allow them to diſcharge in every Particular, as long as they continue in this Life; the full Completion thereof being reſerved to the more perfect State in the other World. This ſome have compared to the Idea which is laid down by Criticks of a perfect Poet or Orator, the Perfections whereof have been copied ſome by one, and ſome by another, but none have been found compleat in all. And this ſeems to have been the Opinion of S. *Auſtin. Hoc in illa vita complebimus, cum videbimus facie ad faciem. Sed ideo hoc etiam nobis præceptum eſt, ut admoneremur; quid fide expoſcere, quo ſpem præmittere, & obliviſcendo quæ retro ſunt, in quæ anteriora nos extendere debeamus. We ſhall be compleat in all theſe Matters, when we ſhall ſee Face to Face; but they are commanded us in this Life, that we may be put in Mind of what we ought to wiſh for by Faith, whither we ſhould extend our Hopes before hand, by forgetting thoſe Things which are behind, we ought to reach out unto things before.* Aug. de Spir. & Lit. Cap. 36.

Object. II. It is likewiſe urged in Favour of Impeccability, that the contrary Doctrine of the Sinfulneſs of all Men does impute a Vice and Corruption to human Nature, which being framed by God, can have no Evil in it; and to ſay that it has, is downright Manicheiſm. This the Pelagians of old objected againſt the Orthodox, as is plain by that Paſſage of S. *Jerom. Reclamabis & dices, Manichæorum dogma nos ſequi, & eorum qui de diverſis naturis Eccleſiæ bella concinnant, aſſerentium malam eſſe Naturam, quæ immutari nullo modo poſſit. But you will cry out againſt this, and ſay, that we herein follow the Doctrine of the Manichees, and of thoſe who have raiſed Storms in the Church by maintaining two contrary Principles, and aſſert that our Nature is ſo evil that it cannot be bettered.* Hier. Ep. ad Cteſiphon.

Anſw. But to this it is anſwered; *firſt*, That there is a great Difference between aſſerting the Original Evilneſs of human Nature, and the Fragility or Weakneſs which it has contracted by the Fall. The *Manichees* aſſerted, That human Nature was at firſt created evil, but the Orthodox on the contrary aſſerted with the holy Scriptures, That God made Man *upright*, &c. And that the wrong Byaſs, which it has ſince contracted, is owing to Sin. And thus S. *Jerom* anſwers this Objection or Calumny. *A me nunquam audies malam eſt naturam: ſed quomodo ſit carnis fragilitas diſſerenda, ipſo qui ſcripſit, docente, diſcamus. Interroga eum quare ſcripſerit, Non enim quod volo, hoc operor, ſed quod odi malum, illud facio. You ſhall never hear me ſay, that our Nature is Evil: but how the Frailty of the Fleſh is to be maintained, you may learn from the Apoſtle who has taught it in his Writings, Ask him, why he wrote thoſe Words*, for what I would that I do not, but what I hate that do I. *Hier. adCteſiph. Secondly*, This Weakneſs of human Nature is ſufficently ſupplied by Grace and the divine Aſſiſtance. For thus S. *Jerom, Et ſic ingrediendum via regia, nec ad ſiniſtram nec ad dextram declinemus; appetitumque propriæ voluntatis Dei ſemper credamus auxilio gubernari. We go a middle Way between the* Pelagians *and the* Manichees, *neither diverting to the right Hand or the left; believing the Appetite of our Will to be always guided by the divine Aſſiſtance.* Hier. in Proem. Dial. adv. Pel.

ARTICLE

ARTICLE XVI.

XVI. *Of Sin againſt the Holy Ghoſt.*

Of Sin after Baptiſm.

XVI. De peccato poſt Baptiſmum.

Every deadly ſin willingly committed after Baptiſm, is not ſin againſt the holy Ghoſt, and unpardonable: wherefore the place for penitents is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the holy Ghoſt, we may depart from grace given, and fall into ſin; and by the grace of God (we may) ariſe again, and amend our lives. And therefore they are to be condemned, which ſay they can no more ſin as long as they live here, or deny the place for penitents to ſuch as truly repent and amend their lives.

[a] Not every deadly Sin willingly committed after Baptiſm is the ſin againſt the Holy Ghoſt, and unpardonable. * Wherefore the grant of Repentance is not to be denied to ſuch, as fall into ſin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God we may ariſe again and amend our lives. And therefore they are to be condemned, which ſay they can no more ſin, as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

Non omne peccatum mortale poſt Baptiſmum voluntarie perpetratū, eſt peccatum in ſpiritum ſanctum, & irremiſſibile. Proinde lapſis a Baptiſmo in peccata, locus pœnitentiæ non eſt negandus: poſt acceptum ſpiritum ſanctum poſſumus a gratia Dei recedere atque peccare, denuoq; per gratiam Dei reſurgere, ac reſpiſcere. Ideoq; illi damnandi ſunt, qui ſe quamdiu hic vivant, ampliùs non poſſe peccare affirmant, aut verè reſpiſcentibus veniæ locum denegant.

* *Wherefore the place for Penitence*, MS. CCCC. 1571.

a *Not every deadly Sin*, &c.] This Article is levelled againſt the Doctrine of the Novatians of old, who held every Sin committed after Baptiſm to be unpardonable. This Doctrine being revived by ſome of the Anabaptiſts or other Enthuſiaſts which ſprung up at the beginning of the Reformation, it is not improbable, that the Compilers of the Articles had an eye likewiſe upon their Heterodoxy. For as the Papiſts were wont maliciouſly to impute the wild Doctrines of all the ſeveral ſorts of Enthuſiaſts to all Proteſtants, ſo it was thought here convenient to defend our Church, againſt the Imputation of any ſuch Opinion. But becauſe this Doctrine was firſt broached by the Novatians, it will not be foreign to our purpoſe to ſpeak a word or two concerning the Riſe and Author of that Hereſie.

Of the Novatian Hereſie.

This Hereſie was broached by *Novatianus* a Prieſt of the Roman Church, who before he entered into holy Orders, or at leaſt before he embraced Chriſtianity, profeſſed Philoſophy. He received Baptiſm being a Clinick, *i. e.* upon a dangerous Sickneſs, his Life being then deſpaired of; which rendered any one uncapable of Orders by the Canons of the Church. This made even his Prieſt's Orders to be queſtioned. But he got himſelf to be ordained a Biſhop after a moſt ſcandalous manner. Upon the Death of *Fabius*, *Novatian* was a Competitor for the Biſhoprick of *Rome*, but however *Cornelius*, having a ſuperior Intereſt and better Qualifications, obtained that Dignity. *Novatianus* being nettled at this Diſappointment, was reſolved, as much as in him lay, to hinder his quiet Poſſeſſion of that See. Therefore he draws up a Libel againſt him, accuſing him of ſeveral Crimes, the Principal of which, and which he moſtly inſiſted on, was, That he had admitted to Communion ſeveral Chriſtians who had lapſed into Idolatry during the Perſecution; he maintaining it as a fundamental Maxim, That none who had fallen into ſo foul a Sin were ever capable of being received into the Church again: whereupon he renounces all Communion with *Cornelius*. His Arguments being popular gained him many Adherents, eſpecially among the Confeſſors in the late Perſecutions, who could not eaſily brook, that thoſe who had ſo baſely betrayed the Cauſe

of Religion, ſhould by an eaſie Diſcipline of the Church, be ſet upon the level with thoſe, who had ventured their Blood in defence of it. *Novatianus* having ſtrengthened his Party by theſe Arguments and Criminations, next caſts about how he might get himſelf ordained Biſhop; which he effects this way. He by ſome of his Agents prevails upon three ignorant Biſhops to come to *Rome*, upon account of accommodating ſome Difficulties; where having gotten them, he ſhuts them up in a Room, makes them drunk, (as *Cornelius* ſays in his Letter) and about ten a Clock at Night cauſes them to ordain him Biſhop. This done he ſends into *Africk* to have his Ordination approved of by the Biſhops there, who conſidering of the Scandalouſneſs of his Proceeding, confirmed *Cornelius* his Ordination, and condemned his; and their Example was followed by the Biſhops in other Parts. He was afterwards publickly condemned, and thrown out of the Church, by a Synod of Sixty Biſhops, convened by *Cornelius*. But however ſtill he continued to avow his Principle, That none who had apoſtatized ſhould ever be reſtored to the Church, which afterwards he enlarged to every grievious and wilful Sin; thereby becoming the Head of an Hereſie and Schiſm, which kept up in the Church for ſeveral Ages, by a Succeſſion of ſchiſmatical Biſhops; there being in ſeveral Cities, one Biſhop of the Orthodox, and another of the Novatians.

MVSEVM BRITAN NICVM